



Ancient Opinions Upon Psychic Bodies

IT must be confessed that modern Spiritualism falls very short of the ideas formally suggested by the sublime designation which it has assumed. Chiefly intent upon recognizing and putting forward the phenomenal proofs of a future existence, it concerns itself little with speculations on the distinction between matter and spirit, and rather prides itself on having demolished Materialism without the aid of metaphysics. Perhaps a Platonist might say that the recognition of a future existence is consistent with a very practical and even dogmatic materialism, but it is rather to be feared that such a materialism as this would not greatly disturb the spiritual or intellectual repose of our modern phenomenalists.¹ Given the consciousness with its sensibilities safely housed in the psychic body which demonstrably survives the physical carcass, and we are like men saved from shipwreck, who are for the moment thankful and content, not giving thought whether they are landed on a hospitable shore, or on a barren rock, or on an island of cannibals. It is not of course intended that this “hand to mouth” immortality is sufficient for the many thoughtful minds whose activity gives life and progress to the movement, but that it affords the relief which most people feel when in an age of doubt they make the discovery that they are undoubtedly to live again. To the question “how are the dead raised up, and with what body do they come?” modern Spiritualism, with its empirical methods, is not adequate to reply. Yet long before Paul suggested it, it had the attention of the most celebrated schools of philosophy, whose speculations on the subject, however little they may seem

¹ “I am afraid,” says Thomas Taylor in his Introduction to the Phædo, “there are scarcely any at the present day who know that it is one thing for the soul to be separated from the body, and another for the body to be separated from the soul, and that the former is by no means a necessary consequence of the latter.”

to be verified, ought not to be without interest to us, who, after all, are still in the infancy of a spiritualist revival.

It would not be necessary to premise, but for the frequency with which the phrase occurs, that the spiritual body “is a contradiction in terms. The office of body is to relate spirit to an objective world. By Platonic writers it is usually termed *okhema* — “vehicle.” It is the medium of action, and also of sensibility. In this philosophy the conception of Soul was not simply, as with us, the immaterial subject of consciousness. How warily the interpreter has to tread here, every one knows who has dipped, even superficially, into the controversies among Platonists themselves. All admit the distinction between the rational and the irrational part or principle, the latter including, first, the sensibility, and secondly, the Plastic, or that lower which in obedience to its sympathies enables the soul to attach itself to, and to organize into a suitable body those substances of the universe to which it is most congruous. It is more difficult to determine whether Plato or his principal followers, recognized in the rational soul or *nous* a distinct and separable entity, that which is sometimes discriminated as “the Spirit.” Dr. Henry More, no mean authority, repudiates this interpretation. “There can be nothing more monstrous,” he says, “than to make two souls in man, the one sensitive, the other

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rational, really distinct from one another, and to give the name of Astral spirit to the former, when there is in man no Astral spirit beside the Plastic of the soul itself, which is always inseparable from that which is rational. Nor upon any other account can it be called Astral, but as it is liable to that corporeal temperament which proceeds from the stars, or rather from any material causes in general, as not being yet sufficiently united with the divine body — that vehicle of divine virtue or power.” So he maintains that the Kabalistic three *souls*—*Nephesh, Ruach, Neschamah*—originate in a misunderstanding of the true Platonic doctrine, which is that of a threefold “vital congruity.” These correspond to the three degrees of bodily existence, or to the three “vehicles,” the terrestrial, the aerial, and the ethereal. The latter is the *augoeides*—the luciform vehicle of the purified soul whose irrational part has been brought under complete subjection to the rational. The aerial is that in which the great majority of mankind find themselves at the dissolution of the terrestrial body, and in which the incomplete process of purification has to be undergone during long ages of preparation for the soul’s return to its primitive, ethereal state. For it must be remembered that the preexistence of souls is a distinguishing tenet of this philosophy as of the Kabala. The soul has “sunk into matter.” From its highest original state the revolt of its irrational nature has awakened and developed successively its “vital congruities” with the regions below, passing, by means of its “Plastic,” first into the aerial and afterwards into the terrestrial condition. Each of these regions teems also with an appropriate population which never passes, like the human soul, from one to the other—“gods,” “demons,” and animals.¹ As to duration, “the shortest of all is that of the terrestrial vehicle. In the aerial, the soul may inhabit, as they define, many ages, and in the ethereal, for ever.” Speaking of the second

¹ The allusion here is to those beings of the several kingdoms of the elements which we Theosophists, following after the Kabalists, have called the “Elementals.” They never become men.—ED. Theos.

body, Henry More says “ the soul’s astral vehicle is of that tenuity that itself can as easily pass the smallest pores of the body as the light does glass, or the lightning the scabbard of a sword without tearing or scorching of it.” And again, “I shall make bold to assert that the soul may live in an aerial vehicle as well as in the ethereal, and that there are very few that arrive to that high happiness as to acquire a celestial vehicle immediately upon their quitting the terrestrial one; that heavenly chariot necessarily carrying us in triumph to the greatest happiness the soul of man is capable of, which would arrive to all men indifferently, good or bad, if the parting with this earthly body would suddenly mount us into the heavenly. When by a just Nemesis the souls of men that are not heroically virtuous will find themselves restrained within the compass of this caliginous air, as both Reason itself suggests, and the Platonists have unanimously determined.” Thus also the most thorough-going, and probably the most deeply versed in the doctrines of the master among modern Platonists, Thomas Taylor (Introduction. *Phædo*) :—“After this our divine philosopher informs that the pure soul will after death return to pure and eternal natures; but that the impure soul, in consequence of being imbued with terrene affections, will be drawn down to a kindred nature, and be invested with a gross vehicle capable of being seen by the corporeal eye.² For while a propensity to body remains in the soul, it causes her to attract a certain vehicle to herself; either of an aerial nature, or composed from the spirit and vapours of her terrestrial body, or which is recently collected from surrounding air; for according to the arcana of the Platonic philosophy, between an ethereal body, which is simple and immaterial and is the eternal connate vehicle of the soul, and a terrene body, which is material and composite, and of short duration, there is an aerial body, which is material indeed, but simple and of a more extended duration; and in this body the un-

² This is the Hindu theory of nearly every one of the Aryan philosophies.—Ed. *Theos*.

purified soul dwells for a long time after its exit from hence, till this pneumatic vehicle being dissolved, it is again invested with a composite body; while on the contrary the purified soul immediately ascends into the celestial regions with its ethereal vehicle alone." Always it is the disposition of the soul that determines the quality of its body. "However the soul be in itself affected," says Porphyry (translated by Cudworth), "so does it always find a body suitable and agreeable to its present disposition, and therefore to the purged soul does naturally accrue a body that comes next to immateriality, that is, an ethereal one." And the same author, "The soul is never quite naked of all body, but hath always some body or other joined with it, suitable and agreeable to its present disposition (either a purer or impurer one). But that at its first quitting this gross earthly body, the spirituous body which accompanieth it (as its vehicle) must needs go away fouled and incrassated with the vapours and steams thereof, till the soul afterwards by degrees purging itself, this becometh at length a dry splendour, which hath no misty obscurity nor casteth any shadow." Here it will be seen, we lose sight of the specific difference of the two future vehicles—the ethereal is regarded as a sublimation of the aerial. This, however, is opposed to the general consensus of Plato's commentators. Sometimes the ethereal body, or *augoeides*, is appropriated to the rational soul, or spirit, which must then be considered as a distinct entity, separable from the lower soul. Philoponus, a Christian writer, says, that the Rational Soul, as to its energie, is separable from all body, but the irrational part or life thereof is separable only from this gross body, and not from all body whatsoever, but hath after death a spirituous or airy body, in which it acteth—this I say is a true opinion which shall afterwards be proved by us..... The irrational life of the soul hath not all its being in this gross earthly body, but remaineth after the soul's departure out of it, having for its vehicle and subject the spirituous body, which itself is also compounded out of the four elements, but receiveth its denomination

from the predominant part, to wit, Air, as this gross body of ours is called earthy from what is most predominant therein."—Cudworth, "Intell. Syst." From the same source we extract the following: "Wherefore these ancients say that impure souls after their departure out of this body wander here up and down for a certain space in their spirituous vaporous and airy body, appearing about sepulchres and haunting their former habitation. For which cause there is great reason that we should take care of living well, as also of abstaining from a fouler and grosser diet; these Ancients telling us likewise that this spirituous body of ours being fouled and incrassated by evil diet, is apt to render the soul in this life also more obnoxious to the disturbances of passions. They further add that there is something of the Plantal or Plastic life, also exercised by the soul, in those spirituous or airy bodies after death; they being nourished too, though not after the same manner, as those gross earthy bodies of ours are here, but by vapours, and that not by parts or organs, but throughout the whole of them (as sponges), they imbibing everywhere those vapours. For which cause they who are wise will in this life also take care of using a thinner and dryer diet, that so that spirituous body (which we have also at this present time within our proper body) may not be clogged and incrassated, but attenuated. Over and above which, those Ancients made use of catharms, or purgations to the same end and purpose also. For as this earthy body is washed by water so is that spirituous body cleansed by cathartic vapours—some of these vapours being nutritive, others purgative. Moreover, these Ancients further declared concerning this spirituous body that it was not organized, but did the whole of it in every part throughout exercise all functions of sense, the soul hearing, seeing and perceiving all sensibles by it everywhere. For which cause Aristotle himself affirmeth in his *Metaphysics* that there is properly but one sense and one Sensory. He by this one sensory meaneth the spirit, or subtle airy body, in which the sensitive power doth all of it through the whole immediately appre-

hend all variety of sensibles. And if it be demanded to how it comes to pass that this spirit becomes organized in sepulchres, and most commonly of human form, but sometimes in the forms of other animals, to this those Ancients replied that their appearing so frequently in human form proceeded from their being incrassated with evil diet, and then, as it were, stamped upon with the form of this exterior ambient body in which they are, as crystal is formed and coloured like to those things which it is fastened in, or reflects the image of them. And that their having sometimes other different forms proceedeth from the phantastic power of the soul itself, which can at pleasure transform the spirituous body into any shape. For being airy, when it is condensed and fixed, it becometh visible, and again invisible and vanishing out of sight when it is expanded and rarified." Proem in Arist. de Anima. And Cudworth says, "Though spirits or ghosts had certain supple bodies which they could so far condense as to make them sometimes visible to men, yet is it reasonable enough to think that they could not constipate or fix them into such a firmness, grossness and solidity, as that of flesh and bone is to continue therein, or at least not without such difficulty and pain as would hinder them from attempting the same. Notwithstanding which **it** is not denied that they may possibly sometimes make use of other solid bodies, moving and acting them, as in that famous story of Phlegons when the body vanished not as other ghosts use to do, but was left a dead carcase behind."

In all these speculations the *Anima Mundi* plays a conspicuous part. It is the source and principle of all animal souls, including the irrational soul of man. But in man, who would otherwise be merely analogous to other terrestrial animals—this soul participates in a higher principle, which tends to raise and convert it to itself. To comprehend the nature of this union or hypostasis it would be necessary to have mastered the whole of Plato's philosophy as comprised in the *Parmenides* and the *Timæus*; and he would dogmatize rashly

who without this arduous preparation should claim

Plato as the champion of an unconditional immortality. Certainly in the *Plædo* the dialogue popularly supposed to contain all Plato's teaching on the subject—the immortality allotted to the impure soul is of a very questionable character, and we should rather infer from the account there given that the human personality, at all events, is lost by successive immersions into "matter." The following passage from Plutarch (quoted by Madame Blavatsky, "Isis Unveiled," vol. ii. p. 284) 'will at least demonstrate the antiquity of notions which have recently been mistaken for fanciful novelties. "Every soul hath some portion of *nous*, reason, a man cannot be a man without it; but as much of each soul as is mixed with flesh and appetite is changed, and through pain and pleasure becomes irrational. Every soul doth not mix herself after one sort; some plunge themselves into the body, and so in this life their whole frame is corrupted by appetite and passion ; others are mixed as to some part, but the purer part still remains without the body. It is not drawn down into the body, but it swims above, and touches the extremest part of the man's head; it is like a cord to hold up and direct the subsiding part of the soul, as long as it proves obedient and is not overcome by the appetites of the flesh. The part that is plunged into the body is called soul. But the incorruptible part is called the *nous*, and the vulgar think it is 'within them, as they likewise imagine the image reflected from a glass to be in that glass. But the more intelligent, who know it to be without, call it a *Dæmon*.'" And in the same learned work ("Isis Unveiled ") we have two Christian authorities,

Irenæus and Origen, cited for like distinction between spirit and soul in such a manner as to show that the former must necessarily be regarded as separable from the latter. In the distinction itself there is of course no novelty for the most moderately well-informed. It is insisted upon in many modern works, among which may be men-

tioned Heard's "Trichotomy of Man" and Green's "Spiritual Philosophy"; the latter being an exposition of Coleridge's opinion on this and cognate subjects. But the difficulty of regarding the two principles as separable in fact as well as in logic arises from the senses, if it is not the illusion of personal identity. That we are particle, and that one part only is immortal, the non-metaphysical mind rejects with the indignation which is always encountered by a proposition that is at once distasteful and unintelligible. Yet perhaps it is not a greater difficulty (if, indeed, it is not the very same) than that hard saying which troubled Nicodemus, and which has been the key-note of the mystical religious consciousness ever since. This, however, is too extensive and deep a question to be treated in this paper, which has for its object chiefly to call attention to the distinctions introduced by ancient thought into the conception of body as the instrument or "vehicle" of soul. That there is a correspondence between the spiritual condition of man and the medium of his objective activity every spiritualist will admit to be probable, and it may well be that some light is thrown on future states by the possibility or the manner of spirit communication with this one.

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THE NILGIRI SANNYASIS

I WAS told that Sannyasis were sometimes met with on a mountain called Velly Mallai Hills, in the Coimbatore District, and trying to meet with one, I determined to ascend this mountain. I travelled up its steep sides and arrived at an opening, narrow and low, into which I crept on all fours. Going up some twenty yards I reached a cave, into the opening of which I thrust my head and shoulders. I could see into it clearly, but felt a cold wind on my face, as if there was some opening or crevice — so I looked carefully, but could see nothing. The room was about

twelve feet square. I did not go into it. I saw arranged round its sides stones one cubit long, all placed upright. I was much disappointed at there being no Sannyasi, and came back as I went, pushing myself backwards as there was no room to turn. I was then told Sannyasis had been met with in the dense *sholas* (thickets), and as my work lay often in such places, I determined to prosecute my search, and did so diligently, without, however, any success.

One day I contemplated a journey to Coimbatore on my own affairs, and was walking up the road trying to make a bargain with a handy man whom I desired to engage to carry me there; but as we could not come to terms, I parted with him and turned into the Lovedale Road at 6 P.M. I had not gone far when I met a man dressed like a Sannyasi, who stopped and spoke to me. He observed a ring on my finger and asked me to give it to him. I said he was welcome to it, but inquired what he would give me in return, he said, "I don't care particularly about it; I would rather have that flour and sugar in the bundle on your back." "I will give you that with pleasure," I said, and took down my bundle and gave it to him. "Half is enough for me," he said; but subsequently changing his mind added, "now let me see what is in your bundle," pointing to my other parcel. "I can't give you that." He said, "Why cannot you give me your swami (family idol)?" I said, "It is my swami, I will not part with it; rather take my life." On this he pressed me no more, but said, "Now you had better go home." I said, "I will not leave you." "Oh you must," he said, "you will die here of hunger." "Never mind," I said, "I can but die once." "You have no clothes to protect you from the wind and rain; you may meet with tigers," he said. "I don't care," I replied. "It is given to man once to die. What does it signify how he dies?" When I said this he took my hand and embraced me, and immediately I became unconscious. When I returned to consciousness, I found myself with the Sannyasi in a place new to me on a hill, near a large rock and with a big *shola* near. I saw in the *shola* right in front

of us, that there was a pillar of fire, like a tree almost. I asked the Sannyasi what was that like a high fire. "Oh," he said, "most likely a tree ignited by some careless woodcutters."

No," I said, "it is not like any common fire — there is no smoke, nor are there flames—and it's not lurid and red. I want to go and see it." "No, you must not do so, you cannot go near that fire and escape alive." "Come with me then," I begged. "No — I cannot," he said, "if you wish to approach it, you must go alone and at your own risk ; that tree is the tree of knowledge and from it flows the milk of life whoever drinks this never hungers again." Thereupon I regarded the tree with awe.

I next observed five Sannyasis approaching. They came up and joined the one with me, entered into talk, and finally pulled out a hookah and began to smoke. They asked me if I could smoke. I said no. One of them said to me, let us see the swami in your bundle (here gives a description of the same). I said, "I cannot, I am not clean enough to do so." "Why not perform your ablutions in yonder stream?" they said. "If you sprinkle water on your forehead that will suffice." I went to wash my hands and feet, and laved my head, and showed it to them. Next they disappeared. "As it is very late, it is time you returned home," said my first friend. "No," I said, "now I have found you I will not leave *you*." "No, no," he said, "you must go home. You cannot leave the world yet; you are a father and a husband, and you must not neglect your worldly duties. Follow the footsteps of your late respected uncle; he did not neglect his worldly affairs, though he cared for the interests of his soul; you must go, but I will meet you again when you get your fortnightly holiday." On this he embraced me, and I again became unconscious. When I returned to myself, I found myself at the bottom of Col. Jones' Coffee Plantation above Coonor on a path. Here the Sannyasi wished me farewell, and pointing to the high road below, he said, "Now you will know your way home

; "but I would not part from him." I said, "All this will appear a dream to me unless you will fix a day and promise to meet me here again." "*I promise*," he said. "No, promise me by an oath on the head of my idol." Again he promised, and touched the head of my idol. "Be here," he said, "this day fortnight." When the day came I anxiously kept my engagement and went and sat on the stone on the path. I waited a long time in vain. At last I said to myself, "I am deceived, he is not coming, he has broken his oath" — and with grief I made a poojah. Hardly had these thoughts passed my mind, than lo! he stood beside me. "Ah, you doubt me," he said; "why this grief." I fell at his feet and confessed I had doubted him and begged his forgiveness. He forgave and comforted me, and told me to keep in my good ways and he would always help me; and he told me and advised me about all my private affairs without my telling him one word, and he also gave me some medicines for a sick friend which I had promised to ask for but had forgotten. This medicine was given to my friend and he is perfectly well now.

A verbatim translation of a Settlement Officer's statement to
E. H. MORGAN.



INVISIBLE LIVES

Egregores. Eliphas Lévi calls them "the chiefs of the souls who are the spirits of energy and action"; whatever that may or may not mean. The Oriental Occultists describe the *Egregores* as Beings whose bodies and essence is a tissue of the so-called *astral light*. They are the shadows of the higher Planetary Spirits whose bodies are of the essence of the higher divine light. (Theosophical Glossary)

... the Occultists refuse to give the name of Astral Light to Akâsa, or to call it Ether. "In my Father's house are many mansions," may be contrasted with the oc-

cult saying, "In our Mother's house there are seven mansions," or planes, the lowest of which is above and around us — the Astral Light.

The elements, whether simple or compound, could not have remained the same since the commencement of the evolution of our (Earth) chain. Everything in the Universe progresses steadily in the Great Cycle, while incessantly going up and down in the smaller cycles. Nature is never stationary during *manvantara*, as it is ever *becoming*,¹ not simply *being*; and mineral, vegetable, and human life are always adapting their organisms to the then reigning Elements, and therefore *those* Elements were then fitted for them, as they are now for the life of present humanity. It will only be in the next, or fifth, Round that the fifth Element, *Ether* — the gross body of *Akâsa*, if it can be called even that — will, by becoming a familiar fact of Nature to all men, as air is familiar to us now, cease to be as at present hypothetical, and also an "agent" for so many things.

And only during that Round will those higher senses, the growth and development of which *Akâsa* subserves, be susceptible of a complete expansion. As already indicated, a *partial* familiarity with the characteristic of matter — permeability — which should be developed concurrently with the sixth sense, may be expected to develop at the proper period in this Round. But with the next element added to our resources in the next Round, *permeability* will become so manifest a characteristic of matter, that the densest forms of this will seem to man's perceptions as obstructive to him as a thick fog, and no more.

Let us return to the life-cycle now. Without entering at length upon the descrip-

tion given of the *higher* LIVES, we must direct our attention at present simply to the earthly beings and the earth itself. The latter, we are told, is built up for the first Round by the "Devourers" which disintegrate and differentiate the germs of other lives in the Elements; pretty much, it must be supposed, as in the present stage of the world, the *aerobes* do, when, undermining and loosening the chemical structure in an organism, they transform animal matter and generate substances that vary in their constitutions. Thus Occultism disposes of the so-called Azoic age of Science, for it shows that there never was a time when the Earth was without life upon it.

Wherever there is an atom of matter, a particle or a molecule, even in its most gaseous condition, there is life in it, however latent and unconscious.

"Whatsoever quits the Laya State, becomes active life; it is drawn into the vortex of MOTION (the alchemical solvent of Life); Spirit and Matter are the two States of the ONE, which is neither Spirit nor Matter, both being the absolute life, latent." (Book of Dzyan, Comm. III., par. 18). . . . "Spirit is the first differentiation of (and in) SPACE; and Matter the first differentiation of Spirit. That, which is neither Spirit nor matter — that is IT — the Causeless CAUSE of Spirit and Matter, which are the Cause of Kosmos. And THAT we call the ONE LIFE or the Intra-Cosmic Breath."

Once more we will say—*like must produce like*. Absolute Life cannot produce an inorganic atom whether single or complex, and there is life even in *laya* (sleeping state of energy) just as a man in a profound cataleptic state — to all appearance a corpse — is still a living being.

When the "Devourers" (in whom the men of science are invited to see, with some show of reason, atoms of the Fire-Mist, if they will, as the Occultist will offer no objection to this); when the "Devourers," we say, have differentiated "the fire-atoms" by a peculiar process of segmentation, the latter

¹ According to the great metaphysician Hegel also. For him Nature was a *perpetual becoming*. A purely esoteric conception. Creation or Origin, in the Christian sense of the term, is absolutely unthinkable. As the above-quoted thinker said: "God (the Universal Spirit) *objectivises himself as Nature*, and again rises out of it."

become life-germs, which aggregate according to the laws of cohesion and affinity. Then the life-germs produce lives of another kind, which work on the structure of our globes. ...

Thus, in the first Round, the globe (Earth), having been built by the primitive fire-lives, *i.e.*, formed into a sphere — had no solidity, nor qualifications, save a cold brightness, nor form nor colour; it is only towards the end of the First Round that it developed one Element which from its inorganic, so to say, or simple Essence became now in our Round the fire we know throughout the system. The Earth was in her first rupa, the essence of which is the Akâsic principle named *** “that which is now known as, and very erroneously termed, Astral Light, which Eliphas Lévi calls “the imagination of Nature,”¹ probably to avoid giving it its correct name, as others do.

“It is through and from the radiations of the seven bodies of the seven orders of Dhyanis, that the seven discrete quantities (Elements), whose motion and harmonious Union produce the manifested Universe of Matter, are born.” (Commentary.) [SD I, 257-9]

¹ Speaking of it in his Preface to the “History of Magic” Eliphas Lévi says: “It is through this Force that all the nervous centres secretly communicate with each other; from it—that sympathy and antipathy are born; from it—that we have our dreams; and that the phenomena of second sight and extra-natural visions take place. . . . Astral Light, acting under the impulsion of powerful wills, destroys, coagulates, separates, breaks, gathers in all things. . . . God created it on that day when he said: *Fiat Lux*, and it is directed by the *Egregores*, *i.e.*, the chiefs of the souls who are the spirits of energy and action,” Eliphas Lévi ought to have added that the astral light, or primordial substance, if matter at all, is that which, called *Light*, *LUX*, esoterically explained, *is the body of those Spirits themselves, and their very essence. Our physical light is the manifestation on our plane and the reflected radiance of the Divine Light emanating from the collective body of those who are called the “LIGHTS” and the “FLAMES.”* But no other Kabbalist has ever had the talent of heaping up one contradiction on the other, of making one paradox chase another in the same sentence and in such flowing language, as Eliphas Lévi. He leads his reader through the most lovely, gorgeously blooming valleys, to strand him after all on a desert and barren rocky island.

THE MYSTERY OF WATER

Despite great strides in medicine, physics, chemistry and biology, water and its behaviour still remains a mystery.

In an article by Robert Matthews, he tells us that whereas most substances are denser in their solid form than when they are liquid, water floats. Most substances shrink when you cool them, yet frozen water expands taking up more space than the original liquid.

The boiling point, melting point and heat conducting abilities are far higher than other substances and it takes more energy to boil a pint of water than any other liquid.

It has also been shown in tests performed at Berkeley University that water molecules bond together briefly forming bigger more complex shapes.

So what is going on?

[<http://home.clara.net/lucypringle/articles/memory.html>]

Is there evidence for memory of water?

By Lucy Pringle, ©2003

[For the photos referenced and an easier read of the statistics go to:

<http://home.clara.net/lucypringle/articles/memory.html>]

This heading was the title of a recent article in *New Scientist* (14 June 2003) written by Lionel Milgrom in which he suggests that a possible explanation for the theory put forward several years ago by the eminent allergy researcher Dr Jacques Benveniste that water had a memory of water, (and which cost him his government funding at the time,) lies with the pattern and behaviour of hydrogen bonds.

This is of particular interest to me as since 1991 I have been burying 25ml glass and plastic (pvc) bottles of Volvic water both inside and control samples outside crop formations. Volvic water was used at the

recommendation of Dr Cyril Smith who when testing the water for resonances required water that constantly did not go beyond 4Hz. Volvic water contains 6mg of nitrates per litre.

Over the years these bottles of water taken from different formations have been analysed by scientists all over the world and in every case marked changes have been found between the water from the bottles buried inside the formations compared to the control samples buried outside.

In Dr Cyril Smith's tests the results showed a different pattern of resonances between the water buried inside against the controls. Seed A was also a control and shows a different pattern to Seed B.

> Stimulation frequency : <
Depression frequency

Control Sample (tap water) : > 1.1 MHz

Water sample 1:

>9.5, <17, >160, <9k, >80k, <960k, >3.6M,
<13.2M, >59M

Water sample 2:

>5.5, <14, >140, <900, >6k, <95k, >350k,
<1.36M, >5.4M, <15M, <58M

Seed 1:

>80, <14k, >130k, <640k, >5.8M

Seed 2:

>7, <18, >50, <130, >650, <3k, >16.5k,
<120k, >230k, <440k
>1.26M, <112.4M, >57M

Although there is no one to one correlation between the sets of results, what is of significance is the pattern generated and the fact that the end frequencies for both water samples and seed sample 2 are close to 59MHz, indicating a resonance in the seed that has been retained by the water sample.

Dr Jacques Benveniste was the next to blind test different samples with the following results and comments.

Water Results

I remember writing at the time that nothing had happened to change my belief that certain formations may have homeopathic qualities and to that end, my research continues; burying 20 ml bottles of water, (all taken from the same source) inside formations and control samples outside the formations, to see if when analysed, there is any change in the structure of the water. Many of you will be familiar with the results from experiments conducted by Dr Cyril Smith and Dr Levengood, both of whom found significant changes respectively in resonances and bacteria levels. But as happens oft-times with science the wheels move slowly and one has to return to the drawing board to re-think and restructure techniques and procedures. At times I almost get the impression that the `force` does not wish to be pinned down by scientific analysis and is trying to avoid all our concerted efforts.

Last September I devised an experiment in which Dr Jacques Benveniste was to analyse bottles and would send them to Dr Cyril Smith. If they both revealed substantial changes between the samples buried inside and the samples buried outside a formation, it would have been a major step forward. However the best laid plans of mice and men do not always materialise; the bottles arrived with Jacques, he was busy over the winter and in the spring moved laboratories; "The bottles are not lost, I wrapped them up myself, but I cannot find them".

However he most generously agreed to test samples from 1996 and then send them to Dr Cyril Smith for analysis. The results from Jacques Benveniste have just arrived and are as follows.

Results Of Jacques Benveniste's Tests.

Four samples of water from the crop fields were tested. The water was contained in 20 ml bottles, two of which came from inside formations and two were control samples. The formations tested were the Mayan Symbol at East Oakley and the Triple Spiral below Windmill Hill.

These tests were carried out blind, using the well known classical Langendorff method using Krebs-Henseleit buffer. Jim Lyons has kindly helped analyse these results and suggests "that this method is to test the effects of potentised water on living tissue, the target in this case being the hearts of suitably immunised guinea pigs. This is a method of identifying directly the effects of the presence of subtle energies on living tissue. Heart rate is usually an indicator of the level of energy present. This technique appears to measure percentage variation between a control sample of water flow and a potentised one".

In these tests there is a 10% variation. Most controls are below 6%, so between 6 & 10%, Dr Benveniste suggests "that something may be happening and we repeat the measures."

Bottle No 018 was the control sample buried in the same field but furthest from the Mayan Symbol formation.

Bottle 022 was buried in a shaft jutting off from the Mayan Symbol.

Bottle No 030 was the control sample buried in the same field but furthest from the Triple Spiral.

Bottle No 034 was buried in the centre of the centre circle of the Triple Spiral.

The results were as follows:

Bottle	018	022	030	034
	4.1	2.7	17.1	11.3
				26.7

[to see the data in a more orderly fashion go to:

So taking 6% as the threshold percentage, you will now see that whereas both samples from inside and outside the Mayan Symbol were below 6%, both samples from inside and outside the Triple Spiral were above 6%. The sample inside the centre circle showing increases of 51.3% and 136% over the control sample.

According to Jacques "sample 034 is clearly positive and sample 030 very positive."

Jim Lyons comments that "Although these represent a very small experimental sample, the fact that there is very good compatibility between results based on well proven experimental protocols is very comforting. This has been shown for the soil tests which were also an attempt to find a measurable effect in subtle energy affected by living matter and aura dowsing tests which are based entirely on potentised matter due to subtle energies. In all cases the matter, be it water, seed head or soil act as storers of this energy. Together with Cyril Smith's stored frequency results (7) shows that we have a technique which can be further developed to provide full energy spectrum results for the crop or soil."

A further test illustrating and confirming Dr Jacques Benveniste's theory was as follows;

The Magic of Water.

Over the years many eminent scientists such as Drs Cyril Smith, 'Lefty' Levengood and Jacques Benveniste have kindly examined and tested my 25ml bottles of buried water with encouraging results. Resonances, levels of bacteria and change of heart rate have all revealed dramatic anomalies. However there comes a time when these services can no longer be given or expected free.

Therefore the quest was on for a suitable means of inexpensive and accurate testing. Christopher Weeks, long time crop circle researcher and fellow member of UNEX (Unexplained Phenomenon Research Society) came up with a possible remedy.

The procedure involves using Merckoquant Nitrate strips. It is an easy method to obtain a quick quantitative determination of NITRATES.

The test strip contains two reaction zones at one end, which should not be

touched. The zone at the very end indicates both NITRATE and NITRITE, while the other zone reacts only to NITRITE. It serves as a warning zone as any pink to red-violet colouration indicates the presence of NITRITE that interferes with the reaction.

The method of testing is to immerse the strips in the liquid for one second so that both the reaction zones are fully wetted.

Remove the strips; shake off the excess liquid and after one minute compare the reaction zones with the colour scale that is shown on the side of the container.

These strips can also be used to test soil, plant sap and on the plant itself.

The measurements are based on parts per million.

It is recommended that distilled water be used.

We conducted the first tests using this method with the following results.

Report on the tests carried out on 3rd April 2001 at 5 Town Lane, Petersfield, using Merck Eurolab nitrate testing strips.

Tests carried out on (plastic) bottles containing Volvic water buried in crop circles and areas in surrounding field (control) sealed with elastoplast and wrapped in aluminium foil:

Test 1. Crop Circle 2000 — six triangles within a circle - opposite Silbury Hill (2 June) (Photo 4)

- Bottle No. 180 — Control — edge of field

Nitrate: 10
Nitrite: 0

- Bottle No. 181 — Within circle, at apex pointing towards Silbury Hill

Nitrate: 10+
Nitrite: 0

- Bottle No. 182 — Within circle, at centre

Nitrate: 10+
Nitrite: 0

- Bottle No. 183 - Within circle - far centre of perimeter

Nitrate: 25
Nitrite: 0+

Test 2. Barbury Castle "Flower of Life" (photo 5) formed on 19/20 April 1997 in oilseed-rape.

Bottles buried on 22 April, retrieved 11 May:

- Bottle No. 041 — Within circle — at apex of first crescent upon entering:

Nitrate: 25+ to -50
Nitrite: +

- Bottle No. 043 — Within circle — at apex of crescent towards Wroughton, going from centre in line with inside of tramline:

Nitrate: 10+
Nitrite: 0

- Bottle No. 044 — Control — patch of green camomile at entrance to field:

Nitrate: 10
Nitrite: 0

- Bottle No. 045 — Control — under stone by exit under barbed wire fence:

Nitrate: -25
Nitrite: 0

Whereas the control tests conducted from both formations exhibited no Nitrite content, control samples taken from both formations revealed Nitrate contents ranging from 0-10 and in one control sample from the 1997 Tree of Life Barbury Castle, the Nitrate content measured -25.

In every instance the Nitrate reading was higher than the Nitrite.

The highest Nitrate reading (25+ to -50) came from the bottle buried on the perimeter of the 1997 Barbury Castle formation inches away from location where the anomalous discolouration of stems in the standing crop beyond, were found.

In the control sample taken from the bottle of *unburied* water both the Nitrate and Nitrite content was 0.

Conclusions

It is interesting to note that the frequency of Nitrates was not only able to penetrate the plastic bottles, but the water was able to retain this frequency, especially in water buried some 5 years previously. It suggested by Jim Lyons that it is really a

vibration problem. The water is storing the imprint of nitrite/nitrates, which the test responds to without any physical molecules being present.

These are preliminary results and if we can reproduce these findings they will be significant and certainly of interest to Dr Jacques Benveniste.

The Mystery of Water

Despite great strides in medicine, physics, chemistry and biology, water and its behaviour still remains a mystery.¹

It has been shown in tests performed at Berkeley University that water molecules bond together briefly forming bigger more complex shapes.

"Hydrogen has one positive charge on its proton nucleus that attracts one electron with a negative charge. This is a Hydrogen bond. However, there are normally two electrons in the first shell around an atom. So Hydrogen atoms bind together in pairs as a molecule, sharing the two electrons between them as a complete shell.

"When combined with Oxygen to form water molecules the two Hydrogen atoms each share their one electron with the outer shell of the Oxygen atom. This means that there are vacant spaces for two more electrons to attach loosely to the Hydrogen atoms in the water molecule. This is not an electric bond, but it does soak up any low energy free electrons that may be around. This is why when heavier elements are in solution in water they tend to lose one of

¹ "Very familiar facts seem to stand in no need of explanation themselves and to be the means of explaining whatever can be assimilated to them. Thus, the boiling and evaporation of a liquid is supposed to be a very simple phenomenon requiring no explanation, and a satisfactory explanation of rarer phenomena. That water should dry up is, to the un instructed mind, a thing wholly intelligible; whereas to the man acquainted with physical science the liquid state is anomalous and inexplicable. ..." (Prof. Bain, *Logic*, Part II, p. 125). [S.D. I, 121]

their outer electrons to the water molecule and become positive ions.

"If there aren't any elements in solution (having been extracted by homeopathic dilution) some water molecules may be looking for the electrons and would tend to pair up with any other water molecules that pre-existed in the solution, since they would be replacing such heavier molecules one by one as were separated in dilution.

Wakelam suggested that this could be tested by seeing if the separated solute in the homeopathic process does have a positive charge.

Wakelam also suggests that in Rey's article in the *New Scientist*, "his thermoluminescence test seemed to pick out loose bonding energy of water molecules at 170 deg. K. Because electrons were stripped off the sodium chloride and lithium chloride during the homeopathic dilution, these electrons could provide the ghost linkage to the other water molecules and therefore the peak at 170 deg.K was lower. As previously suggested this could be tested if the separated solute was positively charged.

The mystery remains to activate us to conduct further research.



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On Wed. nights we are studying, *The Ocean of Theosophy* by W.Q. Judge, and on Sunday mornings we're discussing *Isis Unveiled* by H.P. Blavatsky and *Light On The Path* by Mabel Collins.

Our address is: 2700 S. Tamiami Tr. Suite #14 (we're moving to Suite #11 in October), Sarasota, Florida, and our phone number is: 941-312-9494.

Please feel free to call Bob Waxman if you need any additional information.

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PROGRAMME ~ APRIL TO JUNE 04

Talks and informal meetings

Sundays 7 - 8 pm

Apr 4 Change: Life's Immutable Law (talk)
ask Percy

Apr 11 Christianity/The Bible & Theosophy
The religion of Jesus is in complete accord with Theosophy's chief Doctrines

Apr 18 Real Jesus & Real Gospel (talk)
A look at the alternative Christian Tradition

Apr 25 Culture of Concentration
If the eye is single the whole body will be full of light

May 2 White Lotus Day: H P Blavatsky's True
Mission Special Meeting (2 talks)
To pay tribute to the Founder of the modern Theosophical Movement

May 9 Occultism versus the Occult Arts
"Soul Knowledge" versus misuse of occult powers in nature

May 16 Dreams and the Higher Consciousness
(talk)
What can we learn from Dreams & why are they important

May 23 True Morality
Its first step is in the desire to live to benefit mankind

May 30 On Astral Bodies
Astral Body: a generic term with at least three main aspects

June 6 Sow the Good Seeds! (talk)
"As ye sow, so shall ye reap"

June 13 Cyclic Impression & Return & our
Evolution
Cyclic law prevails in every phase of cosmic and human life

June 20 United Lodge of Theosophists (2 talks)
Its work, place and relevance in the modern Theosophical Movement

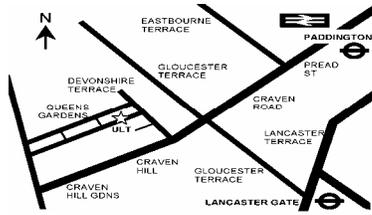
June 27 Hypnotism & other modes of
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Höstterminen 2003

Start:

den 3 mars	Vad innebär odödlighet?
den 10 mars	Teosofins ABC – Andra Grundsatsen – Cykler (11)
den 17 mars	Reinkarnation (WQJ-Dagen)
den 24 mars	Ockult astrologi
den 31 mars	Meditation – praktisk teosofi

den 7 april	Himmelriket finns det?
den 14 april	Teosofins ABC – Tredje Grundsatsen – Översjälén (12)
den 21 april	Drömlktioner
den 28 april	En jämförelse mellan teosofi & hinduism

den 5 maj	Tystnadens Röst (Den Vita Lotusdagen 2004)
den 12 maj	Teosofins ABC – Det högre Jaget (13)
den 19 maj	Astral makt
den 26 maj	En jämförelse mellan teosofi & kristendom

den 2 juni Varför gick Atlantis under?

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THE COFFEE KLATCH



Coffee-Maker: The weather in this lovely city of angels is exceedingly hot. Perhaps the Devil has bought the property! Ice tea in fifteen flavors for my customers should be popular today.

Student: Will you help me with this material from *The Secret Doctrine*? I have two items I need help with, so brace yourself and take a heat pill:

Item I

6. FROM THE FIRST-BORN (*primitive, or the first man*) THE THREAD BETWEEN THE SILENT WATCHER AND HIS SHADOW BECOMES MORE STRONG AND RADIANT WITH EVERY CHANGE (*re-incarnation*) (a). THE MORNING SUNLIGHT HAS CHANGED INTO NOON-DAY GLORY....

Man, The Shadow Of His Prototype.

(a) This sentence: "The thread between the *silent watcher* and his *shadow* (man) becomes stronger"—with every re-incarnation—is another psychological mystery, that will find its explanation in Book II. For the present it will suffice to say that the "Watcher" and his "Shadows"—the latter numbering as many as there are re-incarnations for the monad—are one. The Watcher, or the divine prototype, is at the upper rung of the ladder of being; the shadow, at the lower. Withal, the *Monad* of every living being, unless his moral turpitude breaks the connection and runs loose and "astray into the lunar path"—to use the Occult expression—is an individual *Dhyan Chohan*, distinct from others, a kind of *spiritual individuality of its own*, during

one special Manvantara. Its *Primary*, the Spirit (Atman) is one, of course, with *Paramâtma* (the one Universal Spirit), but the vehicle (Vahan) it is enshrined in, the *Buddhi*, is part and parcel of that Dhyan-Chohan Essence; and it is in this that lies the mystery of that *ubiquity*, which was discussed a few pages back. "My Father, that is in Heaven, and I—are one,"—says the Christian Scripture; in this, at any rate, it is the faithful echo of the esoteric tenet.

STANZA VII.—Continued.

7. THIS IS THY PRESENT WHEEL—SAID THE FLAME TO THE SPARK. THOU ART MYSELF, MY IMAGE AND MY SHADOW. I HAVE CLOTHED MYSELF IN THEE, AND THOU ART MY VAHAN (*vehicle*) TO THE DAY, "BE WITH US, WHEN THOU SHALT RE-BECOME MYSELF AND OTHERS, THYSELF AND ME (a), THEN THE BUILDERS, HAVING DONNED THEIR FIRST CLOTHING, DESCEND ON RADIANT EARTH, AND REIGN OVER MEN—WHO ARE THEMSELVES (b).

(a) The day when "the spark will re-become the Flame (man will merge into his Dhyan Chohan) myself and others, thyself and me," as the Stanza has it—means this: In *Paranirvana*—when *Pralaya* will have reduced not only material and psychical bodies, but even the spiritual *Ego(s)* to their original principle—the Past, Present, and even Future Humanities, like all things, will be one and the same. Everything will have re-entered the *Great Breath*. In other words, everything will be "merged in Brahma" or the divine unity.

Is this annihilation, as some think? Or *Atheism*, as other critics—the worshippers of a *personal* deity and believers in an unphilosophical paradise—are inclined to suppose? Neither. It is worse than useless to return to the question of implied atheism in that which is *spirituality* of a most refined character. To see in Nirvana annihilation amounts to saying of a man plunged in a sound *dreamless* sleep—one that

leaves no impression on the physical memory and brain, because the sleeper's Higher Self is in its original state of absolute consciousness during those hours—that he, too, is annihilated. The latter simile answers only to one side of the question—the most material; since *re-absorption* is by no means such a “dreamless sleep,” but, on the contrary, *absolute* existence, an unconditioned unity, or a state, to describe which human language is absolutely and hopelessly inadequate. The only approach to anything like a comprehensive conception of it can be attempted solely in the panoramic visions of the soul, through spiritual ideations of the divine monad. Nor is the individuality—*nor even the essence of the personality*, if any be left behind—lost, because re-absorbed. For, however limitless—from a human standpoint—the paranirvanic state, it has yet a limit in Eternity. Once reached, the same monad will *re-emerge* therefrom, as a still higher being, on a far higher plane, to recommence its cycle of perfected activity. The human mind cannot in its present stage of development transcend, scarcely reach this plane of thought. It totters here, on the brink of incomprehensible Absoluteness and Eternity. (SDI, 265-66)

Item II

This Third Race is sometimes called collectively “the Sons of *Passive Yoga*,” *i.e.*, it was produced unconsciously by the second Race, which, as it was intellectually inactive, is supposed to have been constantly plunged in a kind of blank or abstract contemplation, as required by the conditions of the Yoga state. In the first or earlier portion of the existence of this third race, while it was yet in its state of purity, the “Sons of Wisdom,” who, as will be seen, incarnated in this Third Race, produced by *Kriyasakti* a progeny called the “Sons of Ad” or “of the Fire-Mist,” the “Sons of Will and Yoga,” etc. They were a conscious production, as a portion of the race was already animated with the divine spark of spiritual, superior intelligence. It was not a Race, this progeny. It was at

first a wondrous Being, called the “Initiator,” and after him a group of semi-divine and semi-human beings. “*Set apart*” in Archaic *genesis* for certain purposes, they are those in whom are said to have incarnated the highest Dhyanis, “Munis and Rishis from previous Manvantaras”—*to form the nursery for future human adepts*, on this earth and during the present cycle. These “Sons of Will and Yoga” born, so to speak, in an immaculate way, remained, it is explained, entirely apart from the rest of mankind.

The “BEING” just referred to, which has to remain nameless, is the *Tree* from which, in subsequent ages, all the great *historically* known Sages and Hierophants, such as the Rishi Kapila, Hermes, Enoch, Orpheus, etc., etc., have branched off. As objective *man*, he is the mysterious (to the profane—the ever invisible) yet ever present Personage about whom legends are rife in the East, especially among the Occultists and the students of the Sacred Science. It is he who changes form, yet remains ever the same. And it is he again who holds spiritual sway over the *initiated* Adepts throughout the whole world. He is, as said, the “Nameless One” who has so many names, and yet whose names and whose very nature are unknown. He is *the* “Initiator,” called the “GREAT SACRIFICE.” For, sitting at the threshold of LIGHT, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. Why does the solitary Watcher remain at his self-chosen post? Why does he sit by the fountain of primeval Wisdom, of which he drinks no longer, as he has naught to learn which he does not know—aye, neither on this Earth, nor in its heaven? Because the lonely, sore-footed pilgrims on their way back to their *home* are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to

every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind, though but a few Elect may profit by the GREAT SACRIFICE.

It is under the direct, silent guidance of this MAHA—(great)—GURU that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these “Sons of God” that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars. (SDI, 207-208)

Coffee-Maker: Student, you ask about two of the most mysterious — not to say sacred — items in *The Secret Doctrine*. My take on the *S.D.* is this: If one takes many bottles of “patience” with them on their pilgrimage, then the *S.D.* itself — or rather the mysterious stream of thought therein — will teach you in direct relation to the work you do with it. The more holistically you treat that *stream* the more holistically it will treat you. That is to say, people looking for pieces in *The Secret Doctrine* will improve their intellect, people looking for “wholes” will improve their intuition — and intuition, in the sense I am using it here, is the flip side of *will*. But beware! if you persevere it will drive you into Meditation. From that you’ll begin to feel like some stray dog at a public bazaar! and will not fit in well with us plain people at the coffee shop! Bread & circuses are our meat-and-potatoes here at the Coffee Klatch, so be careful what you do with that book, Student!

PISTIS-SOPHIA

The Soul was the one subject, and the knowledge of the Soul the one object of all the ancient Mysteries. In the “Fall” of PISTIS-SOPHIA, and her rescue by her Syzygy, Jesus, we see the ever-enacted drama of the suffering and ignorant Personality, which can only be saved by the immortal Individuality, or rather by its own yearning towards It. In reading this portion of the Pistis-Sophia, the mysterious Duality of the Manas should always be remembered, and this key applied to every line.

As Wisdom was the end of the Gnosis, so the pivot of the whole Gnostic teaching was the so-called “Sophia-Mythus.” For whether we interpret the allegory from the macro- or from the micro-cosmic standpoint, it is always the evolution of Mind, that the Initiates of old have sought to teach us. The emanation and evolution of Mahat in cosmogenesis, and of Manas in anthropogenesis, was ever the study of the One Science. The dwelling of Sophia was in the Midst, between the Upper and Lower Worlds, in the Ogdoad. Below was the Hebdomad or Seven Spheres, governed by seven Hierarchies of Rulers. Truly hath “Wisdom built for herself a House, and rested it on Seven Pillars” (Proverbs, ix, i.) ; and again : “She is on the lofty Heights ; she stands in the midst of the Paths, for she taketh her seat by the Gates of the Powerful Ones (the Rulers), she tarrieth at the Entrances” (Ibid. viii, 2). Moreover, Sophia was the Mediatrix between the Upper and Lower Region, and at the same time projected the Types or Ideas of the Pleroma into the Universe. Now, why should Sophia, who was originally of a Pneumatic or



Spiritual Essence, be in the Middle Space, an exile from her true Dwelling? Such was the great mystery which the Gnosis endeavoured to solve. Seeing again that this “ Fall of the Soul “ from its original purity involved it in suffering and misery, the object that the Gnostic teachers had ever before them, was identical with the problem of “Sorrow,” which Gautama Sakyamuni set himself to resolve. Moreover, the solution of the two systems was identical in that they traced the Cause of Sorrow to Ignorance, and to remove this, pointed out the Path to Self-Knowledge. The Mind was to instruct the Mind: “self analysing reflection” was to be the Way. The Material Mind (Kama-Manas) was to be purified, and so become one with the Spiritual Mind (Buddhi-Manas). In the nomenclature of the Gnosis, this was expressed by the Redemption of Sophia by the Christos, who delivered her from her ignorance (agnoia) and sufferings.

[*Lucifer*, vol. vi, p.495-96; *Pistis Sophia* pamphlet II, p. 38]



Second Lives

Could a Little Boy Be Proof of Reincarnation?



April 15 — Nearly six decades ago, a 21-year-old Navy fighter pilot on a mission over the Pacific was shot down by Japanese artillery. His name might have been forgotten, were it not for 6-year-old James Leininger.

Quite a few people — including those who knew the fighter pilot — think James is the pilot, reincarnated.

James' parents, Andrea and Bruce, a highly educated, modern couple, say they are "probably the people least likely to have a scenario like this pop up in their lives."

But over time, they have become convinced their little son has had a former life.

From an early age, James would play with nothing else but planes, his parents say. But when he was 2, they said the planes their son loved began to give him regular nightmares.

"I'd wake him up and he'd be screaming," Andrea told ABCNEWS' Chris Cuomo. She said when she asked her son what he was dreaming about, he would say, "Airplane crash on fire, little man can't get out."

Reality Check

Andrea says her mom was the first to suggest James was remembering a past life.

At first, Andrea says she was doubtful. James was only watching kids' shows, his parents say, and they weren't watching World War II documentaries or conversing about military history.

But as time went by, Andrea began to wonder what to believe. In one video of James at age 3, he goes over a plane as if he's doing a preflight check.

Another time, Andrea said, she bought him a toy plane, and pointed out what appeared to be a bomb on its underside. She says James corrected her, and told her it was a drop tank. "I'd never heard of a drop tank," she said. "I didn't know what a drop tank was."

Then James' violent nightmares got worse, occurring three and four times a week. Andrea's mother suggested she look into the work of counselor and therapist Carol Bowman, who believes that the dead sometimes can be reborn.

With guidance from Bowman, they began to encourage James to share his memories — and immediately, Andrea says, the nightmares started become less frequent. James was also becoming more articulate about his apparent past, she said.

Bowman said James was at the age when former lives are most easily recalled. "They haven't had the cultural conditioning, the layering over the experience in this life so the memories can percolate up more easily," she said.

Trail of Mysteries

Over time, James' parents say he revealed extraordinary details about the life of a former fighter pilot — mostly at bedtime, when he was drowsy.

They say James told them his plane had been hit by the Japanese and crashed. Andrea says James told his father he flew a Corsair, and then told her, "They used to get flat tires all the time."

In fact, historians and pilots agree that the plane's tires took a lot of punishment on landing. But that's a fact that could easily be found in books or on television.

Andrea says James also told his father the name of the boat he took off from — *Natoma* — and the name of someone he flew with — "Jack Larson."

After some research, Bruce discovered both the *Natoma* and Jack Larson were real. The *Natoma Bay* was a small aircraft carrier in the Pacific. And Larson is living in Arkansas.

"It was like, holy mackerel," Bruce said. "You could have poured my brains out of my ears. I just couldn't believe it.

James 2 = James M. Huston Jr.?

Bruce became obsessed, searching the Internet, combing through military records and interviewing men who served aboard the *Natoma Bay*.

He said James told him he had been shot down at Iwo Jima. James had also begun signing his crayon drawings "James 3." Bruce soon learned that the only pilot from the squadron killed at Iwo Jima was James M. Huston Jr.

Bruce says James also told him his plane had sustained a direct hit on the engine.

Ralph Clarbour, a rear gunner on a U.S. airplane that flew off the *Natoma Bay*, says his plane was right next to one flown by James M. Huston Jr. during a raid near Iwo Jima on March 3, 1945.

Clarbour said he saw Huston's plane struck by anti-aircraft fire. "I would say he was hit head on, right in the middle of the engine," he said.

Treasured Mementos

Bruce says he now believes his son had a past life in which he was James M. Huston Jr. "He came back because he wasn't finished with something."

The Leiningers wrote a letter to Huston's sister, Anne Barron, about their little boy. And now she believes it as well.

"The child was so convincing in coming up with all the things that there is no way on the world he could know," she said.

But Professor Paul Kurtz of the State University of New York at Buffalo, who heads an organization that investigates claims of the paranormal, says he thinks the parents are "self-deceived."

"They're fascinated by the mysterious and they built up a fairy tale," he said.

James' vivid, alleged recollections are starting to fade as he gets older — but among his prized possessions remain two haunting presents sent to him by Barron: a bust of George Washington and a model of a Corsair aircraft.

They were among the personal effects of James Huston sent home after the war.

"He appears to have experienced something that I don't think is unique, but the way it's been revealed is quite astounding," Bruce said.

Asked if the idea that James may have been someone else changes his or his wife's feeling about their son, Bruce said: "It doesn't change how we think. I don't look at him and say, 'That's not my boy.' That's my boy."

THE RELIGION OF SOLIDARITY

EDWARD BELLAMY

[I should like this paper to be read to me when I am about to die. This tribute I may render without conceit to the boy of twenty-four who wrote it.

This paper, which was written in 1874, when I was twenty-four, represents the germ of what has been ever since my philosophy of life. This paper, which I never offered for publication, is crude and redundant in style and contains some obvious defects in ratiocinations, lost links which I could now supply, but I have never cared to do so. I could say also much more on the same theme; I could draw from my later experiences, expand it into a volume. This maybe I shall sometime do, should I continue in this state of existence. But I have always been slow to publish my opinion concerning these supreme matters. Yet by this time I begin to feel that this is my ripe judgment of life and that I should be justified in putting it forth as such. *Additional comments by Edward Bellamy — 1887*

The emotions of pleasurable melancholy and of wistful yearning produced by the prospect of a beautiful landscape are matters of universal experience, a commonplace of poetry. Upon analysis this mental experience seems to consist, if we may so express it, in a vague desire to enter into, to possess, and be a part of the beauty before the eye, to come into some closer union with it than is possible consistently with the conditions of our natures. This subdued, yet intense attraction, in its disappointment produces an indefinable sadness, and it is thus that is to be explained, at least in large part, the melancholy so often observed to result from the contemplation of natural beauty. It is the disappointment of the desire after a more perfect communion. There are times in the experience of most persons of emotional temperament in which this desire (I had almost called it lust) after natural beauty amounts to a veritable orgasm. How often in the brooding warmth and stillness of summer nights, when the senses are fairly oppressed with natural beauty, and the perfumed air is laden with voluptuous solicitations, does the charm of nature grow so intense that it seems almost personal, and un-

der its influence the senses are sublimed to an ecstasy. It is then that some almost palpable barrier seems to hold back the soul from merging with the being towards which it so passionately tends.

Sometimes with the storm wind, with moonlit waters, with wooded glens and purling brooks, with the solitary soul of mid-ocean, with lovely mountain tops, with the sunset eternally glowing over the rim of the rolling earth, with the dewy freshness of the ever-virginal morning, with the new and tender pulse of spring, the thronging life, the voluptuous langour of summer, the restfulness of autumn; with these all and other innumerable aspects of nature, the human spirit sympathizes; and in this communion, despite the tinge of melancholy resulting from its imperfect consummation, finds one of its chiefest consolations and asylums.

Thus continually does the spirit in man betray affinity with nature by vague and seemingly purposeless longings to attain a more perfect sympathy with it? So far as this universal and strongly marked instinct can be distinctly interpreted, it indicates in human nature some element common with external nature, toward which it is attracted, as with the attraction of a part toward a whole, and with a violence that oftentimes renders us painfully conscious of the rigorous confines of our individual organisms. This restless and discontented element is not at home in the personality, its union with it seems mechanical rather than chemical, rather of position than of essence. It is homesick for a vaster mansion than the personality affords, with an unconquerable yearning, a divine discontent tending elsewhere.

The emotion induced in us by the monuments of bygone life are of the sort that rebel against the conditions of our organisms as persons. How often has it happened to each and every one of us to stand before some such monument of old life, some ruined specimen of ancient handiwork, some dead city or deserted site. The place

is associated with the lives of generations long since mouldered away, and the gentle ghosts of their joys and sorrows seem to hover around the familiar spot, bathing it in a haze of vague reminiscence. We are conscious of a sense of loss, a feeling of deprivation, at having had no part in the skein of life that once ravelled and tangled on this very spot. We are conscious of a repining at the barrier of time that has included and shut us up in today.

The experience is very similar, when, as we muse earnestly on the glories of future ages, the vision of the world to be rises before us, and we feel that in essence we belong no more to today than to yesterday and tomorrow. Such limitations appear to be arbitrary and irrelevant, impertinent, though impregnable. Hungry, not for more life, but for all the life there is, we count ourselves robbed of the days when we were not and those in which we shall not be. The reader of history surveys past ages with their processions of heroes and grand dramas, as one looks upon a wide and varied country from a mountain top. What a painful incongruity is he conscious of between the soul, so easily contemporary with all time, and like an unseen presence mingling with the doings and strivings of ancient man, and his individuality weighted down to a little point of time. How trifling seems that point compared with the vast expanse seen from it, as seems his standpoint to the rapt watcher on the mountain brow, whose gaze walks unimpeded up and down the streets of a hundred villages, and follows, unfelt, the steps of the toilers in a thousand widely parted fields. The mind is conscious of a discontent that would be indignation but for its conscious impotence, that it should be thus unequal to itself. It has the aspirations of a god with the limitations of a clod, a soul that seeks to enfold and animate the universe, that takes all being for its province, and with such potential compass and desire, has for its sole task the animating of one human animal in a corner of an insignificant planet.

Now who can doubt that the human soul has more in common with that life of all time and all things toward which it so eagerly goes out, than with that narrow, isolated, and incommensurable individuality, the thrall of time and space, to which it so reluctantly, and with such a sense of belittlement and degradation, perforce returns.

Mysterious and likewise taking hold on infinite things are the emotions excited by the weird music of the Aeolian harp or the sighing of the wind in a pine forest. The music is so low, so fine, and so far off, that we seem to hear it by some inner ear, and we listen in involuntary awe as to the still small voice of nature. There is a sound as if the tones came from the far-off places of the universe; they intimate vast solitudes, wideness, boundless enlargement, eternal calm, eternal rhythm. In that whispered infinitude we would repose as in our proper medium; in that voice we strive to voice ourselves. We strain after the fuller life of which we recognize the sound but cannot comprehend the reality. In such moments we reach out of one plane of existence into another, and then sink back as sinks a swimmer, with grasping hands and despairing eyes turned toward the empyrean vault.

Very often in like manner must it happen to everyone when wandering abroad at night, to feel the eyes drawn upward as by a sense of majestic, overshadowing presence. We gaze into the bottomless star-measured depths of the skies, whose infinite profounds are for the moment curtained by no cloud. The soul of the gazer is drawn through the eyes; and on and on, from star to star, still travels toward infinity. He is strange to the limitations of terrestrial things; he is out of the body. He is oppressed with the grandeur of the universal frame; its weight seems momentarily to rest upon his shoulders. But with a start and a wrench as of life from soul the personality reasserts itself; he awakes to himself, and with a temporary sense of strangeness fits himself once again to the pigmy standards about him.

The experiences which have been mentioned are but examples of the sublime, ecstatic, impersonal emotions, transcending the scope of personality or individuality, manifested by human nature, and of which the daily life of every person affords abundant instances. What, then, is the view of human nature thus suggested? Truly, one strange and awesome. On the one hand is the personal life, an atom, a grain of sand on a boundless shore, a bubble on a foam-flecked ocean, a life bearing a proportion to the mass of past, present, and future life, so infinitesimal as to defy the imagination. Such is the importance of the person. On the other hand is a certain other life, as it were a spark of the universal life, insatiable in aspiration, greedy of infinity, asserting solidarity with all things and all existence, containing the limitations of space and time and all other of the restricting conditions of the personality. On the one hand is a little group of faculties of the individual, unable even to cope with the few and simple conditions of material life, wretchedly failing, for the most part, to secure tolerable satisfaction for the physical needs of the race, and at best making slow and painful progression. On the other hand, in the soul, is a depth of divine despair over the insufficiency of this existence, already seemingly too large, and a passionate dream of immortality, the vision of a starving man whose fancy revels in full tables. Such is the estate of man, and such his dual life. As an individual he finds it a task exceeding his powers even to secure satisfactory material conditions for his physical life; as a universal he grasps at a life infinitely larger than the one he so poorly cares for. This dual life of man, personal and impersonal, as an individual and as a universal, goes far to explain the riddle of human nature and human destiny.¹

Since it is a common error to imagine the impersonal consciousness as a thing altogether vague and shadowy, while the personal consciousness or soul life is the only

¹ Here several pages of the manuscript seem to be missing.

real and substantial hold on existence, it will be well by way of correcting this notion to advert to some of the continual instances in our daily spiritual experience in which we closely approximate the impersonal mood. For instance, in the degree in which we realize beauty of any sort we approach the impersonal condition and obtain a hint of the mode of our impersonal consciousness. It is only when we can say that we forget ourselves and in a certain mystic way seem to share the life of the thing admired that we taste the pure and high felicity of a perfect realization of a perfect sense of beauty. It is in measure as we are wrapt out of ourselves into this mood of impersonal consciousness that we are sublimed by the impulses of self-devotion and attain the grand experience of enthusiasm. Those mental states which we call the noblest, broadest, and most inspired, the most intense and satisfying of our psychical felicities, in fine all those emotions and moods by which we are greater than our personalities, and which constitute the larger and far more essential part of our lives—all these are but the activity of the greater self, the impersonal consciousness within us.

The fact of consciousness most clearly witnessing to the impersonality of the soul is that whereas the animal functions are constant quantities, varying only with their supplies of nutriment and stimulus, the soul is most inconstant, as if it were continually coming and going, now dull and lifeless, now again vivified, glowing, expanding as it is touched with some inspiration of enthusiasm or some sentiment of sympathy with the larger life. I know of nothing with which to compare this continual flux and eflux but to the phenomena presented by the Northern Lights, which on a winter night now irradiate the whole vault of the heavens with torrents of light, throwing their spray over the earth, and again sinking away to the horizon, leaving the sky black and dead. So is the soul, ever rising and falling, wavering, undulating, ever glowing and fading, ebbing and flowing, as from some eternal reservoir. "The wind bloweth where it listeth, and thou hearest the

sound thereof, but canst not tell whence it cometh, and whither it goeth." So is the soul of man born again in every fresh inbreathing of the soul of solidarity.

In view of such phenomena, where is the claim of the personality of the soul, and its sufficient, self-comprehending consciousness? I can as easily imagine the little inlets of the ocean coast boasting that the tides that daily throb through them are spontaneous with them, as a man boasting that these tides and tempests of the soul arise within his own personality, and do not rather come from the uttermost parts of the universe.

Genius is the vivid partaking of the soul of solidarity. It is essentially impersonal in its manifestations; the personality of the subject is in suspense. To be possessed of his genius, the man must be unconscious of his personality; he must be beside himself, even as the Delphic priestess was required to be before the oracle spoke through her. We can but conclude, then, from all this testimony of our own experiences, that unconsciousness of personality or impersonal consciousness does not imply a vague and shadowy mode of being, but rather a stronger, intenser pulse of feeling than is obtainable in the most vigorous assertion of the personality. Individuality, personality, partiality, is segregation, is partition, is confinement; is, in fine, a prison, and happy are we if its walls grow not wearisome ere our seventy years' sentence expires.

To pursue this argument, it appears to me (the testimony of his own consciousness is the only evidence that any person can receive in this matter) that the last effort in introspection discloses in the penetralia of the soul an impersonal consciousness. Tracing to its awful source the river of life within us, what do we find it, we who claim so confidently to be personal, self-comprehending, self-complete entities? Will any one be so bold as to say that he can fathom, even in untranslatable emotions, that fount of being, whence wells the sense of existence? Ponder

well. Do we not feel ourselves at once a part of, and external to, the last impregnable consciousness, that citadel of being? We are at once it and of it, itself, yet not all of it. In fine, it is impersonal. It is the witness of our life, and we are the witness of its life. With nothing are we more identical, yet it is as awful to us as infinity, unspeakable as God. Ask for no heavens to open nor firmament to dissolve that you may be left faced with God and see the sum end of things. Steadfastly look into the well of your own life and know the powerlessness of human tongues to express its endless depths, its boundless contents. Ere you think of any other infinity, fathom and compass that, and be prepared to learn that there is but one problem in the universe, and that is the nature of the soul, which is one in you and in all things.

Moods of insight visit us all, in which our natures go deepening on and up, until we feel we are infinity within ourselves and turn back shuddering from its brink. The pettiness of the personality comes in sharp contrast with these stupendous and labyrinthine reaches of the soul, forming a bizarre and glaring opposition, seeming unscrutable, and impressing us with a strange sense of mystery and self-ignorance. But when we come to regard the profound within us as the presence of the All of being, with which we are far more deeply and indissolubly identical than with our individualities, to which the contrasted pettinesses pertain, we cease to mingle the two strains of emotions but act in one and rest in the other.

There are few of an introspective habit who are not haunted with a certain very definite sense of a second soul, an inner serene and passionless ego, which regards the experiences of the individual with a superior curiosity, as it were, a half pity. It is especially in moments of the deepest anguish or of the maddest gaiety, that is, in the intensest strain of the individuality, that we are conscious of the dual soul as of a presence serenely regarding from another plane of being the agitated personality. It is at such times as that we become, not by force of argu-

ment, but by spontaneous experience, strictly subjective to ourselves, that is, the individuality becomes objective to the universal soul, that eternal subjective. The latter regards the former as a god is conceived to look upon man, in an attitude passionless, disinterested, yet pitiful. Often does it happen in scenes of revelry or woe that we are thus suddenly translated, looking down calmly upon our passion-wrung selves, and then as with an effort, once more enduring the weeds or tinsel of our personal estates. At such times we say that we have been out of ourselves; but in reality we have been into ourselves; we have only just realized the greater half of our being. We have momentarily lived in the infinite part of our being, a region ever open and waiting for us, if we will but frequent its highlands. We call such an experience abnormal; it should be normal.

We dwell needlessly in the narrow grotto of the individual life, counting as strange, angelic visitants the sunbeams that struggle thither, not being able to believe that the upper universe is our world to live in, the grotto of the personality a mere workshop. We are content to conjecture from occasional intuitions a world that we should constantly recognize. The half-conscious god that is man is called to recognize his divine parts. The soul then is what it would be. It has the infinity it craves. We restrict ourselves. Spread your wings; you will reach no horizon. Cast out the lead; it will strike no bottom. Our little wells are filled from this eternal life; our souls are not islands in the void, but peninsulas forming one continent of life within the universe. It is man's own indolence that will inhabit but one corner of the open universe, a corner of himself. Let him assume his birthright, and live out, live up, in others, in the past, in the future, in nature, in God. There are no barriers to the soul but such as sense-bound fancy imagines. When Thales enunciated the maxim "Know thyself," he propounded a problem not to be solved, for the human soul is continuous with it. The dual existence of

man is at once infinite and infinitesimal and particular.

I do not assert that the higher universal life is at once realizable by merely resolving thereon. Like his present endowment of mental faculties which man has slowly and painfully evolved since the savage state, so the full consciousness and active enjoyment of the universal soul will be slow and difficult in being realized. Potentially, indeed, the universal life is manifesting itself within us by countless unmistakable signs, but it is in the mind of Shakespeare as in the cave dwellers. It remains for us, by culture of our spiritual cognitions, by education, drawing forth of our partially latent universal instincts, to develop into a consciousness as coherent, definite, and indefeasible as that of our individual life, the all-identical life of the universe within us. Nor is this tendency of the human soul to a more perfect realization of its solidarity with the universe, by the development of instincts partly or wholly latent, altogether a theory. It is already an observed fact, a matter of history. I would call attention to the fact that sentimental love of the beautiful and sublime in nature, the charm which mountains, sea, and landscape so potently exercise upon the modern mind through a subtle sense of sympathy, is a comparatively modern and recent growth of the human mind. The ancients knew, or at least say, nothing of it. It is a curious fact that in no classical author are to be found any allusions to a class of emotions and sentiments that take up such large space in modern literature. It is almost within a century, in fact, that this susceptibility of the soul seems to have been developed. It is not therefore surprising that its language should still be vague. I am sure that much of the unrest and reaching out after the infinite, which is the peculiar characteristic of this age, is the result of this new sense. If culture can add such a province as this to human nature within a century, it is surely not visionary to count on a still more complete future development of the same group of subtle psychical faculties.

The influence of an acceptance of the view of life which has now been outlined should not be to breed a discontent with ourselves as individuals. The personality should not be condemned, should not be worn with half-heartedness and repining. It is dignified in being the channel, the expression of the universal. In this view it has as sound a right of being as the universal itself. Its joys we do well to push to the uttermost, interpreting them by the universal and thus lending them sublimity. Its sorrows we should not, on the other hand, condemn nor bear too heavily, but tenderly pity from the higher plane the bereavements of the individual, accepting their monitions toward the universal, the all-pervading life. In that lofty, over-looking region, in that supernal, passionless atmosphere, learn to make a home and build there an everlasting habitation, whither to retire when the personal life is overclouded, its windows darkened, and all its functions palsied with the bitterness of disappointment and the anguish of bereavement.

Perhaps the relations of the universal and individual lives may be more distinctly brought before the mind by imagining them under the types, respectively, of the centripetal and centrifugal forces as illustrated in celestial mechanics. The instinct of universal solidarity, of the identity of our lives with all life, is the centripetal force which binds together in certain orbits all orders of beings. In fine, the instinct of solidarity in the moral universe correlates with the attraction of gravitation in the material world.

The fact of individuality with its tendency to particularizations is the centrifugal force which hinders the universal fusion, the natural result of the unimpeded operation of the centripetal force, and preserves the variety in unity which seems the destined condition of being. Thus these mutually balancing forces play each its necessary part, and each we may suppose to be an absolute fact. It is the instinct of personality which leads man, weary of exploring the universe and striving to grasp the relations of it to other

orders of being, to take refuge in the bundle of mental and physical experiences which he calls himself, as the only thing of which he is absolutely sure, the sole rock in the midst of an illimitable ocean. It is this instinct which at times sends him off, as it were, on a tangent from his orbit, in defiance of the centripetal instinct of solidarity in mad self-assertion, in wild rebellion against subordination or coherency with anything.

It is this vicious habit of regarding the personality as an ultimate fact instead of a mere temporary effection of the universal that at times overcomes the mind with a sense of utter and unnecessary isolation, of inexpressible loneliness, of a great gulf fixed between the successive personalities of a single individuality and all others. It is this instinct which lends its horror of quiet darkness to death, for death is the dissolution of the individuality and the enfranchisement of the atom of the universal which has been segregated in it. On the other hand it is the instinct of solidarity, however misconstrued or unconfessed, which lends mere consciousness of greatness, otherwise unaccountable, a sense of majesty, utterly, nay ludicrously, beyond that which is warranted by the proportion of his personality to the sum of personalities. It is this which makes a man, however good his will, unable to isolate himself from the general frame of things and to conceive of the universe as going on without him. The universe never did and never will go on without him. It is this which renders it all essential for his comfort, to feel that he is acting a part of some universal plan or frame of things, thus making some sort of religion or philosophy indispensable to him and rendering the notion of unconnected, isolated action abhorrent to his soul. The opposition in human nature of the two ideas of solidarity and personality may be further illustrated by describing as an expression of the former the sense of the sublime, of the grand, or whatever may be called the instinct of infinity, and on the other hand as an expression of the personality, the desire of being circumscribed, shut in, and bounded, the aversion

to vague limitations, the sense of coziness (if I may venture to give a philosophical meaning to that peculiar word) or what may be called the instinct of finity. To the latter class of feelings the former seems to open an abstract, unreal, remote, and frigid cloud-land, utterly repugnant to its own warm and cheerful, if confined, precincts.

In turn, the instinct of finity to its opposite seems synonymous with pettiness, with infinitesimality, suggestive of a mean, base, and narrow scope, a low-lying, sensuous atmosphere. Their opposition, whereof the mental experience of every reader will have furnished abundant instances, is another testimony of consciousness to the dual constitution of the human soul.

Much sorrow of man comes from his efforts, in imperfect understanding of his own nature, to crowd his universal life into his personal experience, to grasp and realize with the functions of the finite the suggestions of the infinite. He is thus led to make too much of the joys and sorrows and circumstances of the person. Conscious of universal instincts, his mistake lies in expecting the experiences of the individual to be of like scope. He would have the relationships of the individual endowed with the attributes of the universal. Conscious fully of the individual life, his constant effort is to express, as it were, universal instincts in terms of the individuality. No wonder human joy has such an undertone of sadness, and all the concern of the individual life seems but vanity of vanities. It is the mistake of requiring the finite to meet the criterion of the infinite. The joys and sorrows of the individual are adapted to its scope. To seek in them any completer significance is to tempt disappointment. What man complains of as an incurable incongruity between his soul and its external surroundings and the scope by them imposed, is in the stricter truth an incongruity between the two aspects of his own nature. The remedy is ceasing to confuse them and rendering to each the things of each.

[TO BE CONTINUED]