

that plane. The body is simply the instrument or vehicle of the real man through which he gathers wisdom.

In the beginning we are told, the Word was God. Now the Logos, or Word, has always been looked upon as the creative power of the Divine, and the Greeks, in the sacred books from which the Gospel of John is derived, tell us that the Word was composed of seven vowels or voices, which are the seven thunders which we read about in the Apocalypse. These seven voices or sounds of the Word are the seven tones of the scale and are the result of different rates of vibration in what we may call matter, though matter is really the result of that vibration. Science has demonstrated the relation between sound and colour vibration, and it is not difficult to understand that the seven voices of the Word produced the seven colours of the spectrum, or Iris, the rainbow, the union of which seven in one, forms white light. The first act of creation is therefore the production of Light by the sound of the Word.

All these different sevens of colour and sound, and many other forces arising from their interplay and combination, are recognized as powers or beings, intelligent entities, by some called Gods, the Elohim of the book of Genesis, the Archangels of the Christian Church, the Dhyan Chohans of Eastern philosophy. The proper understanding of their diversity in unity is one of the things upon which formal religionists have always come to grief. It ought to be simple enough, and Paul expresses the idea (I Cor. viii : 5) that as there be gods many and lords many, yet to us there is but one Theos, the Father, of whom are all things, and one Lord the Logos, or Word, by whom are all things. Various nations persisted in worshipping one of these gods rather than the others or than all collectively, although it seems also evident that the priesthoods of all nations preserved the truth of the Divine Unity. The days of the week were consecrated to these seven gods, the Rays of the one Light, and different religions kept especially sacred the day of their especial god. The Jews wor-

shipped Saturn-Jehovah, and keep Saturday holy. Christians worship Apollo-Michael, and keep Sunday sacred. The Mohammedans, who observe Friday, are influenced by the Archangel Lucifer-Venus. The seven "planets" are dedicated to these days because each planet is mystically the body of the Archangel or God to which it is dedicated, but this particularising of worship is evidently mistaken. All days are alike holy in the white light of the divine glory or radiance, and we find Paul condemning the fetichism of day-worship, yet with the abundant charity which distinguishes the Master. "One man esteemeth one day above another, another esteemeth every day." It is not a levelling down of distinctions, but the equal sanctity of every day that he has in view, and enjoins.

The effect of the Seven-Voiced Word upon the creative manifestation in the constitution of seven divisions in matter; the evolution in organic forms upon these planes, and the existence of states of consciousness in the cosmos and in man himself corresponding therewith, the operation of law necessarily conforming to these seven-fold conditions; and man's own development, following out in all its ramifications, and reflecting the infinite variety of Nature itself; we must leave over for future consideration.

BEN MADIGHAN.

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#### WHAT BECOMES OF THE DEPARTED

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There is but one Spirit — Parabrahman, or by whatever other name one chooses to call the Eternal Principle. The "souls" of the departed pass through many other stages of existence after leaving this earth-body, just as they were in many others anterior to their birth as men and women here. The exact truth about this mystery is known only to the highest Adepts; but it may be said even by the lowest of the neophytes that each of us controls his future rebirths, making each next succeeding one better or worse according to his present efforts and deserts. — *H. P. B. in Theosophist Feb. 1887.*