

THE CANADIAN THEOSOPHIST

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THE INNER RULER*

By B. P. WADIA

There is an aspect of our work as Theosophists, men and women who are presumably striving to lead the higher life, which has not been kept so steadfastly before our mental vision as it ought to have been. In the days of H. P. B. that aspect was well to the front. If we study carefully the Third Volume of *The Secret Doctrine*, which contains special instructions for students aspiring to the spiritual life, we shall find passages on the subject of the unfoldment of inner powers. These powers were not of a psychic nature, but of a spiritual character—the strengthening of the individuality, the handling of it in such a fashion that one can make one's own use of it; the insistence on the idea that nothing could be done unless and until the disciple himself grew strong and was able to face the difficulties of the inner, the spiritual life. If we read the experiences of people who trod the Path of Occultism or of Mysticism, we find that they had their own inner difficulties and that they were able to surmount them just in proportion as they had developed the strength of their own individuality.

We are so apt to expect to be spiritually fed and looked after, to receive instructions which we must follow, that often we miss the very first and most cardinal principle of the spiritual life, namely, that the Path cannot be trodden by any one of us without the inner help which comes to us from our own consciousness; that the Masters can only indicate the Path,

but that we have to tread it; that They cannot help us save by pointing out what are the necessary qualifications for the Path. We have to unfold these qualifications. The work has to be done by us. None can help us, not even the Masters; and that is a factor which we sometimes forget. We often have the idea that if we feel within us a willingness to be taught by Them, we will so be taught. This is not so. We have to teach ourselves. To put it in perhaps a slightly exaggerated way, the Masters do not care about teaching us; They want to use us and our capacities for Their work, but most of us are in a condition of mind which is not helpful, because we do not build up a strong individuality. A strong individuality is the first and foremost essential of the spiritual life. If we want to be disciples, we must be strong. No Master has any use for a child who has to be led and told all the time what he shall or shall not do.

In the teachings of the Buddha, when He was instructing a selected number of disciples, He taught them to relinquish the outer things. He said that ceremonies and rituals are fetters of progress in the spiritual life. If we apply this teaching to things on which we rely in the ordinary life of the world, we find we lean too much, not on high and holy things, but on trivialities which we regard as important. It is this which stands in the way of most of us making rapid progress, because the

*Report of a talk to a class of students.

first is the most difficult step, here as in other matters. To attain to that inner consciousness which says: "I am going to do it. I am going to find the Master. I am going to make progress in the spiritual life, and no one in earth or heaven can stop me"—that is the first thing necessary.

It is well to read in this connection what H. P. B. has written in the Third Volume of *The Secret Doctrine* (Sec. V). If we apply this teaching, we shall see that we have wasted much of our time, have relied too much on outside help, have waited for external orders, oral or written, which have not come and are not going to come. In the spiritual life definite and precise rules cannot be laid down for all. It is not possible. In the old days, when the Teacher took from ten to twelve pupils only, as in Ancient India, it was not possible; far less so now. The spirit of the age is against it. Human beings are too far evolved to receive orders and to carry them out. There are certain hints in this passage of H. P. B.'s which we should think over very carefully and apply to ourselves.

"The first necessary qualification is an unshakable belief in one's own powers and the Deity within oneself, otherwise a man would simply develop into an irresponsible medium." (*S.D.*, Vol. III, p. 62). The word medium is not to be taken in the ordinary spiritualistic sense, but as meaning a repository of other people's sundry thoughts, emotions and aspirations, instead of developing one's own. We make ourselves largely a storehouse for other people's ideas and inspirations. What about our own in the light of H. P. B.'s teaching: "an unshakable belief in one's own powers and the Deity within oneself"? We are often in fear and trembling when our instincts and reasonings do not harmonize with other people's instincts and reasonings. Why should they? We have each of us our own peculiar way of growth. We must quit the attitude of the child clinging to its mother's apron strings. Unless we do this, we shall not be able to apply H. P. B.'s teaching to ourselves individually. "Throughout the

whole mystic literature of the ancient world we detect the same idea of spiritual Esotericism, that the personal God exists within, nowhere outside, the worshipper." (*S.D.*, Vol. III, p. 62).

H. P. B. strongly attacked the idea of the personal God as put forward in the outer world, but she believed in the personal God within each worshipper. "That personal Deity is no vain breath or a fiction, but an immortal entity." Therein lies the strength of the entity—its immortality; "an immortal entity, the Initiator of Initiates". We should ponder over this expression. We talk too lightly about Initiation, and we do so because we are ignorant of it. This thought of H. P. B.'s needs meditating on. There is something within us that is immortal, the personal God, the Initiator of Initiates. This is a radical idea and needs most careful thought. H. P. B. deliberately tells her pupils who are getting ready for the treading of the Path, the finding of the Master, the coming towards Initiation, that the Initiator is within us. But let me read a little more.

Like an undercurrent, rapid and clear, it runs without mixing its crystalline purity with the muddy and troubled waters of dogmatism, an enforced anthropomorphic Deity and religious intolerance. We find this idea in the tortured and barbarous phraseology of the *Codex Nazaraeus*, and in the superb Neoplatonic language of the Fourth Gospel of the later Religion, in the oldest *Veda* and in the *Avesta*, in the *Abhidharma*, in Kapila's *Sankhya*, and the *Bhagavad-Gita*. We cannot attain Adeptship and Nirvana, Bliss and the Kingdom of Heaven, unless we link ourselves indissolubly with our *Rex Lux*, the Lord of Splendour and of Light, our Immortal God within us. "I am verily the Supreme Brahman"—has ever been the one living truth in the heart and mind of the Adepts, and it is this which helps the Mystic to become one. (*S.D.*, Vol. III., p. 63).

This whole passage brings a great inspiration. We have to find the Immortal Being in us. He must initiate; He must

bring us the light. This teaching of H. P. B. is of vital value and importance at the present moment. Without this principal, central, cardinal fact—that there is within us an immortal entity whose activities must be brought into expression—we cannot do anything in the spiritual life. We can only take the Kingdom of Heaven by violence when the Immortal God within us has been brought into activity and expression. Therefore we want to find Him. In another place H. P. B. says that He is the Master of Masters, and there is no Master higher than that immortal Divine Spark within us. H. P. B. insists strongly on the unfoldment of the powers of the Higher Self. Now, frankly, if we examine ourselves, many of us will find that we are too dependent on external things. These externals are very good, maybe very valuable; still they are externals. Our tendency is to get into a mistaken groove and make it more and more defined. Unless we recognize that all these truths are given to us to be applied in our own way to our own individual cases, and that in the application of them no power in heaven or earth can help us, save ourselves, we will continue in our mistakes. Therefore the reliance on the inner consciousness, the inner Self, is necessary.

We should turn again and again to that very wonderful list of qualities in the *Gita* (Discourse XVI). They are meant for the person who wants to tread the spiritual Path of Illumination. The first of them is Fearlessness. Studying this in the light of what has been said before, we may ask ourselves why it is that fearlessness is put forward as the first of the great qualities necessary for the treading of the Path. We find, in studying the *Gita*, that the great effort of Arjuna is to become fearless. Over and over again he is told: "Therefore stand up and fight." What is this quality of Fearlessness from the point of view of spiritual progress? It is something different from the ordinary fearlessness of a soldier in the army, though that is a reflection of the real spiritual Fearlessness. It has a connection with what H. P. B. says is the Entity, the personal God within. Both the teachings are the same, but given in different

language. Both are spiritual teachings putting forward the same truth.

Why is it that fear overcomes us? Because we are only beginning to develop the first quality of the spiritual life—discrimination. We find when we return from the silence of our meditation upon the Real, the Immortal Self, into the darkness of this world, we become entangled with the unreal. As long as we have not perfected that quality of discrimination, fear will permeate our life. As we discriminate between the real and the unreal we are able gradually to put the right value on things. It is because we rely on outside things that we get hold of the wrong discrimination and dispassion. We pass from form to form, not from form to life. The difference of passing from the unreal to the real is a difference in kind, not in degree. To us it is often a difference in degree only. That is not the spiritual life. We must make the difference one of kind. We must pass from form to life. That is real discrimination. The real desirelessness is the understanding of the fact that all things are real but have different values; they have different places in the universe to fill. For the spiritual life, therefore, we need the real dispassion.

Now, what do we do? We pass from object to object and let the inner consciousness lie asleep. We think we are experiencing spiritual illumination, when we pass through various stages and contact many forms, gaining the experiences that the life without has to give. The human individual—the I in us—has two poles. This "I" is being continually affected by the lower pole. We do not contact the spiritual pole within us, but constantly attach ourselves to the material pole. External things control us, instead of our controlling them. Therefore we ought to be fearless from the spiritual point of view. We must have a place of retreat, a fortress to which we can go and consult our Headquarters Staff—the General in the fortress who is not the actual fighter, but who can direct and guide us and reveal to us the plan of the campaign. Thence comes the spiritual strength and force which enables us to go on and en-

dure. Without that attitude we cannot "take the kingdom of heaven by violence". We must have strength so to do, otherwise it can and will take us by violence. This is what happens constantly. There is, so to speak, a fight between the different natures of the universe. We who identify ourselves with the material, go under each time, and therefore the quality which makes men free is this quality of Fearlessness. "Greater than destiny is exertion," is a teaching that is repeated over and over again; and it is true if we identify ourselves with the spiritual pole, but not so if we identify ourselves with the material one.

In our meditation, therefore, in our study, in our daily life, our effort should be to find and express the Inner Self within us, and not to rely too much on outside things. Let us find our own Path, not walk in the wake of others. The child, when he grows up, finds his own way, his own work, his own colleagues, his own philosophy. We are too apt to rely on leaders, and instead of taking up some of the burden, we put on the Masters our own weight, and sometimes the Masters have to push us off. The great karma of the world is on the shoulders of the Masters; we should relieve Them of some of it, not put on Them additional burdens. We should be prepared to face our own karma.

This brings us to the point of discipleship, the coming nearer to the Master. Discipleship is not within the range of the personality unless the personality is controlled by the ego, and the ego begins to work as personality. We may talk of Discipleship, we may play with the idea, but the real power of the Master working in and through us is not a possibility unless this is done.

The first necessity, as H. P. B. has put it, is to find that Inner Entity, that Immortal Ruler, that Initiator of Initiates. This work is to be accomplished in definite stages—first, a clear conception of the thing to be done, then application of the doctrine of the Inner Ruler continuously, not only in meditation and study but also in daily life; in matters of judgment to act by what comes to us from within. It

does not matter if we make mistakes. We have all had tumbles in the past, and we can always pick ourselves up and go on. If we are wise we learn by the mistakes of other people, by their example. That is the way we can make progress. We have so much personality that we fail to see the big Truths. Therefore we must follow that inner voice of conscience; even if it is not all-wise, it is *our* conscience; it is the best we have, so to follow it is the best method to choose in the spiritual life.

We rely too much on outside matters, and that is why we do not make progress. We may get book after book, find new ways of service; but these do not bring us the spiritual life. We pass from form to form, from shape to shape, but we must proceed from form to life; within ourselves we find the Ruler whom fire cannot burn, nor water drown, nor winds sweep away. He is always within—perpetual, eternal, helping and guiding, when we need help and guidance. To find that God within us—that is the first attainment. We must find ourselves living in the world of Gods, we must find the habitat of the Masters and make it our own. Theirs is a world of Life and Light and Immortality. They are not to be found elsewhere. One may find Their expressions here and there in the world, but one will not find Them. Our task is to find our Immortal Ruler, our Self, and then to go forth into the world, bringing to it the kingdom of heaven. Slavery is bad, and spiritual slavery is the worst of all slaveries.

That is the great, the central idea of the spiritual life. Without living it we shall make no progress. We may go from form to form, and in the long course of evolution, when we come to the seventh globe in the Seventh Round, we may at last find ourselves. But our idea is to hasten our evolution; to do to-day what ordinary humanity will do in the hereafter. Let us then give as an offering our meditation, study, daily life, to the Masters who are waiting to help us all. Awaken the sleeping Lord within you, and then the ever-watching Lords of Compassion will help you to free the world from the bondage of spiritual slavery.

B. P. Wadia.

FROM HEADQUARTERS

(BY OUR ADYAR CORRESPONDENT)

Although considered to be a peaceful place, one is always impressed with the continual changes at Adyar, which affect the residents here, generally to their advantage, and sometimes to the discomfort of the more conservative type.

The Theosophical studies have not been pursued with the same enthusiasm as formerly, when our President had more time to direct them, and also the fact has been overlooked that assistance is often forthcoming in greater measure where groups attempt to learn by themselves, than if they wait for knowledge to come to them through one who is superior to themselves in wisdom.

Recently a revival of interest has been evident by the starting of a class in "The Key to Theosophy," led by Mr. Coombie, held weekly at Leadbeater Chambers. Also the Adyar Lodge activities have been revived with its weekly lectures, the first of which was given by Mr. Wadia on "Theosophy and the T. S." Mr. Brown gave one on "Shaktis According to Subba Rao." Miss Arundale talked on her acquaintance with H. P. B., and Mr. Stott lectured on "Uranus and Neptune"—the science of Astrology having gained greatly in popularity recently. We felt specially rewarded last week, by having a lecture from Mrs. Besant to the Lodge, who chose as her subject "Study and Devotion," but found so much to say on study that the last half was postponed for another occasion. One point chiefly emphasized was the advice she gave that no pronouncement made by the Theosophical leaders—such as herself, Mr. Leadbeater, or even H. P. B., should be accepted unless they make their own appeal to one's reason as being true, and that doubt or suspension of judgment are far better than the ready credulity which accepts every statement as being true, merely because uttered by one of the leaders. After the lecture, some one was heard to remark that now we may not advise others to believe only that to which the con-

sciousness can respond, because Mrs. Besant has said so!

On November 17, the forty-fifth birthday of the Society was impressively celebrated at the hall, when passages were read by different members from various sacred books, such as the Bhagavad Gita, the Zoroastrian, Islam and Buddhist scriptures, and the Bible, in English. Miss Arundale, Mr. Soobiah Chetty and Mr. Arundale then spoke on personal reminiscences of H. P. B., and Mrs. Besant finished with an address in which she paid tribute to the founders of the Society, mentioning her own ability to deal with the materialistic age, more effectively, as H. P. B. had told her, because of her long period of twelve years as a materialist. She also referred to her own review of the Secret Doctrine, written for the Pall Mall Gazette, as showing how clear was her understanding of Theosophy, even at that time, which was an indication that she must have brought over the knowledge of it from previous lives.

At present Mrs. Besant is in Calcutta, having accepted an invitation to a ceremony, not witnessed in India during the last 700 years. The Purnima (full moon) was selected for this auspicious event of handing over by the Government to the Maha Bodhi Society of Calcutta, the well-authenticated relic of the Lord Buddha, to be enshrined in the new Buddhist Vihara there.

Although India is the birthplace of the Buddha, less interest is taken in His teachings than in the archaeological Buddhistic period, and this relic consists of a small piece of bone contained in a rock crystal casket, discovered in 1892, at Bhattiprolu, Madras Presidency, having been deposited there about 2200 years ago.

The Anagarika Dharmapala, who founded the Maha Bodhi Society in 1891, gave the required guarantee that a worthy Vihara would be built for this sacred relic, but found the task difficult until an American sympathizer, Mrs. Foster, made a

generous contribution of Rs. 63,606 towards its construction. This Buddhist Priest has worked indefatigably for bringing Buddhism back to the land of its birth and is also a Theosophist of long standing and devoted service to the Society in Ceylon.

The relic was carried in procession from the Government House, Calcutta, to the Vihara, where it was presented by His Excellency, Lord Ronaldshay, Governor of Bengal Presidency, to Sir Asutosh Mukerjee, President of the Maha Bodhi Society. Gothas were recited by the large number of Buddhist Bhikhus, whose yellow robes added to the picturesque and impressive scene. Mrs. Besant was accorded the honour of delivering a short speech on the teachings of the Buddha. Thus has this memorable event marked another historical epoch in the history of Buddhism. Adyar, Nov. 27, 1920.

LOVE

Out of the spheres that bind me,
I rise, I, the perilous sweet,
The universe thrills at my coming,
And the stars grow faint at my feet.

With the glory of the unconquered,
I circle the worlds with fire,
And only the soul of the poet hears
The song of my mighty lyre.

The Spirits of Life are my temples
Of crystal and azure and gold,
My breath is the flash of the lightning,
And the beauty of colours untold.

I am the urge to divinity
By the path the Immortals trod.
By the radiance of my magic
From the Atom evolves the God.
Evelyn Vermilyea.

* * *

When there is no true love for God within the heart, all scientific prying into the mysteries and all moral preaching will be useless and vain; while the love of God is the pinnacle of all human knowledge.—
Dr. Franz Hartmann.

BRAIN CAPACITY

There has recently been much discussion and difference of opinion regarding the brain capacity of both men and women. It has been the idea for centuries that woman's brain is inferior to that of man, but scientists have discovered after many tests that such is not the case. Given the same education and environment, they are equal, and whatever differences there may be in the physical make-up do not proceed from a lack of brain power. There are always exceptions, as in every other rule, but, although the feminine brain may to some extent be different, it is not necessarily inferior.

Woman has for ages been kept in the home circle only, with no opportunity, nor indeed much education, to enable her to evidence any particular brain power, but every year is changing these conditions, and although many women do not particularly wish to come forward, it has to be done.

The time has arrived for the Female Principle to have fuller expression, the pendulum having swung to the other extreme the Masculine Principle can no longer entirely dominate.

Many people are now realizing that we live on this good old earth many times, and that for the sake of the evolution of the Ego we alternate between the two sexes, possessing in some lives a male and in others a female body, all experience in each life being assimilated, and brought over on returning, for use and further development in the next. There can, in consequence, be very little difference in the capabilities of both sexes, given the right conditions and opportunity. There have been in the world as many female as male geniuses, and genius is always the result of past evolution and experience, and can be explained in no other way.

It is a well-known fact that the female cat and dog are more intelligent than the male. Then why should woman be behind man, both being so much higher in the scale of evolution. Lillian A. Wisdom.

SUGGESTIONS TO SECRETARIES

1. Please have applications of new members fully and correctly filled out, the name of applicant especially in plain writing, with first name in full, as indicated, and with the right amount of money enclosed. (See table on reverse side of application.) Use only the forms of the T. S. in Canada.

2. Please report promptly to this office change of address, deaths, removals, transfers to other lodges by demits, etc.

3. Resignations.—Many members resign from the Society because they do not know that there is an INACTIVE LIST. If they do not have time or money for Theosophy, they should become inactive. Mrs. Besant calls a resignation "a very madness," and the Secretary who stands at the point of contact can do much to make this matter clear. Our rule is to accept no resignations except over the signature of the resignor, whose letter must be filed in this office.

4. Please use care and accuracy in sending money to headquarters; state what or who it is for, and make certain that the amount of money corresponds to the itemized statement in your letter. When cheques are sent enough must be included to cover exchange charges, which are occasionally heavy. All money for the T. S. in Canada, as well as other correspondence, is to be addressed to the General Secretary.

5. Please use a uniform address and signature. Place your address on each letter you send us.

6. Please see that all business correspondence connected with the Lodge is handled through either the Lodge Secretary or Treasurer. This provides a single established channel of communication from this office to the Lodge.

7. Please use separate sheets of paper when items pertain to different departments. This insures dispatch. A cash statement should be on a separate sheet. A change of address, death, etc., should be on one sheet. Thus the matter can be

referred at once to the department concerned and prompt attention given.

8. Please see that the membership cards and diplomas are not delayed in reaching those to whom they belong.

9. As the Secretary is, to a large extent, the backbone of the Lodge, being in constant touch with all the members, upon his or her tact and fidelity depend to an extraordinary degree the success of the Lodge. The General Secretary has to rely upon the accuracy and promptitude of the Secretary for his relation with the members, and the members for the impression they receive of the official management of the Society.

THE MENTAL AND SPIRITUAL WORLDS

We must let some things work themselves out in the mental and spiritual worlds. It is better sometimes that way than to have them realized externally. Evolutionally the effect is just as sure. Physical realization is not always a necessity. The cause has been born. The impression has been made to be felt. The realm of thought is full of realities. Thoughts are things. Free from physical restriction they work incessantly. Let us not complain of want of opportunity. Realization is ours if we persist. Let us continue to aspire. We will be invisibly helped. There is no standing still. There is an eternal movement. This is but a halting place for change and refreshment. There is a continual process of involution and evolution. They are stepping stones to perfecton. It may take ages to realize.

M. G. Sherk.

* * *

CANST thou destroy divine COMPASSION? Compassion is no attribute. It is the Law of LAWS—eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal. The more thou dost become at one with it, thy being melted in its BEING; the more thy Soul unites with that which is, the more thou wilt become COMPASSION ABSOLUTE.—Voice of the Silence.

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OFFICERS OF THE T. S. IN CANADA.

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Mrs. George Syme, Winnipeg.

GENERAL SECRETARY:

Albert E. S. Smythe.

OFFICIAL NOTES

A donation to the General Fund was received from Montreal Lodge of \$15 on November 29.

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Lodge secretaries will please observe that all members in arrears for their dues have been struck off the magazine list.

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We are indebted to The Theosophist for November, from which we have reprinted Mr. Wadia's fine article, "The Inner Ruler." The December issue was to have carried another on "The Search for the Master."

* * *

Complaints are received about the non-delivery of the magazine. In almost every case it is found that members have failed to notify this office of a change of address. When members move they should notify their post-office first of all; then also their Lodge Secretary and Headquarters.

* * *

We have pleasure in presenting the first of our monthly letters from Adyar, and

believe this direct communication from the Headquarters of the Society, for which we are grateful, will be of peculiar interest to our members. It should add to the sense of unity which prevails throughout the movement and which, with a very few exceptions, is characteristic of our Canadian membership.

* * *

Accessions to membership, since last report in October, number 22, two of these being on permit from other sections. Regina Lodge, which had been reorganized during the summer, shows the greatest increase and the greatest percentage of increase in that time of any Lodge in the section, 7 new members and one on demit. The earnest and devoted workers in this Lodge have shown what is possible where there is faith in the wisdom which has given themselves light and help to do the same for others. Toronto Lodge, as a mark of appreciation, sent a donation of books to the Regina Lodge library. The other accessions were Montreal, 6, and Toronto 4 new members; Regina, 2 and 1 on demit; Vancouver, 2 and 1 on demit; Victoria, 2; Calgary, Edmonton, Ottawa and Winnipeg, one each.

FELLOWS AND FRIENDS

Mabel Collins has opened "The Occult Bookshop" at 21 Montpelier Walk, Cheltenham, England.

* * *

An Anglican clergyman, after warning an F. T. S. to let Theosophy alone, and then having explained to him what Theosophy had done for his parishioner, admitted that one of his best helpers in the Old Country was a curate who was a student of the Secret Doctrine.

* * *

Mrs. Walter Tibbitts, whose books, "The Voice of the Orient" and "Cities Seen," are among the most picturesque and fascinating of books of travel, is about to publish a new volume. Mrs. Tibbitts has granted permission to The Canadian Theosophist to reproduce the chapters from "Cities Seen" dealing with Ma-

dam Blavatsky and the Theosophical Movement. She is a devoted admirer of H. P. B. and gives much interesting information about her.

* * *

Sir Edwin Lutyens, the celebrated architect and the designer of the cenotaph erected at Whitehall, London, to the memory of "The Glorious Dead," is the husband of Lady Emily Lutyens, so well known in the Theosophical Society. She is a daughter of the first Earl of Lytton (Owen Meredith), who as Viceroy of India, frequently entertained Madam Blavatsky at Government House, where her brilliant conversation and marvellous knowledge and occult skill made her the lion of the season. The Russian spy theory which was started about her at this time was thoroughly demolished after the strictest Government enquiries, but ill-informed people still circulate it, not being aware of the high standing Madam Blavatsky really possessed.

* * *

Will Levington Comfort, the war correspondent and novelist, who spent a few months at Krotona some time ago, lectured in Toronto on the 7th and 8th January on "Narratives from the Mystic Road." His recent essay on "Nine Great Little Books of the World," reviewed elsewhere, has attracted attention to his thought, which is poetically expressed and inspiring, though lacking the definition of an organized system. His direction is towards the Self, and in a fine passage he told his hearers that if they took all their thoughts and imaginations of God, the reality of the Self was more glorious and more wonderful than anything they had ever conceived of God.

AMONG THE LODGES

Victoria Lodge has been the first to order twenty copies per month of the magazine for distribution. The result of the experiment should prove interesting.

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Since the reorganization of Regina Lodge seven new members have joined it and study and propaganda work are car-

ried on actively. Mrs. Stevens has been elected President; Miss Gladys Griffiths, Secretary-Treasurer, and there are excellent prospects ahead.

* * *

Hamilton Lodge has elected Charles Stones, president; Mrs. J. Inglis, vice-president; Miss Nellie Gates, secretary-treasurer; Miss M. Carr, secretary for publicity; G. P. Williamson, librarian, and J. T. Jordison, assistant librarian. At the annual meeting a vote of thanks was extended to the Toronto Lodge for the help given in supplying speakers since 1916. As a Christmas greeting the Lodge donated \$50 to the building fund of the Toronto Lodge.

OUR EXCHANGES

In Theosophy in Scotland for December Charles Lazenby concludes his papers on "The Servant."

* * *

Theosophy in Australia for November is an excellent number, with articles by Mrs. Besant, J. Bean, B.A., M.D., and Muriel Chase, and much information with some harrowing examples of the children's famine in Central Europe.

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Theosophy in New Zealand for November reports the 25th annual convention of the Section. An account is given of what was done with 114 acres presented to the Section of scrub land, which was taken in hand by a young Scotsman, who planted thousands of trees and in eight years had made the farm pay its way each year till now it forms a nucleus of community life on a Theosophic basis.

* * *

The Vahan for December ends with that issue. A new publication under a different name is next to appear. The Sinnett testimonial fund is announced as closed, about \$8,000 having been collected. The Tavistock Square Buildings, which were to be the London Headquarters, have been sold by Mrs. Besant to the War Office for upwards of \$200,000. All money loaned for this building will be repaid

with interest, and the remainder will be distributed by Mrs. Besant proportionately among those who made gifts for the buildings.

* * *

Also received: Theosophia in Bulgaria, December; Theosophy in South Africa, November; Theosophia, December, Netherlands; Bulletin Theosophique, Switzerland, October-December; Revista Teosofica, Chile; Papyrus, Egypt, September; Divine Life; The O. E. Library Critic, etc.

CORRESPONDENCE

THEOSOPHICAL DISCREPANCIES

Editor, Canadian Theosophist: Any Theosophical student whose reading has not been confined within narrow limits must have come across many statements made by some of our writers that appear seriously to conflict with those made by others. Such differences, however, should not, I believe, be deplored but rather welcomed, for they should serve as guards to protect our Society from becoming dogmatic and our teaching from dependence on mere authority. Doubts and questionings should stimulate mental activity, and controversy sharpen our wits and encourage the use of discrimination. And yet, or so it seems to me, our writers and lecturers usually act as though they were under the influence of a tacit understanding that no two directly opposing statements should ever be brought together and contrasted—perhaps lest someone might be hurt. If our membership consisted only of devotees of rival leaders there might be some sense in such an understanding, but for a “band of students” to allow themselves to be restrained by anything of the sort would be unscientific—and a few other things as well. Equally senseless would it be for anyone to flinch from contact with any statement from fear that it might upset beliefs to which his mind had grown accustomed. Where would any of us be now if we had never discarded beliefs?

In many cases it may be found that statements which at first sight seemed

hopelessly opposed to each other can, after all, be reconciled when, perhaps, some difference of aspect or other consideration is taken into account. But when no reconciliation can be found then each student must decide for himself what to accept—at least as a working hypothesis, and what to reject—at least provisionally. (See the advice of the Buddha quoted on page 401 of the “Secret Doctrine,” Vol. III.)

I will therefore now present one or two cases of contradictory utterances for the consideration of students.

(1) Pre-devachanic life in Kamaloka—sometimes called the “Astral Plane.” I take it that all T. S. students are more or less familiar with the teaching on this subject, such as is given in “The Ancient Wisdom” and Bishop Leadbeater’s “Astral Plane”; at any rate one quotation from the latter will sufficiently indicate it. “We might say that when the astral body has exhausted its attractions to one level the greater part of its grosser particles fall away and it finds its affinity with a somewhat higher state of existence. Its specific gravity, as it were, is constantly decreasing, and so it steadily rises from the denser to the lighter strata, pausing only when it is exactly balanced for a time. This is evidently the explanation of a remark frequently made by the departed who appear at seances to the effect that they are about to rise to a higher sphere.”

If we now turn to “The Key of Theosophy” and read pages 20, 97 and 98 we shall find that H. P. B. argues that it is impossible for an ego *after leaving the physical body* to communicate with earth; “nor can it return,” she writes, “from its own mental devachanic sphere to the plane of terrestrial objectivity.” And on page 102, “But in general the spirit is dazed after death and falls very soon into what we call ‘pre-devachanic unconsciousness.’” If these quotations are read with their context, and also what is said in the glossary to the “Key” under “Kama Rupa,” the absence of the slightest reference to an intermediary life for the ego will be recognized as most significant. Equally so is the fact that nowhere in the “Secret Doctrine” is any account given of a period

of human life which would be of far too much importance to be overlooked in such a work by an author who believed in its existence; while the following quotation clearly implies that, in her opinion, at the death of the physical body the ego completely withdraws its sustaining life from the astral body and kamarupa. Speaking of the antahkarana, she says: "At death it is destroyed as a path or medium of communication and its remains survive as kamarupa, the shell." (Also see Vol. I, page 356; Vol. II, pages 474, 515, and 594, and especially 495-6) (N.B.—Page numbers refer to third editions of Key and Secret Doctrine).

The same sort of conspicuous silence is noticeable in T. Subba Row's "Philosophy of the Bhagavad-Gita." On pages 41, 42 and 43 he gives an account of "what happens in the case of ordinary men after death." I must confine myself to two quotations, but the whole account should be studied: "As the Karana Sarira is on the plane of Devachan the only place to which it can go after separation from the physical body is Devachan or Swargam." "The astral body (or kama-rupa) loses its life impulse when the Karana Sarira is separated from it," i.e., at physical death.

Chapter XII. of Judge's "Ocean of Theosophy" should also be consulted. He calls Kamaloka "the slag pit of the great furnace of life," and in Chapter VII. we read: "At death it (Kama) informs the astral body (etheric double), which *then becomes a mere shell*, for when a man dies his astral body and principle of passion and desire leave the physical in company and coalesce. It is then that the term kamarupa may be applied, as kamarupa is really made of astral body and kama in conjunction, and this jamming of the two makes a shape or form." This account of kamarupa is corroborated in a note on page 495 of Vol. III of the S. D.

It should be borne in mind that the word "etheric" as used by C. W. L. and some other writers is, as far as the use of terms goes, synonymous with H. P. B.'s "astral" and the former's "Astral body" and "Astral plane" with the latter's "Kamarupa" and "Kama-loka."

"Nomenclatural confusion" and the nature of Kama-rupa are dealt with in a valuable article in "Theosophy in Scotland" for September, 1920, signed by "J. M. A."

Here, then, we have two conflicting theories as to what happens in ordinary cases after physical death. Can they be reconciled? If not, then everyone is free to choose between them—or wait and see; but ought anyone to take the responsibility of teaching either one or the other until he has honestly done his best impartially to examine the claims and comparative reasonableness of both?

(2) With regard to the "Terrene Chain":

In the "Theosophist for March, 1920, under "The Kingdoms of Life," C. J. writes at some length on this subject and among other things informs his readers that Mars and Mercury are included with the Earth in one Chain. This view has been accepted as Theosophically correct by many students ever since the appearance of "Esoteric Buddhism"; it is, however, quite incompatible with the teaching of A. B. in the "Pedigree of Man," and is expressly and emphatically denied by H. P. B., or rather by her "Teacher." (S. D., Vol. I, pages 186 to 190). She says: ". . . the writer, feeling sure that the speculation about Mars and Mercury was a mistake, applied to the Teachers *by letter* (her italics) for an explanation and authoritative version. Both came in due time and verbatim extracts from these are now given," and "as distinctly stated in one of the numerous letters of Mr. Sinnett's Teacher: '. . . But neither Mars nor Mercury belong to our chain—they are, along with other planets, septenary units. . . .'"

As H. P. B., who when she believed that error was abroad, certainly had no use for any policy of the live-and-let-live variety, thought "this great mistake" of sufficient gravity to warrant an especial appeal to "the Teachers," and as one of Them thought fit to write two long letters, one in response to her request and another in "answer to some objection laid before the Teachers . . . written by a young

Theosophist . . ." how can any one daring to pose as a teacher, or even as a student of THE WISDOM, afford to neglect information backed as it is by logic and reason from such a source or allow it to be ignored in his presence without protesting?

Yours fraternally,

W. B. Pease.

2840 Cadboro Bay Road,
Victoria, B.C., Dec. 17, 1920.

HOW TO KILL AN ASSOCIATION

Though the following advice was recently given by a man in the Popular Engineer, members of our organization might find it valuable, too, when making their programmes for the coming year.

Edward F. Williams says:

"Here are eight ways to kill an association:

- "1. Don't come to the meetings.
- "2. If you do come, come late.
- "3. If the weather doesn't suit you, don't think of coming.
- "4. If you do attend a meeting, find fault with the work of the officers and other members.
- "5. Never accept office, as it is easier to criticize than to do things.
- "6. Nevertheless, get sore if you are not appointed on a committee, but if you are do not attend the committee meetings.
- "7. If asked by the chairman to give your opinion regarding some important matter, tell him you have nothing to say. After the meeting tell everyone how things ought to be done.
- "8. Do nothing more than is absolutely necessary, but when other members roll up their sleeves and willingly, unselfishly use their ability to help matters along, howl that the association is run by a clique."

* * *

We are embosomed in the Eternal Beneficence whether we desire it or not. . . . To feel at home on this planet, and that it is, with all its drawbacks, the best possible world, I look upon as the supreme felicity of life.—John Burroughs.

AMONG THE ADEPTS

CONFIDENTIAL COMMUNICATIONS FROM
THE HINDU ADEPTS AND
CHRISTIAN MYSTICS.

By FRANZ HARTMAN, M. D.

A POSTSCRIPT TO HIS "REMINISCENCES"

TRANSLATED BY FRITZ HAHN

(Continued from page 157)

I often had the opportunity in America of attending spiritualistic seances, when unctuous orations were delivered, but the mediums through which the spirits communicated, understood nothing, as a rule, of what was said, nor followed the advice given to them. Here it was entirely different. Both the "Leaders," whom I will name, one, J., and the other, S., did not only know exactly what they were talking about and understood it, but also lived it according to the principles expounded. The family of S. was not entirely strange to me; my parents twenty years before had friendly relations with them. His mother was known amongst the initiates as a woman of exceptional occult powers (Siddhis), enabling her to heal sick or obsessed persons and animals. Many peculiar stories could be told similarly described in Gorres' "Christian Mystics" in his III. Volume. To narrate them here, though, seems superfluous. Both were instructed in their youth by a man named P., who was considered a Rosicrucian Alchemist. About his occult knowledge several anecdotes were related to me which would indicate that he was able, like many Indian fakirs, to transfer pictures of his imagination to others and to make them see things which did not externally exist. For example, P. was waylaid one night on his way home, but while jumping on him the highwayman saw in front of him a scaffold, with the hangman trying to seize him. He ran away as fast as he could and P. went home quietly.

P. also had the power to transmit baser metals into precious ones. Several samples of these are in my possession. But all this could not explain the profound religious

knowledge of these people which could only be explained by their own inner vision. Their knowledge could not be the result of logical conclusions, as they lacked the necessary foundation of theoretical instruction. But if it is true that every one is God within and all knowing, why should it need other means to penetrate the secrets of God, by getting closer to God—that is, to reach a more profound and loftier consciousness of God within your own heart? The power by which man reaches a higher consciousness and deeper self-knowledge Christian Mystics call “spiritual faith,” the Hindus Shrad-dha, that is, innermost conviction. This is the power of the conscience and not to be confounded with intellectual faith, that is, in the correctness of theories.

The practical Occultism of these Rosicrucians consisted, in fact, in nothing else but in a method to further the growth of this higher consciousness. “The external theoretical knowledge,” says S., “is not to be despised. It is a means for the seeker for truth. But the true Theosophy, or self-knowledge, does not consist in talking learnedly about theories of evolution, circles and spheres, classifications and systems, about the conditions of the inhabitants in the middle regions or the heavens, or about things someone else has studied, nor in subscribing to what someone has told or written about, whether man or ghost; but in this, to attain by one’s own inner perception and self-knowledge to the secrets of God in the universe.”

“Our school,” J. added, “is not a receptacle for accumulating scientific rubbish, even if it appears ever so necessary for the life in this world. With us it is more of a matter of inner perception and the opening of the inner spiritual senses; more of spiritualization and refinement than intellectual search of exterior matters; not about phraseologies and quibbling of words; but interior illumination and the inner Word. When the Word of God speaks in your heart, it is the speech of truth, and whoever is taught by wisdom itself does not need any other instruction. Whoever finds God within him, to him all secrets will reveal themselves.”

“I could look a long time,” I interjected, “before I could find a God within me. I can search within as much as I like, I find nothing else but myself.”

“Happy is he,” responded J., “who has found himself in truth, for he has found God and relinquished the illusion of self, which is nothing but the production of his own imagination. Whoever wants to become acquainted with what God is must become a son of God, for nobody can come to the Father except through the Son. He who wants to find God cannot find Him in his imagination, but in spirit and in truth. In the prayer of the Christian, it says, ‘Our Father Who art in heaven!’ If we want to reach the Father, the Creator of all things, which men mistake for ‘Self,’ we must create a heaven within us, where God can dwell and reveal Himself. This is practical Theosophy.”

I begged of S. to give me a short description of his methods, so he dictated this to me:

“Man is a step-ladder of spiritual evolution. It is like pulling grass out of the earth. First recognize you are on your feet. Ascend this ladder, insert the steps, and you will find there are twelve, which comprises the body as a whole. Press from above below in the centre of the heart. You will find the germ through which the light of thought begets its growth, and this growth reaches the senses, the spiritual within you. Learn to eat from the tree of knowledge and from the tree of life taste the fruit. Search for both within and if you have perceived them and know their origin you have arrived at the top of the ladder. Then learn to recognize the power, and this power conquers death, and when death has lost its sting the cubus of life begins to grow; a sun will form, a light which will illuminate the whole of your Ego. In this light you will see past, present and future. Your life is disclosed, and a new heaven has opened in which the perfect will move. Enter the sea and learn to swim like a swan which cannot drown, and happily you will reach the shore of your spiritual world.”

I must admit that this sort of language sounded just as strange and incomprehensible to me as to most of those who will read it, but it is a fact in self-knowledge that the theory will only become clear when experience verifies it. That is why many years passed before the deep meaning of these words, through my inner experience, became partly clear, and I recognized also that the truth contained therein could not have been expressed any more clearly and lucidly. No more than a corpse can understand life, can the spiritual life in man be comprehended except by him awakening, and whoever will know spiritual forces cannot find them with the brain, but must comprehend them with his heart and soul.

To attain this one must possess the necessary soul power, which takes many years of practice. Then when man has recognized the power of God within himself as part of himself, when he has learned to distinguish right from wrong, the Eternal from the ephemeral, in his inner consciousness, and becomes firmly implanted on the side of the Everlasting, then he stands on his own feet. Then he can begin to ascend the ladder. Just as one pulls grass out of the earth, so he lifts himself, in his consciousness, gradually from the corporeal to the spiritual, and from the spiritual to the divine.

To explain this more clearly and more scientifically it is necessary to consider the different auras (Koshas) of which the human organism consists, described by Sankaracharya in his "Tattwa Bodha." The lowest consciousness is the visible body (Annamaya-Kosha), next the astral consciousness of the body of sense (Pranamaya-Kosha), then the consciousness in which man lives entirely in the thought-world (Manomaya-Kosha), then the world of perception of abstract ideas, the consciousness of the "conscience body" (Vijnanamaya-Kosha), and at last the state of blissful existence (Anandamaya-Kosha) which leads to Nirvana (the all-knowing and omnipresent). This ascent takes place by directing the will power towards the highest. In this way man receives God within, and God draws man to Himself.

(TO BE CONTINUED)

"NINE GREAT LITTLE BOOKS"

"Books and Days" is the name of a little book of self-revelation by Will Levington Comfort, which will be read with the same interest that attached to those alluring volumes, "Books That Have Influenced Me" and "My Books," which have come out from time to time by sundry writers and described their literary pilgrimages. Comfort's book is sub-titled "Nine Great Little Books," and "The Story of a Quest through a Myriad Books and Days to find the Book of the Heart which is Humanity." It recalls Robert Louis Stevenson at once in style and matter, but there is less self-consciousness in it. There are hints and suggestions here, whatever they may do for the beginner, will assist the older student to orient himself. Comfort consumed infinite fiction and then broke into science, found in Tyndall's "Meditation on the Matterhorn" one of his "first hopes of a way out." Tennyson appealed to him as "one of the pioneers to pass through the terrific Europeanism of his brother scientists." Wordsworth, Carlyle, Emerson, Thoreau, Ruskin, Elbert Hubbard, Kipling, Stevenson, Du Maurier, Herman Melville, Conrad, Olive Schreiner, Victor Hugo, Balzac, who meant, like Marion Crawford, one book to him, Dickens, Tolstoi, and so on through the enchanted names. "Everyone," he says, "whom we have learned to trust tells the same story—Hermes, Orpheus, Gautama, Jesus, Lao-Tse, Zoroaster, Socrates, our own Walt Whitman and his great disciple, Edward Carpenter." And so he comes to choose his nine books which, with the Bible, make ten, and if the reading of this book on the pursuit of his course of reading should lead to a similar choice here is a guide which few can afford to overlook. George McMurtrie will supply it for 85 cents. The nine books, it may be said, are the Yoga Sutras of Patanjali (Charles Johnston), Imitation of Christ, Bhagavad Gita, Voice of the Silence, Light on the Path, Impersonal Life, Thus Spake Zarathustra, Leaves of Grass, and Towards Democracy.

PSYCHIC COMMUNICATIONS

"You're only going to debase your energies and weaken your will, forever questioning, forever whining for sympathy and asking advice, setting up a higher tribunal 'over there,' as you call it, and lying down on what you think are higher intelligences than your own. No, my girl, you fight it out on this line.. Make your decisions, meet your griefs, and toughen your will. That's what the whole business here is for—the mystery, the despair—to make a man of you and toughen your will." —Alice Brown in "The Wind Between the Worlds"

"SECRET" DOCTRINES

The greatest obstacle in the understanding of the doctrines in regard to divine mysteries is that the student imagines that they are dealing with things existing outside of himself and with which he is not concerned. But these doctrines are called "secret," not because they are not to be revealed except to a few favourites, but because they cannot be understood unless the reader can free himself from that delusive conception of self which causes him to fancy that he is something separated from the rest of the world, not only in regard to his bodily form, but also in regard to his real foundation.—Dr. Franz Hartmann.

FLEECING THE CREDULOUS

The Theosophical Society has never been and never will be a school of promiscuous Theurgic rites. But there are dozens of small occult Societies which talk very glibly of Magic, Occultism, Rosierucians, Adepts, etc. These profess much, even to giving the key to the Universe, but end by leading men to a blank wall instead of the "Door of the Mysteries." These are some of our most insidious foes. Under cover of the philosophy of the Wisdom-Religion they manage to get up a mystical jargon which for the time is effective and enables them, by the aid of a very small amount of clairvoyance, to fleece the mystically inclined but ignorant aspirants to the occult, and lead them like sheep in almost any direction.—H. P. B. to the American Section, T. S.

THE FALL OF LUCIFER

Whenever the spirit of man departs from the eternal Unity and sinks into differentiation: in other words, when the consciousness of man leaves the kingdom of divine Love, Life and Light, and becomes absorbed by merely scientific speculations or selfish desires; it then loses its power to recognize its own self in the Divine Unity and enters into the realm of illusion. Thus the fall of Lucifer is ever repeated in individual man. Therefore the true Theosophist, however much he may value the acquisition of scientific knowledge, seeks above all to remain within the kingdom of Divine Love. Without that Love all learning is folly; for it is without the true understanding, divine Love being itself divine Wisdom, the self-knowledge of God in man, and therefore the basis of all recognition of truth.—Dr. Franz Hartmann in "Jacob Boehme."

THE FROZEN MAMMOTH

It may be of interest to note that Friedenthal announced to the Physiological Society of Berlin the discovery of red blood in the body of a mammoth from eastern Siberia which had been frozen in the tundra since Pleistocene times. The precipitating reaction of the blood is similar to that of the modern elephant. No record is made of the preservation of blood corpuscles. While this is an extremely interesting discovery, it must be recalled that cold brings many chemical reactions to a halt, and there may have been little change in the blood of this mammoth during its 175,000 years of cold storage in the Siberian mud. The body had been so well frozen that the flesh was still fresh enough to satisfy the hunger of wolves and dogs.—Roy, L. Moodie in *The American Naturalist*.

* * *

Before thou canst approach the foremost gate thou hast to learn to part thy body from thy mind, to dissipate the shadow, and to live in the eternal. For this, thou hast to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in **Self**.

—Voice of the Silence.

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Information as to membership, literature, etc., may be had from the General Secretary, Theosophical Society in Canada, Toronto, or from the officers of any local Lodge.