

# THE CANADIAN THEOSOPHIST

Divine Wisdom

Brotherhood

Occult Science

---

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document

---

VOL. XXIII., No. 9

HAMILTON, NOVEMBER 15th, 1942

Price 20 Cents.

---

## THE WAR AND THE GITA

Complete and crushing as the victory in Egypt is, and desolating as it must do to the masses of the German people and the wretched man who has forced himself upon their national ambitions, there is much to be done if we are to bring about a satisfactory peace to the world at large. While the horrible slaughter of the German armies has been going on upon the Russian front as well as in Egypt, there are many faint-hearted people who wonder why "God" permits such things to happen. They have to learn a lesson from which they have been prevented access for many generations by what we are proud to call our Western civilization, culture and religion, that it is not any "God" that permits such things but that we ourselves are responsible for it. All our selfishness, all our hatreds, our spites, our deception and cheating, our chicanery, our cowardice when moral courage was needed, and a thousand other things have piled up a world-mass of evil thought and imagination which now expends itself in what we call War. We spoke of a war to end war twenty-five years ago. But war will never end until hate and treachery and selfishness are ended. We have had an example of it in the election on the Third in the biennial choice of Senators and Congress-

men in the United States. All the Isolationists and Pacifists and Nazi sympathizers, and anti-New-Dealers got out and voted against the man who for several years tried to tell them of the wrath to come, which Theosophists call Karma, but hardly any one believes in by whatever name. They hated, not war, but the trappings and incidents of war, the pain and struggle, the blood and death. These outer rags and tatters of war are not the real war that rages in the hearts of men and women. These furious rages come down to birth with us and as Krishna told Arjuna he needs not fear to slay his foes. They were already slain—slain by their own nature, brought to the bar of execution by their own acts. Whatsoever a man sows, that shall he surely reap. We sow to the flesh and we reap death. Are we sowing to the Life now when we buy bonds and vote ourselves interest which we ourselves must pay out of our own taxes, or are we thinking of safety first? These are problems to be settled in the Peace, and unless we are going to make that Peace One for All and All for One we shall only lay the foundations for a greater war than the world yet has seen. We can make Peace but that Peace must first be in our own hearts.

## ATLANTO-ARYAN TEACHING

## IX

EXISTENCE IS ACTION; inaction is non-existence. Our senses proclaim that fact, yet some minds do not respond and refuse to obey a call to action. Understanding is lacking. *Seeing* by mathematics and *hearing* by music, what do they see and what do they hear? True mathematics and true music are sacred sciences. Mathematics start with the *dot* without extension and is 1 undivided, un-repeated. The dot extends first into a straight line in some direction, continuing extension by action. Number 1 generates a copy of itself, called 2, but you must extend to make it continue; you must duplicate to get 2.

A straight line endlessly extended symbolizes endlessness. To the mind that word is without sense, for nothing in this world is endlessly extended. A curved line, sufficiently extended, turns back on itself, becomes an oval or a circle and symbolizes *Eternity of mutual co-operation*.

The Earth was considered a straight line plane, or flat, until action brought sailors around the globe. Superior Men knew by experience of the globular form of matter and taught that *Eternity is in every circular co-operation where lines join each other, continually joining*. Samsara indicates what is beyond it as a shadow symbolizes a reality, always co-existent with it. The old extends into the new, becoming new.

Measures and numbers measure and number Samsara only; and those can be multiplied and reduced. All are but repetitions in Time and Space of One out of None.

Many know, but repeatedly forget, that the Real, *Nirvana*, is co-existent with *Samsara*, the Illusion and Shadow of the Real. In this world of illusion everything appears divided that in the world of reality is undivided. In Samsara one can multiply everything, but one can also reduce everything to a co-

*operative Unity of Two* and call it One because of its Unity.

Many occultists do not fully know what *real identity* means, such as exists forever in Nirvana. THERE exists the *Bliss of Eternal Co-operation*. HERE the divided pleasures of split up co-operation.

In all the samsaric worlds, as in Nirvana, there is no Progress and no Bliss without co-operative Brotherly action. Why not HERE always co-operate in brotherly activity and bring about progress, returning from temporal and local shadows of Life and Light and Love to the Eternal and unlimited Reality?

## Sound

Every sound is a musical note, more or less clear. It is also a direct link with the Centre, radiating out to the Circumference through Akasa. The indwelling Ego warns its personality of danger by three harmonized notes softly produced. This beautiful and unforgettable triplet links one directly with the Reality in Nirvana. These three notes appear to be separate, but their harmony unites them into ONE. All true harmony is nirvanic. In Samsara, whatever co-operates unites, being One in Action, thus harmonious.

In all languages every letter stands for a definite sound. The vowels represent the inner sound; the consonants are samsaric stops on the surface, the materializations of vowels.

As there are light and dark colours, there are high and low notes. Light colours and high notes belong to the inner; dark colours and low notes to the outer. One perceives this in listening to music, to nature sounds, to songs of birds and human voices. What do you hear in a tenor voice? Or in a deep basso?

## Atlantean Emigration

Except for the last big island which sank last and suddenly, there had been for centuries a steady emigration of

Atlanteans to Africa, Europe and Asia as their islands gradually sank. There are no mixed Atlanteans today. Those of the purest blood are the large inland Chinese (Lolos). Many of the early Atlanteans went to Egypt and Babylonia. The Sumerians have puzzled investigators. Remember, they spoke an agglutinative Mongolian dialect and wrote Senzar syllables, from which the cuneiform alphabets (Babylonian, Assyrian and Persian) are derived. To Europe came the Pelasgians, and also the huge, large-headed Cro-Magnons, whose paintings in French and Spanish grottoes are the first European attempts at art that still remain. Some of their statuettes have also been found. Their paintings outside of grottoes have been destroyed. Cro-Magnon people, mixed with Aryans, still survive along the Mediterranean and scattered in Scandinavia. *Remnants of Neanderthal and Heidelberg men survive in Central Europe, retaining some traces of the old savagery and claiming to be pure Aryans.* (NOTE: In the West and the East you see what happens to those who try to deny *Universal Brotherhood. Destroying others leads to self-destruction. Divine Necessity rules, being relentless to evil-doers.*)

#### The Buddha Taught Action

Many Westerners imagine that Our Lord, the Tathagatha taught *quietism* and the giving up of all *samsaric* work. This is entirely wrong. By reading the two first verses in the Dhammapada, anyone can be convinced of the fallacy of this idea. The verses are:

"All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage.

"All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts.

If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him."

*A man's thoughts direct his words and actions;* but they are themselves neither words nor actions. When a man speaks or acts, when he transfers his thoughts into speech or action, or into both, then the cause has brought the proper effect, and something is accomplished. Mere thinking does not do it. Speaking is incipient action, as silence is incipient inaction.

#### Periodicity and Cycles

The second Fundamental Principle of Occultism is short and to the point: "There is a basic law, called the Law of Periodicity." Not for any periodicity of inaction, but for different kinds of action. *Manvantaras* and *Kalpas* in *Samsara* are periods of action, which require Time and Space, and those belong to *Samsara* alone. There are small cycles as well as large cycles, each with its own character. The present small cycle may be called an after-effect of the beastly World War I; a repetition in somewhat changed form of the killing and robbing, with strenuous efforts to consider such abominations legal and beneficent for the ones who kill and rob. The Mosaic Decalogue with its commandments, "Thou shalt not kill", "Thou shalt not steal", have infuriated nations against the Jews, who have dared to proclaim such inconvenient and antiquated doctrines in this enlightened age. The pseudo-Aryans could not get hold of the old lawgiver himself, so they started to revenge themselves on those of his people that they could reach.

The Eumenides—the Furies—do not sleep. They are not inactive; for *there is no good, no justice, in any inactivity in Samsara.* (This may refer to France and England, being written in April '38. RFH) The law of Karma is not asleep nor inactive in any way. No substitute will be punished, but the real culprit.

The sufferers will be rewarded, and the next small cycle will heal the wounds of the present one. *Only those who act can gain results, not those who are inactive.* While destroyers rage and break down barriers and defy laws, in their wake rush forward the Builders to reconstruct and to uphold the Eternal Law of Perfect Justice.

#### Occult Electronics

Those who call Space "empty" or "without contents" are not aware of the fact that Space is the depository of Cosmic Ideation and Cosmic Energy. Some guesses about those two co-operating forces are entirely based on the loose sand of inductive thinking, hence those who have guessed have not been able to sense what they really mean. The inductive thinking is built on continual change and fits only Samsara. Start with Unity and Eternity your deductions, as Plato did and the Masters advise. The Real deals with eternal verities and primal *causes*, whereas the unreal deals with illusory *effects*. Even the greatest of scientists of these days now declare the world of sense impressions an illusion and that the Real is in the invisible "field". Professor Einstein has proclaimed that this "field" is as real as the chair on which he sits, and that it overshadows all substance, everything that we see and hear and touch, but that it is not understandable. This is correct, for the lower mind—the one most people use—cannot grasp it. *That mind*, related only to the unreal, can reason only about the illusory. Often we have been told that the lower mind is the Labyrinth, out of which every Theseus must find his way by the help of the golden thread of Ariadne: *loving kindness*. Using that thread one will always find the way out and the truth sought. There is no other way.

"The Nineteenth Century belief that reality of the outer world consisted of particles with simple forces acting between them, depending only on their

distance, is out", as somebody wrote in 1938. He was right, and soon nobody can deny it. The scientists call Space, "the field", electro-magnetic. This is a good preliminary name for what they are guessing at. They say that at the bottom of all research of physics is something called a probability wave, the primary action of which is unpredictable. Electrons seem to act as though they had a will, but it is guessed, that this depends on the human observer, who enters into each event.

The veil between the unreal and the Real is becoming very thin and translucent now. Theseus has reached the exit of the Labyrinth. He would have remained in its dark and devious passages, if the golden thread of loving kindness had not been his guide out.

We have often heard that Eternal Will is acting throughout the universe. The electrons give evidence of it. Human will, if selfish and unkind, has its hurtful effects, but only on the man who expresses it; if unselfish and kind, it is part of the Eternal Will and of immense value and beneficence. Kindness, that glorious evidence of unselfishness, puts the aspirant into the stream of spiritual progress, which leads to the Ocean of Perfection and Unity.

#### Disciples

Disciples of the Masters of Wisdom swim *with the stream* of Eternal Will. Why? Because they have abandoned their little contrary will—earthly desire. They have proclaimed: "Thy Will be done." Their unselfishness and kindness has placed them in the shining current, to remain there until the Endless End.

#### Socrates

One of his countrymen asked Apollo through the Delphic Oracle who was the wisest man in Greece. "Socrates" was the name pronounced through the mouth of the Pythia. When Socrates was told this, he answered: "I can see just one reason why. Most people are

ignorant and do not know they are ignorant. On the other hand, I know quite well that I am ignorant, and I also admit it."

A Rich Man

A rich man asked to become a pupil of the Galilean Master, who answered him: "One thing is necessary. Sell all that you have and give to the poor; then come and follow Me." This candidate, we are told, had many earthly possessions and went away sorrowfully. He had misunderstood. None can ride two horses at the same time; none can serve two masters to the satisfaction of both. He was really only told to give up what he no longer needed and to help those who needed it—in fact no strangers, but his other selves. He was really only told to give up what he could spare, nothing more. No one is told to do what is impossible to him.

R. F. H.

Chicago, Ill.,  
October 15, 1942.

## THEOSOPHISTS AND THE WORLD CONFLICT

BY ALEX WAYMAN

"Thou shalt not kill" is one of the foremost commandments of the Bible, yet a commandment not only violated daily and hourly by the great mass of beings but by the Very Lord God Himself according to the same Bible. Nevertheless, the commandment stands and is "theoretically", at least, accepted by every civilized nation. In practice, however, the human race up to its present state have never been able yet to get along, either as individuals, nations, or races, without resorting to this most detestable violence.

How then shall the theosophists, who often regard themselves as some sort of further advanced specimens than the rest of the herd, act in regard to this commandment in the present World Conflict?

It might be interesting to dig back into the theosophical literature during the last World War and see what was their attitude then. In February, 1918, *Theosophy* published under the title of "How are Theosophists to Look at the War" an article which included the following remarks:

"As a nation, we are bound to uphold and assist all peoples, who as integral parts of a common humanity, are struggling against oppression."

"Consider what the *Gita* says, 'the preservation of the just, the destruction of the wicked and the establishment of righteousness,' a statement which is as much the spiritual and moral basis for individual action as it is for those Great Ones who 'incarnate from age to age'. 'As above, so below.'"

"Pacifists are the most illogical, inconsistent and selfish people in this or any country at the present time. All peoples desire peace, for it provides a normal condition which permits progress, but when an individual, a nation, or a number of nations, conspire and act to disturb that normal condition, the others cannot maintain peace by saying that they object to war. There is a saying that 'One has to fight the devil with fire, which he understands, and not with holy water, which he does not understand.'"

"America might for a time have selfishly kept out of the war and permitted oppression to work its will upon many, but, if it had been possible, the time would certainly come when the karma of its unfeeling conduct would have fallen upon it directly, for in refraining it would have denied and ignored the brotherhood of Man. Even as it is, this country added to the length and horror of war by not awakening to a true perception sooner."

"The whole course of theosophic study and application is to arouse mankind to a sense of individual responsibility for evil everywhere. Karma is

not only the effects of past thought and action, but the present opportunity to set in motion right and just ideas and actions that make for the good of all that lives."

"As to hate, it is never right; if anyone hates the Kaiser or the Germans, he is only adding force to 'hate'; but if the hate is impersonally against evil as the result of wrong ideas and actions, then he can, and should apply himself to that course which will bring the conviction upon the mistaken actors that such ideas and actions are wrong, and cannot prevail. In all this, he 'hates' no one; he has not even hate in the ordinary sense in his heart; he prevents the further doing of evil; thus not only protecting the innocent and helpless, but preventing the guilty from incurring worse karmic retribution. He works for Peace of all peoples, regardless of personal sacrifices, for he sees and knows that 'Nothing is gained in this world, or in any other, without sacrifice.'"

"We should therefore with Arjuna, 'Resolve to fight' and to learn the lessons that the struggle presents—"

It is now conceded by most people that the last war was in reality no war for ideals as was then pronounced but was purely economical or rather commercial—it was a "capitalist war" as they call it.

If theosophists at that time could go to such lengths in defending that war, how much stronger must be their sympathy with our Government's attitude in the present conflict, which is undeniably a gigantic struggle between the two universal forces of Good and Evil, or Light and Darkness; the issue between a future of progress, freedom and tolerance between races, creeds and nationalities, or else the acknowledgment of superiority and dominance of one special group or race over the rest of humanity with its prospect of forced restriction of learning, study, and de-

velopment, representing the danger of a retardation of the majority of the human race perhaps for centuries.

However, there are theosophists today whose aversion from the carnage and horror of war is so great and whose philosophical or theosophical feeling is so imbued with the theory of non-violence and the biblical saying "thou shalt not resist evil" that they condemn the action of our Governments in entering the war to help the allied nations and prefer to join a conscientious objectors' camp than follow the call of their country to join the armed forces. There is the question in their minds as to whether or not active belligerency is the best course to follow in combating invasion of one's country. Some of them have worked up a formula whereby it is theoretically proven bloodshed never wins, for in such cases, the "victor" is not really the victor, in their opinion, and when he thinks he has "won", he has really "lost". This theory may provide them, for a while at least, a certain degree of comfort.

Thus we are confronted with the question: Are we, as theosophists, justified, or shall we regard it as our duty, to take an active part in the present conflict—or shall we follow the advice of the pacifists like Gandhi, Tolstoy, and the Bible and convince ourselves that by not resisting evil, evil will disappear by itself?

Or, putting the question more to the point: Can we as theosophists allow ourselves to stand by idly and shrug our shoulders in face of the suffering, torture, and enslavement of the millions of human beings in the conquered countries of Europe, and those other millions of victims of Japanese military ruthlessness in China?

Shall we be cold towards the cries of those millions in Europe, enslaved by a brutal power, whose only remaining hopes to be freed from their chains lies

in the active assistance of these United States?

"To perish doomed is he, who out of fear of Mara refrains from helping man—," says *The Voice of the Silence*.

Does the theosophical doctrine really adhere to the Christian tenet of non-resistance to evil? Does it deny that evil exists—or say that it is only the effect of wrong behaviour and will disappear as soon as we behave correctly.

"The potency of evil is as great in man—aye—greater—than the potentiality for good," says Master K.H. in the *Mahatma Letters* (p. 130). And in another letter he remarks that there are Dhyān Chohans and Chohans of Darkness whose law is darkness, ignorance, destruction, etc., as that of the former is light, knowledge and creation.

Can we, with this assertion by the Master, still refuse to recognize evil as a mighty power? And, acknowledging that it exists, can we as theosophists rightly refuse to do our share in combating it?

"— give your aid to the few strong hands that hold back the powers of darkness from obtaining complete victory," says *Light on the Path*.

"Shalt thou be saved and hear the whole world cry?" asks *The Voice of the Silence*.

"Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

"But let each burning human tear drop on thy heart and there remain; nor ever brush it off, until the pain that caused it is removed," is the answer of *The Voice of the Silence*.

An answer to the problem and a guidance for conduct is given by Master K.H. in *The Mahatma Letters* (p. 401). He writes, "Every Western Theosophist should learn and remember, especially those of them who would be our followers—that in our Brotherhood, all personalities sink into one idea—abstract right and absolute practical justice for

all. And that, though we may not say with the Christians, 'return good for evil'—we repeat with Confucius—"return good for good; for evil — JUSTICE.'"

That Hitlerism and the aggressive policy of Japan are the expression of evil cannot be denied. Justice will be only accomplished when all the enslaved people have regained their freedom and human rights, and this cannot occur without the active assistance of this country.

Therefore do we subscribe to the theosophists' attitude of 1918: "As a nation, we are bound to uphold and assist all peoples, who as integral parts of a common humanity, are struggling against oppression." — and — "We should therefore with Arjuna, 'Resolve to fight' and to learn the lessons that the struggle presents —."

Death Valley,  
California.

## JEWISH IDEAS OF REBIRTH

The Jews are sometimes accused of having no belief in reincarnation and resurrection because, it is alleged, there is no mention of these doctrines in the Old Testament. As a matter of fact there are references to both doctrines *hidden* in the Old Testament, and teaching concerning them is found in the Kabbalah and in the Articles of Faith of the Jewish Church as drawn up by Maimonides, one of the greatest of the sons of Israel. These thirteen Articles are defined by Kastein, the famous German Jewish historian of his own people, as:—

"A proclamation of the existence of One God without substance and unchangeable, of the duty of prayer . . . of the belief in God's omniscience and justice, in the coming of the Messiah and in the resurrection of the dead."

The actual words of Maimonides are:—

"I believe with perfect faith that

there will be a resurrection of the dead at the time when it shall please the Creator, blessed be He."

In the 19th Chapter of the Book of Job occurs the well-known passage:

"I know that my Redeemer liveth and that he will stand at the latter day upon the earth. And though after my skin worms destroy my body yet in my flesh shall I see God."

The literal translation of the Hebrew text is:—

"I have always known that my Redeemer liveth and that afterwards he will arise upon the dust (i.e., the physical body, often called the dust) and after this my skin has been destroyed by a low form of life away from my flesh shall I see God."

The verb used for see is the Hebrew root "tzopho," meaning spiritual sight, and it occurs again in the Name of one of the Great Archangels on the Tree of Life, Tzaphquiel — "he who beholds God."

The Redeemer mentioned in this passage refers to the Spiritual Self of Man, which dwells on the Higher Planes, it is in no wise a prophecy of a Messiah.

Belonging as it does to esoteric doctrine, reincarnation is not dealt with from the pulpit in the Synagogue, the only reference to it being the reading aloud at the Sabbath Morning Service of the verse in the 126th Psalm:

"He who goeth out weeping, bearing good seed, shall doubtless come again, bringing his sheaves with him."

No comment is made, those present are left to accept or reject the implied teaching as they please.

In the extremely ancient manuscripts called the Kabbalah, which contain the esoteric doctrine of Israel, there is very clear and definite teaching about reincarnation. In the Zohar, or Book of Light or Splendour, one of the most important of the Kabbalistic writings, we are told that the Soul of Man came forth from God and will return to him,

but must first develop the seeds of the Divine Spirit sown in him at the beginning. As the individual Soul of man evolves very slowly, many incarnations are granted him in which to fulfil that purpose.

"If," says the Zohar, "a soul is planted here below and fails to arrive at its best, it is withdrawn and planted again on earth until it is perfected and able to attain to the sixth Heaven from whence it came."

Six being the first perfect number it here symbolizes the Highest Heaven, the "Heaven of Heavens," the sphere of the Messiah, the Holy Hill, the "World of Souls on the Mountain of God."

The Zohar tells of two Gardens of Eden, the Higher and the Lower. The Higher is the Supernal World, the Lower is Paradise, called "the House of many Mansions," the gathering-place for souls preparing for reincarnation. The Hebrew word for Paradise—Paradise—means an orchard, the place where fruit ripens and is gathered, symbolical of the region where the soul brings to fruition the seed sown in experience of earth life. Those who wait there resemble the bodies they are about to assume and are clad in garments of astral matter. Before quitting Paradise they are instructed with regard to their conduct in the world of men, then are sent out "sorrowing into exile," to a place where there is no true happiness, for in Heaven alone is contentment to be found. Whether or not they meet their soul mates on earth depends upon their deserts.

Upon reaching earth the soul is invested with "a coat of skin" (see Job 19, 26). The word coat is said to be derived from "koton" the Hebrew verb "to cover"—one of 4,000 odd words in our language originating, according to Max Müller, in Hebrew roots.

The Scriptural command to be fruitful and multiply does not refer to procreation only, but to mental and spiri-



tual creative power as well. Those of the human race who through many incarnations produce nothing of value on higher planes than the material must wait until a new cycle of evolution is initiated, in order to make a fresh start upon the Wheel of Life and Death. In the words of the Zohar:

"Such will not enter the Kingdom of Heaven, because they form an obstruction to the stream of evolution taking place upon the Holy Hill."

This is believed to be the meaning of the curse laid by Jesus upon the barren fig-tree, which symbol was used by Him to bring home to His followers the importance of the development of spirituality. The ficus indica puts out small branches which take root in the soil, when opened the fruit tree is seen to contain the decayed flower, and the seeds are enclosed in an oval (rhomboidal) skin—the Vesica Piscis. The fig-tree is, therefore, a symbol of life and its development.

The words "thou shalt eat bread" (Genesis III.19) is another reference to incarnation, for bread is in a mystical sense, symbolical of life on the material plane. To this is due the statement that Jesus was born in Bethlehem. Bais (anglicized Beth) is Hebrew for a house, lechem is bread. "The house of bread," Bais lechem, other Bethle (e) hem, is a term for the physical body.

When God spoke to Adam in the Garden of Eden, He was calling forth his spiritual immortal Self. According to the ancient esoteric system known as Gematria, by which the inner meaning of a name, human or Divine, is discovered by the value of each of its letters, the name Adam signifies the Spirit of man which has entered into his body through the door of birth.

The Lower Mind or Soul, the Nephesh of the Israelites, is bound to the body for twelve months after death. During this period orthodox Jews do not visit the grave of a departed mem-

ber of their faith, both the body and the Nephesh are left to disintegrate undisturbed.

"Now lettest Thou Thy servant depart in peace,

According to Thy Word."

—*Olive Harcourt, in Theosophy in Ireland for June.*

## THE GOLDEN CALF

Another meat shortage is indicated in the financial tenderloin as the Golden Calf goes to the slaughter house.

That is to say, the WPB order closing down all large gold mines is taps for the ancient idol of the market place. The miners and the machinery are needed to make the stuff we fight with. After lying in the receiving vault at Fort Knox for many years, the stuff that drives men mad is headed for the last roundup.

Here is the payoff for the whole history of financial hypnotism. Money ain't what she used to be when the prudent man bit the coin or rang it on the counter to see if anything was wrong with it. Money is pieces of paper—dollar bills, banking checks and ration cards—and financial capital is just ink marks in a ledger.

The wealth of nations, for the first time since Spain struck it rich in Mexico, is measured by only one thing; the ability to produce and not just the ability to produce gold or get it in exchange.

The precious metals of today are not gold and silver; the precious metals are copper, lead, zinc, tin, aluminum and iron. Ability to sling these together in tanks, guns and planes is worth more than all the gold in the world. Our chance of whipping the Axis depends on whether we can do a better job in wholesale hardware than they can.

If we can knock down their planes and sink their ships faster than the Japs can replace them, Japan's conquests become a liability and her armies

of occupation will be stranded. If a thousand bomber raids can smash the German war industries faster than they can be repaired, Hitler is doomed. The Battle of Stalingrad alone must have just about used up one year's production from Germany's Ruhr.

The little yellow beast died hard, bleating to the last. The Golden Calf got hoof-and-mouth disease in 1931, when England cut loose from gold and went in for managed currency. Hitler followed suit with his famous "guns or butter" autarchy. Roosevelt caused untold anguish in Wall Street and in the better sort of clubs by devaluating the dollar, buying gold at a varying price and shovelling the stuff away in Colorado and Kentucky. During its last years the Golden Calf was kept alive in an iron lung and survived largely as a sort of subsidy to the domestic gold industry and a way of financing the British Empire during the period of approaching war.

There are still five old gentlemen with high principles and blood pressure who turn royal purple and shake like a pile driver when Roosevelt's monetary policies are mentioned. And there are newspapers which go trembly as a bride when it comes to the silver purchase programme which has made Mexico a friend and an ally for the first time in history.

But now it is over. The stuff that stole men's souls and rotted whole civilizations is not only out of circulation; it is out of production. Economic Czar Jimmie Byrnes has appointed Ben Cohen of the famous Cohen-Corcoran team to serve as his general counsel in taking the dollar sign off our home front. The Senate is trying to tax us white and leave us solvent and Morgenthau chortles "Six more billions!" just when the Congress figures it has done a noble job for everybody who counts.

No longer is it a livelihood for white men—this business of blasting and

grinding the eternal rocks for a metal that couldn't bring down a single Stuka or dunk a single Jap landing barge.

It's been a long, long trail from the desert of Sinai to the last appearance of the Golden Calf. But when Singapore was lost in the London Stock Exchange the end was clearly in sight. Perhaps they will dig him up again, return to normalcy, fall down before him and do him worship as in the good old days, but somehow it does not seem likely to be worth the effort. After all, we've got \$22,000,000,000 of it tucked away, but it did not save Pearl Harbor and it isn't worth the finger bones of an Iowa farm boy up against the Japs on Gaudalcanal.—*By Jay Franklin, in service of Consolidated News Features, Inc.*

## BLACK MUSIC

I am always glad and happy to agree with Dr. Arundale though he may not afford me so many opportunities as he imagines. This time however he has struck the right note about a multitude of wrong ones. He calls it "Black Music" as follows:

The Gandharva Angels are the great chorus who cause the eternal Song of Life to take form as it were for the ears of man to hear, either for his heartening or for some occult splendour which can only be expressed in all its perfection in terms of sound.

Of course, in every grain of sand, in every fragment of stone, in every rock, in every flower and leaf and tree and shrub, in every insect that crawls, in every blade of grass, and in all other living creatures of higher or lower degree, and everywhere where there is life, there is a singing indescribable in any sounds perceptible to the ear as it is for the most part constructed.

This singing never ceases, be conditions what they may, though it may become almost inaudible under the brutalities inflicted upon it by those

who have no sense of Music and give themselves over to its unbelievable distortions in varying degrees from unalloyed vulgarity and crudity to an apotheosis in evil itself, when it ranges itself on the side of all that is Black in all fields of Life—in Music, in the Arts, in Culture and Refinement, wherever there is White.

For, just as the music of the Gandharvas may be called White Music, so is there another kind of music, if it may be called music at all, which we cannot but call Black Music. It is the music, the cacophony in reality—I feel I am blaspheming every time I use the word “music”—of which I am afraid I have no alternative but to say that the United States is the original home. Its widespread appreciation makes it a most dangerous ingredient of the national life, and may, if not dealt with in time, become a very serious menace to the wellbeing of the community as a whole. It is this sort of cacophony, so insidious in its penetrating power, which eats like a canker, like a cancer indeed, at the roots of the national vitality, and begins the terrible process of decay and disintegration.

I am very sure that there must be a large section of public opinion which abhors this Black Music, and it is to be hoped that it will be able little by little to avert the threatening danger. But this Black Music has an evil hold over the young generally and over a very large number of people who ought to know better and be more patriotic towards a Motherland so greatly conceived and dedicated.

Swing music, jazz, and many other forms of sound which have the direct effect of stirring into activity those lower forms of emotional consciousness which should be under the most careful control, slowly but surely deaden the ear to all that is beautiful in Real Music, and cause the individual to descend to a lower level of living than

that which he should by this time have reached. And the next step, which in fact has already been taken, is to desecrate the great music of all time by reducing it to the tempo of the unreal music into which the forces for evil have been able to plunge large numbers of people throughout the world as a preliminary to the awful assault upon the Good which they have for some time been so successfully waging in the present world war. Thus have they weakened the resistance of nation after nation so that each might become less resolute, less keen of perception so as at once to hasten to the side of the Good. Some countries have waited far longer than they should have waited. Some countries are still waiting. Some countries may wait too long, and so entirely miss the wonderful opportunity of making a great and instant decision to help to protect the Good the very moment it is seen to be assailed.

In many cases the prevalence of evil music has been one of the causes contributory to the delay, for it tends to weaken the national conscience and dull it to right judgment at a time when right judgment should be instantaneously available on critical occasions.

I confess to being very seriously afraid of the effect of the importation of this evil into India and generally into eastern lands. So far through the centuries the music of the East has remained pure and indeed holy, and its influence upon the people has been profound. But with the advent of western influences and of a cacophony which may be all very well for African savages, but is poison to all who have, or should have, passed beyond that evolutionary stage, the music of the East is in danger of being poisoned, and the people's taste and power to recognize the beautiful in music vitiated, it begins to seem, almost beyond redemption. There are, of course, those who see no harm at all in Jazz, or in Swing

music, or in those syncopations which invade even classical music. Through a faulty system of education their senses have become dulled, and thus they represent the degenerate element in the national life. Intent upon self-satisfaction they will inveigh against any whom they regard as kill-joys, though in fact it is these degenerates themselves who are not only kill-joys but what is worse are life-killers of the most subtle kind. And there are always those who have no other objective in life than to make money, and therefore to cater for and pander to the crude and vulgar tastes of the backward-moving elements of the population.

#### A Powerful Enemy.

But there must be, I hope, a majority of the people who have a sufficiency of patriotism in them to see in all clearness that this Black Music is one of the most powerful enemies of the nation and must be destroyed if the nation itself is not to be destroyed.

Wherever this "Music" has any hold upon the people there must be a movement to set them free, for it is only a step from such atrocity to parallel evils such as doping and drug-taking and drunkenness, and to those many forms of sexuality which render an individual a helpless slave to the retrogressive in his nature.

This world-wide war must be fought as much against the evils which are generally tolerated as against those which are obvious to all. We are continually saying that this war is a war for freedom. It certainly is, but within that freedom is freedom from crudity, freedom from vulgarity, freedom from coarseness—in a word, freedom from ugliness which warp the soul of man, and among such uglinesses debased music takes, I think, first place.—*The Theosophist*, for September.

## "A MYSTERY SCROLL AND ITS KEY"

Mr. E. L. Gardner has turned his attention to that eternal puzzle, the Apocalypse of St. John, and offers a discerning public a few of the keys to its solution. We are free to say that he does all that can be done for the ordinary reader who is really in earnest to know what it is all about. But when it is realized that the last book of the Bible, the Protestant British Bible, has been deliberately placed there to sum up all that has gone before, the task is not one that need expect any easy success.

Mr. Gardner does what can be done in clearing away the pseudo-historic clues that are offered by orthodox clerics and laymen, Rome, as a Church, Armageddon, as an artillery and airplane action, the Scarlet Woman, Theosophy, as Mrs. Baker Eddy alleges, and so on. He generously refers the reader to Mr. James Morgan Pryse, for interpretations of the mystical numbers which everywhere appear in the text. The number of the Beast, for example, which is scarcely ever referred to otherwise, in the text is distinctly coupled with Man—the number of Man and the Beast. It is shown in the Pythagorean table of numbers as half-way through the final column of that table, 666, being, in fact, the point in evolution and involution where the descending spirit of Man meets and incarnates in the ascending form of the human animal, styled Beast for theological purposes. This is alluded to, though perhaps not intentionally, in the phrase, "he descended into hell," of the creed. The union of man and animal produces the Son, the intellectual man or Mind. Thus we have the Trinity, the difficulty which the priests and theologians are more anxious to preserve than to explain. Father-Mother-Son are so ubiquitous in all the great religions that it

should have been easy to identify them.

Phases of the development of The Son of Man from animal levels by the power of the redeeming spiritual element are symbolized in various scriptures, and the *Revelation* gathers many of these stages into one comprehensive allegory. Mr. Gardner quotes Mr. Pryse's arrangement, based on Plato, of the four faculties of the soul and their degrees of knowledge—Illusory: Perception of images; psychic groping, blind belief; Wisdom: Philosophic reasons; direct cognition. Blind intellectualism has blocked the evolution of the Mind, The Son of Man. "The dwelling upon the sufferings of Christ on Calvary and upon those of the Virgin at the foot of the Cross . . . led a perverted Church in the name of a God of love to torture and burn those who disagreed with it."

Not only the elementary student will find much assistance in the 31 pages of Mr. Gardner's pamphlet; clergymen who must feel surprised at the crudity of some commentators on St. John's visions will feel that here at least the dignity of the *Revelation* has not been forgotten. Mr. Gardner deals with the Seven Churches as seven force-centres within the human constitution, having at the same time representative organs in the dense physical vehicle. There are, of course, seven keys to the *Revelation* as to all mystical scriptures, but most students soon find that the personal application is more important to personal progress than any historical, ecclesiastical, or astronomical one. For example, "the delicate advice to the wobbling Laodiceans who, though in touch with the spiritual principle, do not let go of the material but oscillate between them, is very pointed. 'Anoint thine eyes with eye-salve that thou mayest see,' says St. John, the city of Laodicea being famous for its ointments."

An interesting passage explains the figures used in the measurement of the

holy city and will clear away the mystery of the 144,000 which bothers so many literalists. Man himself is the real key to the Scroll. The whole truth could not be revealed when the book was written, so it was veiled in mystery. Even today many people think it profane to try to understand it. Eyes have they, but they do not wish to see. It is not the story of a divine Man of 2000 years ago, nor of some men then or today, but of Man-kind in all stages of evolution, the Word made Flesh, and dwelling among us and with us and in us, Immanuel.

A brilliant passage on page 20 sums up this conclusion—"Thus is the Logos, the Word, made flesh. In thus submitting his spiritual consciousness to the veils of form, Man, Son of the Divine Father, becomes in the symbolism of St. John, 'the Lamb slain from the foundation of the world' (xiii. 8)." After this Mr. Gardner supplies a sketch of the processes by which the human embryo recapitulates the stages by which through millions of years the human animal form has been built up. Here the Divine Fairy Tale of human evolution is told in brief summary, as fascinating a tale as literature can present. And if anything more wonderful is required it is the story of how "the driving vitality on the life side, eagerly seeking every focus of experience available, (seized) the thrown-off fragments from the human stem, budded off and discarded by androgynous man, and (uses) them to build minor forms." No student of occultism can afford to ignore this excellent *brochure*, which marks a welcome return to *The Secret Doctrine*.

(Theosophical Publishing House, 68 Great Russell Street, London, W.C. 1. One Shilling and Sixpence).

### HOW TO SEE IN THE DARK

Professor Walter Richard Miles of Yale has been investigating the conditions which attend seeing in the dark, a problem which is of direct interest to men engaged in slaying each other after sundown. Also it attracts the attention of citizens who have to drive or walk during "black-outs." He explains that the retina of the eye has two kinds of vision cells—cones and rods. The cones, of which there are about 7,000,000, are concentrated in the centre of the retina, and are used chiefly for day-sight. The rods, which number up to 130,000,000, are distributed around the edges of the retina, and come into use in the dark. Within five or six minutes after one enters a darkened room, the cones, through chemical action, become ten times more sensitive. But the rods keep on getting more and more sensitive for 20 or 25 minutes after the cones have reached their maximum, until they are 1000 times more sensitive than at first. As the rods are on the outside rim of the retina, the best way to see at night is not to look directly at an object, but at something near it.

### THEOSOPHY AND SCIENCE

We are living in an age in which the Theosophical background can be of tremendous value. The world needs Theosophy to resolve its problems and to help pattern the future. But in order that the Theosophical attitude may become the predominant factor in human affairs, there must be more and more men and women who are prepared to work at acquiring a knowledge of Theosophy and in applying that knowledge to modern problems. In other words, there is the same old need for disciples who will 'live the life and know the doctrine'. This of course, is a continuing need in all ages of man's slow upward growth; but there is a new urgency at this time, for our race stands at the threshold of a new age.

Some modern writers believe that the new science, which differs profoundly from the 'classical' science of the past century, will necessitate a new philosophy and that as a matter of fact, science has advanced so rapidly that philosophy, religion, sociology and economics have not kept abreast of the new knowledge. The human application of the vast store of knowledge which science has uncovered has not yet been made. Some writers have even gone so far as to call for a 'holiday' for science, time out for fifty or a hundred years with no new scientific research in that time, to permit the race to catch up morally and ethically and to permit of an equivalent balancing in inner growth before any more knowledge is made available. They realize the danger to the race of an over-intellectual advance without a corresponding spiritual capacity to control and apply its results.

But such a 'holiday' will not come about. Science will continue to go forward with its researches and its discoveries and mankind must face the problems which will arise therefrom. One of the difficulties is that the world is not aware of any criterion by which science itself and the materialistic viewpoint may be measured comparatively and their relative importance determined. Very few scientists or scientific writers have a background of say, the ancient philosophy of India; they are not aware of the 'wholeness' or unity upon which this philosophy is based. Wishful thinking may lead us to believe that as the separate sciences approach the distant borderlands of their possible material investigation, they will be compelled to recognize that all sciences are but roads to one central Reality. But science is segmented and the vision of 'Wholeness' will not come from science but from the occult interpretation of the new facts which science discovers.

Theosophy offers a criterion by

which the new knowledge may be measured; it also offers a basis for the philosophical unification of such knowledge and its practical application in human affairs. It would therefore seem that at this time there is need, first, for the study of Theosophy and the assimilation of its spiritual attitude; and secondly for the study by Theosophical students of the new knowledge which science is constantly bringing to us, in order that this knowledge may be viewed in its relationship to the larger body of the Ancient Wisdom and used in the primary work of aiding mankind and furthering the formation of Universal Brotherhood — *Toronto Theosophical News for September.*

#### A MONKEY'S VIEWPOINT

Three monkeys dining once in a cocoonut tree

Were discussing some things that they heard true to be.

"What do you think? Now, listen you two;

Here monkeys, is something that cannot be true,

"That humans descend from our noble race!

Why, it's shocking—a terrible disgrace. Whoever heard of a monkey deserting his wife

Leaving a baby to starve and ruin its life?

"And have you ever known of a mother monk

To leave her darling with strangers to bunk?

Their babies are handed from one to another

And some scarcely know the love of a mother.

"And I've never known a monkey so selfish to be

As to build a fence around a cocoonut tree

So other monkeys can't get a wee taste  
But would let all the cocoonuts there go to waste.

"Why, if I'd put a fence around this cocoonut tree,  
Starvation would force you to steal from me.

And here is another thing a monkey won't do:

Seek a cocktail parlour and get on a stew.

"Carouse and go on a whoopee disgracing his life

Then reel madly home and beat up his wife.

They call this all pleasure and make a big fuss—

They've descended from something, but not from us!"

(Author Unknown)

#### WHAT'S SANSRIPT TO THIS?

New York, Oct. 10.—(AP)—Discovery of the chemical structure of the most powerful physiological substance known to science, the B vitamin biotin, is announced from Cornell university medical college.

It is an acid. Its new name is 41 letters, four numerals and one single quote long. It reads—2'-keto-3, 4'-imidazolido - 2 - tetrahydrothio - phenvaleria acid.

Diluted to one part in 500,000,000,000, it is still powerful enough to increase growth of yeast. It is worth \$4,000,000 an ounce due to difficulties of extraction from its best sources, liver or eggs.

#### WORTH WHILE BOOKS

To Be Had from The Book Steward,  
52 ISABELLA STREET, TORONTO.  
Isis Unveiled and The Secret Doctrine by Madame Blavatsky;  
The Key to Theosophy and The Voice of the Silence by H. P. B.  
Magic White and Black by Franz Hartmann;  
The Perfect Way, by Anna B. Kingsford;  
The Ocean of Theosophy and Notes on the Bhagavad Gita by Wm. J. Judge;  
Reincarnation by E. D. Walker;  
The Light of Asia, by Edwin Arnold;  
Light on the Path and Through the Gates of Gold, by Mabel Collins;  
Letters that Have Helped Me, by Wm. Q. Judge;  
Raja Yoga, a collection of articles by H. P. B.;  
The Mahatma Letters, by Two Masters.

THE CANADIAN THEOSOPHIST  
THE ORGAN OF THE THEOSOPHICAL SOCIETY  
IN CANADA

Published on the 15th day of every month.



Editor—Albert E. S. Smythe.

Entered at Hamilton General Post Office as Second-class matter.

Subscription: **TWO DOLLARS A YEAR**

OFFICERS OF THE T. S. IN CANADA  
GENERAL EXECUTIVE

Wash. E. Wilks, 925 Georgia St. W., Vancouver.  
Maud E. Crafter, 57 Sherwood Avenue, Toronto, Ont.  
Dudley W. Barr, 18 Rowanwood Avenue, Toronto, Ont.  
Felix A. Belcher, 250 N. Lisgar St., Toronto, Ont.  
Edw. L. Thomson, 24 Crescent Road, Toronto, Ont.  
William A. Griffiths, 37 Stayer Street, Westmount, P.Q.  
George I. Kinman, 46 Rawlinson Avenue, Toronto, Ont.

GENERAL SECRETARY

Albert E. S. Smythe, 5 Rockwood Place,  
Hamilton, Ontario, Canada.

To whom all communications should be addressed.

Printed by The Griffin & Richmond Printing Co., Ltd.,  
29 Rebecca Street, Hamilton, Ontario.

## OFFICE NOTES

The Covina authorities promise that the November *Theosophical Forum* will be devoted to tributes to the late Dr. G. de Purucker, with a selection from some of his own writings.

✱ ✱ ✱

C. Jinarajadasa recommends his monograph on the Emperor Akbar and his minister Abul Fazi, to readers who wish to be convinced that Abul Fazi was reincarnated as H. P. Blavatsky. Abul Fazi was killed in 1602. This appears in the *English News and Notes* for August.

✱ ✱ ✱

Senor Enrique Molina, Av. 18 de Julio 1833, Sala F, Montevideo, Uruguay, was elected General Secretary of his National Society at the Convention held on July 25. He writes with greetings and all good wishes that he shall

seek "and hope to have opportunities to co-operate" with Canada in the work of the Society. With all of which we fully concur.

✱ ✱ ✱

Last month we congratulated Mr. Julian Sale on his 95th birthday. Another worthy business man with Theosophic instincts has just reached the same patriarchal age in Mr. Edmund Scheuer. He was born in Berncastel in Alsace-Lorraine and came to Toronto in 1871. He goes to business regularly, spurning idleness, because when he works, "he is living."

✱ ✱ ✱

Renewing a subscription, a correspondent writes: "Both my husband and I find the C. T. the most concise educational and constructive magazine there is. May we congratulate you and wish you all success in your endeavour to make the truth shine everywhere." The General Executive who permit its publication, the subscribers and members, and those who by their donations enable it to continue, all share in the good karma represented by these kind words.

✱ ✱ ✱

*Eirenicon* discusses a celebration of W. Q. Judge's death in 1946 after fifty years of separation and controversy. "The effective preparations for 1975," it is remarked, may well come through the fraternal co-operation of autonomous Lodges which, whether belonging to any larger associations or society of Lodges or not, are at least free in purpose, independent in judgment and not subservient to the direction or englamourment of any central headquarters." This is the point of view of the Fraternization Conventions as originally designed by the General Executive of the T. S. in Canada. *Eierenicon* might well start Fraternization Annual Conventions in England. Distances there are not so appallingly prohibitive.

✱ ✱ ✱

Mr. Ivan Panin, whose death is noted elsewhere, discovered an extraordinary



numerical system in the Greek of the New Testament. The composition is built up in an incredible method of using all words in a septenary order, the letters following the same rule. It is open to anyone to prove it for himself. I thought I would test it on the Lord's Prayer, and sure enough there are 63 words and 315 letters, multiples of 7. Try and write an English paragraph with 63 words and 315 letters and with some sense in it, not to speak of such values as the New Testament provides, and the difficulty of composition of this kind will be evident. But the Church is not interested, and the occultists pooh-pooh it. What does the real student say?

✧ ✧ ✧

*Buddhism in England* announces the death of Mrs. C. A. F. Rhys Davids on June 26 at the age of 84. She has done much to counteract the impressions of Buddhism left by her husband's work. He approached Buddhism through the Hinayana vehicle and the result was to bring before English-speaking readers the negative and largely materialistic teachings of the Southern Buddhists of Burma and Siam. Mrs. Davids became familiar with the Mahayana doctrines and her writings have done much to diffuse this truer knowledge of what the Buddha really taught. Her article in the July-August issue of our contemporary is on "Training After Death" and states "that progress or regress in the higher life or 'training' is not a matter of earth-life only, much less of years of tuition only, but that we wayfarers have yet a long training before everyone of us, saint as well as sinner."

✧ ✧ ✧

N. W. J. H. has called attention to a sporting news item in which a mighty wrestler attributes his powers to a diet of almonds seasoned with \$.50 or \$.60 worth of gold leaf daily. Nanjo, as he is named, alleges that he can make a

conquering wrestler out of anybody who will adopt the almond and gold diet and follow his instructions. The novice must supply his own nuts and gold. Gold is held to be like other metals, unassimilable unless in the form of a chemical salt of some description. Gold is immetallized *prana*, life force or vitality, and in gold leaf form may act as a flux or catalyst in whose presence vitality may more readily be released for assimilation or digestion from other substances. The Sun pours forth *prana* or life-force constantly in its rays and these falling on the oceans are absorbed in the sea-water which is known to hold gold in retrievable quantities. Marine forms of life were the first to embody what we call *prana* or vitality and human blood and sea-water are closely akin in composition. We can drink gold in this form. Perhaps it is edible also.

✧ ✧ ✧

President Arundale notified Mr. S. A. Cook of the death of the Vice-President of the Adyar Society, and his nomination of Mr. Sri Ram to fill the vacancy. Mr. Cook was asked to get the vote of all General Secretaries in this hemisphere and report in one cable to save expense. It is necessary under the Constitution to have a Vice-President in case anything happened to the President. Mr. Datta will be missed. We reviewed his fine book on Indian Culture in our September issue, published on the day before his death, the 16th. Dr. Arundale writes: "Not only was he a great Theosophist in character, in deep learning, in oratory, and in exquisite writing, he was also a great lawyer, to the immense advantage of the Society in many a very delicate legal matter. The Indian Section of our Society will particularly feel his loss, for he was its guide, philosopher and friend for very many years."

✧ ✧ ✧

Dr. Arundale has wonderful conceit in Adyar. In a leaflet issued for "A

Weekend of Remembrance" he suggests that "we are a great reservoir for all our brethren throughout the world, so that when they turn to Adyar they turn to a place that obviously gives them a helpful Blessing . . . I feel that here at Adyar we have the tremendous advantage of being able to that end to draw upon the pure force of the Elder Brethren." Jerusalem and Mecca are nowhere compared with this, and of course Adyar must take the place of Shamballah, though why we should go to Adyar and not to Shamballah direct is not shown. "Neither at this mount nor at Jerusalem" was an ancient warning. And a more inspiring message was that "Where two or three are gathered in my Name there am I in the midst of them." One of these days we shall have Adyar setting up as an Indian Lourdes. We have a St. Anne des Beaupres in Canada.

✱ ✱ ✱

In the last week of September a Council of Christians and Jews was formed in Britain whose five joint presidents are the leading churchmen of the country—the Archbishop of Canterbury, the Moderator of the Church of Scotland, the Moderator of the Free Church Federal Council, Arthur, Cardinal Hinsley and Chief Rabbi Herman Hertz. A British Council of Churches was organized whose 112 Anglican, Presbyterian and Nonconformist members will serve as "an official representative organization for common planning and action. A mass meeting was held in the huge Albert Hall and 8000 were turned away. It was addressed by Sir Stafford Cripps, the Archbishop of Canterbury and York. Dr. Temple, speaking to the British Council of Churches, said: "Our differences remain. We shall not pretend that they are already resolved into unity or into harmony, but we take our stand on the common faith of Christendom." Among the projects discussed at the first meet-

ing of the Council were rural reconstruction, the home and family life, chaplaincies among munition workers, youth, prisoners of war, the position of churches on the continent, post-war reconstruction of Europe and the far East. It was made clear that the Church of England intends to play a leading and radical part in social reconstruction after the war. Dr. Temple urged national control of money and land ownership, virtual abandonment of the profit motive, and the abolition of British class distinctions. There was a time when the Theosophical Society used to talk of having the Churches follow our example of Brotherhood and of getting them to join together to teach truth and justice to the world. Now the Churches have taken the lesson to heart and it is we who have to learn. If we had a leader in Adyar to summon ALL the Theosophical Societies to action, to united Councils, to self-forgetting devotion to the common cause, much might yet be done. But all the Leaders appear to be afraid that some other Leader might outshine them and they won't take any chances on that! They are even afraid of our Fraternalization Movement which the Churches have now taken up.

### AMONG THE LODGES

Mr. Judson F. Davidson lectured in Toronto on November 1st on "The Bible and the Secret Doctrine." On the same evening Dr. Alvin Kuhn opened a series of lectures for the Toronto T.S., beginning with "The Great New Light in Philosophy."

✱ ✱ ✱

Will our Secretaries and other officials take note that "Mrs. John Smith" is not a signature, legal or otherwise. Distinct instructions are given on our Form of Application for Membership, but it is extraordinary how often we have to send applications back to get married ladies to sign their

names. Mrs. John Smith may be Mary Smith or Ethelinda Smith, but whatever her name is it must be written down to be a signature. This is the law of Canada as well as our regulation.

□ □ □

Hamilton Theosophical Society announced the following syllabus for Sunday Evening Lectures in November: 1, Leslie Floyd, The Hosts of Heaven (a study in Angelolatry); 8, G. I. Kinman, The Powers Latent in Man; 15, Lawrence J. Smith, An Analysis of "Prometheus Bound" by J. M. Pryse; 22, Gerauld Shultis, Our Consciousness Today; 29, Itapiru, Our Canadian Indian Neighbours.

✱ ✱ ✱

A very pleasant reunion party was held on Tuesday evening, November 30, by the Hamilton Lodge for old and new members and their friends. The president, Mrs. Mathers, announced the programme, on which a quartette of the Venetian Orchestra gave several selections; a gold medallist pianist, Miss Jannett played beautifully, little Miss Jarrett recited, Miss Hilda Thompson, sang, and other contributions ushered in the refreshments under the care of Misses Mabel Carr, Alice Cooper, Edith Wilkinson, etc.

✱ ✱ ✱

Edmonton had the following interesting syllabus of lectures during the last two months: Sept. 2, Why I Believe in Reincarnation: Mrs. Dalzell and Mrs. Colbourne; 9, Did Jesus Teach Reincarnation: Mrs. Murray; 23, What Religions Believe in Reincarnation: Mrs. Morrison and Mrs. Dean; 30, Evidences of Reincarnation: Mrs. Paling and Mrs. Rickstad; Oct. 7, Why Are Reincarnation and Karma Linked up Together: Miss Brown and Prof. de Savoye; 14, Karma in My Life: Mrs. Tiplin and Mr. Paling; 21, Do Children Work Out or Create Karma: Mrs. Forbes and Mrs. Baker; 28, Historical Cases of National Karma: Mr. Wood and Mrs. Kirkwood.

## A. M. STEPHEN, OB. JULY 1

Since the last issue of *Full Tide*, the Vancouver Poetry Society has said farewell to one of its oldest, most distinguished and best-loved members, in the person of Mr. A. M. Stephen, familiarly and affectionately known to his friends as A. M.

Counted by the world among the major poets of the Dominion, British Columbia is proud to claim him as one of her most gifted sons. In public life he was ever actuated by idealistic purposes. In poetry he never descended to the banal and commonplace, but there was in all that he wrote the mark of high culture coupled with emotional power and noble expression.

He loved Canada with passionate abiding devotion and threw himself heart and soul into any movement which he thought was for her good. His vision of "the Canada to be" far transcended that of most of his compatriots.

He was quick to divine talent in others, and he lives on through the inspiration he kindled in the hearts of youth no less than in his dynamic poetry and his stately prose.

We shall miss the slim tall figure with the silver on his brow; we shall miss his courtly manners and the impassioned voice throbbing with suppressed emotion over things that stirred him. We do not expect ever again to hear poetry read with such lucid brilliancy and grace as he was able to command.

Cherishing tender and intimate memories of the man, we rejoice that he sojourned with us for a time, and with reverence we surrender him to the Higher Purpose and the "Larger Life."  
—Mildred Valley Thornton, in *Full Tide*, October.

## IVAN PANIN DIED, OCT. 30

Ivan Panin, 86, widely-known Bible student and teacher, died early yesterday at his home at Aldershot. For 50

years he had been a student, writer and lecturer on Biblical criticism.

As a young man, Mr. Panin was an agnostic, so well known that when he discarded his agnosticism and became a Christian, newspapers carried headlines telling of his conversion.

He is survived by his widow. His only son died in 1917.

Mr. Panin was born in Russia and was educated there and in Germany. In 1882 he received his A.B. degree from Harvard university, following which he lectured on Russian literature at Lowell university, Boston, Mass., in 1888. Later he delivered the same course in various cities of the U.S., and in 1890 discovered what is called the numeric structure of the Bible, and to the elaboration of this discovery his life since had been devoted. In 1934, he published the *Numeric Greek Testament*, which, with the exception of some spellings still to be adjusted, presents this established text. He has published numerous books, including the *Writings of Ivan Panin*, *Once in Grace Always in Grace*. The *English Numeric New Testament* and other works on Bible numerics and in defence of the faith have been printed from time to time, outstanding among which are: *Bible Chronology*; *Established by Numerics*; *The Last Twelve Verses of Mark*; *Their Genuineness Established*, and *The Inspiration of the Scriptures Scientifically Demonstrated*, of which a copy was sent to every Protestant minister in Canada. Mr. Panin also delivered lectures in several cities in England in 1934. Since 1927 he had lived in Aldershot.

The funeral was held from his home this afternoon and burial was in Mount Pleasant cemetery, Toronto.—*Hamilton Spectator*, October 31.

### THE MAGAZINES

The following have been received: *Theosophical News and Notes* (England) for July; *The American Theoso-*

*phist* for October; *O Teosofista*, Brazil; *Revista Teosofica*, Argentine, for July; *The Link*, South Africa, Aug.-Sept.; *The Christian Theosophist*, Sept.-December; *Ancient Wisdom*, Sept.; *The Theosophical Forum*, October; *The Bombay Theosophical Bulletin*, July; *The Path*, Australia, April-June; *Revista Teosofica Colombiana*, Bogota, March; *The Theosophical Worker*, Adyar, July; *The Indian Theosophist*, July; *Sept. Bulletin*, London U. L. T.; *Theosophy*, October; *The Theosophist* (Adyar), September; *The Theosophical Movement*, Bombay, August; *The Aryan Path*, Baroda, June; *Theosophical News and Notes* (England), September; *The Theosophical Movement*, July; *Eirenicon*, July-October; *The Theosophist* (Adyar), August; *The Toronto Theosophical News*, October; *The Theosophical Worker*, August; *The Aryan Path*, August; *Theosophy in Action*, September.

Three copies of *Theosophy in Action* for September quarter have reached us and one has gone to Montreal and one to Toronto. Besides news of Adyar and Europe, the articles are chiefly concerned with education, some book reviews, and an interesting article on "The Hebrew Faith" by Henry C. Samuels. "The Greek title Christ," he says, "means the same as Messiah in Hebrew—Anointed. But the older Hebraic term for the great World Teacher is Emanu-El, meaning God within us, and it may also be translated God among us or with us, and this term is really most beautiful and profound. If one admits the Hebrew faith in the Messiah, we have then three principal faiths in one great Christian religion, namely, Hebrew, Catholic and Protestant." We hope the Greek Church is also included. Considerable attention is given to war politics and planning. Rukmini Devi concludes an address with the very sensible remark: "We contribute towards the construction by

what we do *today*."

*The Theosophical Forum* for October opens with an article by the late Dr. G. de Purucker, on "Man in a Just and Ordered Universe." Helen Savage writes an excellent article on "Progressive Incarnation." A sample paragraph will illustrate: "We are, as a matter of fact, not yet fully humanized. But we cannot expect to accomplish this complete humanization in a few short lives nor yet in many. Probably some of our reincarnations are merely times when we automatically go through the round of birth, growth, maturity, old age and death, carried along in the grooves of a long-established habit, little realizing that our purpose is to prepare for the incarnation of a god, the god within our own being. It is not enough that this god is free and active on its own high plane. Of what avail is that to the lower struggling elements in the human constitution? Here on thin earth the Incarnation must take place, and not until the race as a whole has accomplished this, will our perpetual round of earth-lives cease. So we can count as lost that embodiment that does not leave a record of some effort made to prepare for this sublime event."

*The Theosophist* for August is wholly devoted to Poland and bears on its cover the motto: "Poland will rise Again." We are all for Poland, but a new Poland in which intolerance and bigotry will have ceased to be respectable and the Brotherhood of Nations will include our neighbours as well as those of the antipodes. In a note by the Compilers of this issue it is stated: "In the following articles we are trying to show something of the inner tone of Poland's Soul, something of her eternal Individuality, and of her Dharma in the great family of nations. If in our endeavour to see and to reveal the Real and the Beautiful—the only permanent—we may sometimes create the impression of over-praising or idealizing Poland, we must

state it is not our purpose nor our intention." Their theme is the Culture of the nation, its spiritual qualities, as revealed in its life and history. They will have the sympathy of many readers.

*The Theosophical Movement* for August contains a valuable survey and summary of the Mission of The Theosophical Movement, recounting the ideals and standards set up in its beginning, and carried on but partially by the greater part of the organizations professing to be faithful to them. It is recommended that the early records of the Society be studied. Variations from the first principles and practices should then be noted, and a return to these be adopted, or valid reasons given for their abandonment. It will be seen that no valid reasons are to be found, and that bad practice on the part of prominent members and officials have misled the rank and file. "All we like sheep have gone astray," is not a confession to be made by Christians alone.

*The Aryan Path* for August opens with an article on "Truth and the Will to Believe" in the course of which occurs this statement: "Belief in a Personal God and in the efficacy of intercessory prayer flouts the Law, as it belittles Deity, the divine principle of omnipresent Life. Such belief substitutes a caricature for the majestic concept of the Boundless and Unknowable. It pictures God as a celestial sleight-of-hand performer who could, if he but would, at any time produce a rabbit out of a high hat or other gape-seed for the credulous. Faith in such a God may make life more interesting for the immature, but such a faith at best gives a factitious sense of freedom from law, as drugs may make the prisoner forget his bars. In fact, sincere belief that one can so transcend the laws of nature as to escape the consequences of his acts, whether by unaided effort or through appeal to a heavenly ally, is a

form of megalomania no less pathetic because it is so common."

George S. Arundale once more violates his pre-presidential promises to suppress his clerical entanglements while President. *The Theosophical Worker* for August carries an article by him of which we quote a sample paragraph. "You know, I hope, how I regard our Liberal Catholic Church as the John the Baptist of the renaissance of Christianity throughout the world. For the time being it may be ignored and even despised and many will hurl at us the stupid and irrelevant denunciations that our Orders are not valid. It so happens that they are, but even if they were not, the leading of lives such as our Lord would approve, will not only cover any multitude of invalidities, but also ensure for us His constant blessing." Scribes, hypocrites and Pharisees were all objectionable to "Our Lord." The point is whether a hypocritical Christian or a hypocritical Theosophist is the more objectionable.

*The Aryan Path* for August in a series of articles on "Jesus Christ: Glimpses of His Life and Mission," presents the eighth and last which considers Immortality. Ernest E. Hayes is the author and he quotes Josephus, the Jewish historian, on the doctrine of the Resurrection, as the Pharisees, in opposition to the Sadducees, understood it. They considered that the wicked were annihilated after death. Those who had lived good lives, without reaching perfection, came back in other bodies, until perfection was gained. Resurrection, then, was simply a theory of Reincarnation. And this was the Resurrection that Jesus and Paul preached, spoken of usually as *anastasis*.

*Eirenicon*, July-October, for all its limitations, is perhaps the most original Theosophical publication in circulation. Its July issue is concerned with the probable fate of Germany after defeat has come in "a sudden, unexpected

collapse" when "Germany will then herself be ravaged by her infuriated neighbours." Many think that this will be the mission of Russia. We have been foolish enough to shackle some German prisoners, but British common sense will refuse to resort to mass murder. The business of the English speaking peoples will be to feed the starving inhabitants of Europe. The rascals and brutes must be tried by law and sentenced according to civilized standards.

*Theosophy* for October reproduces H. P. B.'s fine article on Karma and Reincarnation from *Lucifer* of April, 1889. This is essentially a students' journal, and those who study it will more probably walk in the footsteps of the Masters than those who grovel ignorantly at their feet.

---

## THE THREE TRUTHS

There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute law-giver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—Idyll of the White Lotus.

A. E. S. S.

# THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

## HUMANISM AND THE MAKING OF THE FUTURE—I BY BLODWEN DAVIES

In spite of the many faults displayed by our own times, there has been developed throughout the last century a creativeness which is unique in our human history. Our faults have not been the faults of mental inactivity, but the faults of wrongly directed activity; the head has not been sleeping, but perhaps the heart has been dozing fitfully through our restless age. Every field of human endeavour has been prolifically productive of experiments and hypotheses; our chief need now is for the type of mind that can co-relate, synthesize and organize our vast accumulation of ideals, enterprises, plans and hopes. This thing we call Humanism is in essence the attempt to do just that. Wherever a Scientific Humanist is at work, there you will find an attempt to simplify, to apply truth objectively and sincerely, and to lift the common level of thought, aspiration and effort.

This creativeness is not confined to specialists and experts and technicians in each field of human effort. The creativeness has been widespread and one of the significant developments of the twentieth century has been the number of men and women who have invaded specialized fields for which they have not been trained, for the purposes of personal investigations and often-times to make contributions to the original thought in that field. This is an indication of the increasing maturity of the human race, of the growth of the mind as a factor in evolution, of the expanding consciousness and progressive sensitivity to intuitive knowledge which mark, as theosophists know, a cycle in the unfolding of the Planetary Plan. Theosophists, therefore, should be espe-

cially concerned with the development of Scientific Humanism, for they can see in it the instrument for the bridging between the *diversity* of human aims, and the *unified* objective contained within the Hierarchical consciousness.

### The Home Front

It has been estimated that seventy per cent. of the responsibility for the winning of the war rests upon the Home Front, the civilian labour producers, and transport workers. Perhaps the same estimate would apply to the responsibility for the winning of the peace. Those who will administer the government of the long armistice, which will be required for the re-building of our world, must rely for their inspiration and for their authority upon the Home Front and its aspirations. So in the shadow of the war we find a great movement under way for the creation of patterns for the post-war world; much has already been done; much yet awaits its pledged disciples and executants. This great effort at a synthesis of human knowledge and at the blue-printing of projects by which human aspirations can be embodied by human knowledge, is called Scientific Humanism. It is extending its area of influence steadily and with increasing momentum; new and significant figures are becoming known to us. We know them as the men and women who are gathering together the basic building material from the learning of past and present,—sorting, discarding, synthesizing, recreating,—and out of this labour in which both head and heart participate, they are producing a philosophy to embody the vision and will of modern man, to make possible the Four Freedoms and to incarnate the idealism of the Atlantic Charter.

Scientific Humanism is the child of our age; it is the expression of our

twentieth century life. The phrase seems to have sprung up spontaneously in several quarters. It is interesting to realize that the scientific Humanists who make use of this phrase do so with a specific purpose. They do not intend to imply a purely intellectual or academic approach to Humanism, but to use the word "scientific" to indicate an attitude to causality, to universal truth and to human destiny, an approach by means of the best modern methods, science meaning an attitude to research, rather than a limitation to intellectual processes. They are Humanists who believe that the intuition is a faculty more penetrating, more realistic, than reason, and that its reports are well worthy of the most intense and respectful intellectual investigation. Non-scientific Humanists, on the other hand, agree that their speculations and theories should be made subject to these scientific methods, knowing that truth will bear analysis. Scientific Humanism offers a common ground upon which the necessary synthesis of human thought stands its best chance of being effected.

#### Science and Temperament

Schrodinger, the Oxford physicist and a Nobel Prize winner, some years ago published a book called "Science and the Human Temperament". He is the creator of the Schrodinger wave equation, the basis of quantum-mechanics. We may suppose he is in a position to speak for science. Schrodinger quotes Zola as saying that a work of art is nature seen through the medium of a temperament. He then asks whether or not science is also nature seen through a temperament? Obviously such sciences as history, sociology, psychology are coloured by the individual temperament of the researcher, as well as by the *collective temperament* which we call the society of our time. For instance, many histories and biographies of the last few decades have

been written from what we call ideological points of view. Conrad Noel's Life of Jesus is an example. The outstanding example, of course, is Hitler's attempt to nazify physics, mathematics, biology and so on. We have usually regarded physics, chemistry, and mathematics, as well as related exact sciences, as being free from the effects of human temperament. We thought of them as being purely objective studies, more dependent on method and laboratory equipment than on human values. But Schrodinger does not share that view. He recalls the many thousands of experiments that have been made in these fields in the last generation or two. Then he points to the many more thousands of experiments that might have been made but were never attempted. He points out that the *selection* of experiments rests very largely on human temperament: first, personal inclination of the researcher and his character of persistency or lack of persistency, his likes or dislikes of certain subjects; and secondly the *social temperament* which controls the laboratory facilities, the endowment, the time made available for research, in any particular society in which the researcher finds himself. These things depend on the social and cultural enlightenment, in other words the character, of the society. Think for a moment of the relative discrepancies of the state of scientific research in China, India, Russia, Germany, and the western democracies. In each case the state of science is a direct reflection of the social temperament. The direction of research and its impetus rest on that factor. Research in peace and in war move in different directions, due to urgencies in human events. So, ultimately, the direction, volume and quality of scientific research are involved in the degree of inner compulsion and intuitive vision of human society.

Schrodinger feels that if the discovery of scientific laws depends upon



the deeply human powers of imagination and intuitive experience, then the results of these discoveries cannot be divorced from their human framework and they can never be regarded as outside human use, or as existing in their own right apart from social values. Yet some intellectuals would have us believe that the exact sciences are neither dependent on nor related to human society. That is part of the attitude of the old fragmentation of human life. The new attitude knows of nothing outside the life of the whole Man. Scientific Humanism allows of no discrepancy between the discovery of a truth and its functional application in the daily life of society. This is time-binding. The heart of Humanism is the determination to regard truth as useful, to put it to work here and now; above all things not to embalm it in specialized libraries, to be worked over by other generations of scientists and philosophers in monastic seclusion, divorced from society. Truth, in this philosophy, is law, and should be embodied in the social structure *of the age in which it is perceived*. To our shame in this day, great accumulations of truth and knowledge are filed away in reports and theses, unused, because they involve the discarding of some of our comfortable old privileges and prejudices. Scientific Humanism hopes for the breaking down of the soundproof walls which now stand between the laboratory and the legislature.

#### Humanism at Work

But perhaps it seems a long way from the postulates of Humanism, from the Four Freedoms and the Atlantic Charter to, let us say, a village on the prairies, the village school, the mill, the store, the church and the farm. How are these things going to be applied, and what will be their consequences? There is a lot of work to be done on many levels of thought and action, before freedom of thought, freedom of

assembly, freedom from want and freedom from fear, will operate without let or hindrance in that village, operate so that every child can be educated in accordance with its abilities and its rights as a spiritual being, rather than be shaped by the economic handicaps or advantages, the religious prejudices, and the social conventions of its parents and neighbours. Neither wealth nor poverty of the parents should dictate the life-course of the child.

It is with some of these things that we must deal. Anyone of us has both the privilege of, and the responsibility for, thinking about these things. Except for the very few, we are all amateurs in this new field of creation,—a field so wide that it includes every thoughtful man and woman,—and in the future we are not leaving it to the experts to speculate for us. The creation of the future is the work of every one of us,—no matter how small our capacities, how undeveloped our skills. Our capacities and skills will only improve through use and effort, and we must begin somewhere. This emergency provides us with the spur to begin here and now.

*Not one of us is free from responsibility for the making of the future.*

*Not one of us is without the power to contribute something to the making of the future.*

The twin foundation stones of Humanism are two ideas:

- (1) The value of the individual.
- (2) The responsibility of the individual.

These are inter-locking principles. They face two ways. Each one of us must realize his own value and his own responsibility. We must also realize and admit the value of the other person and his individual responsibility.

Humanism is a philosophy of life which can be more deeply realized as we become more truly human. Our best characteristics are only slightly developed. We are, for the most part,

only partially human. None of us has achieved anything like the possibilities latent within our present structural form or psychic nature. One of the great discoveries of today is the persistent teachability of the human being. There is not a moment between birth and death in which the human being cannot acquire new skills. But none of us has developed to the full our imagination, our reason, our spiritual will, our life purpose, our powers of observation, of evaluation, our power to love, our power to heal, or our power to create. None of us has gone "all out" in the living of this life-time; none of us knows "total living" as we might know it. Very few have developed fifty per cent of their natural capacity for experience or assimilation. It is the un-lived portion of each individual's life that is his real tragedy.

#### Untapped Resources

To theosophy this is a commonplace. We all know that in each person are deep stores which are untapped, while there are available to us disciplines by which those stores could be made available. Theosophy teaches that the unhappy or oppressed individual who seeks a new way of life, can never find that new way by the application of external changes; but that on the other hand, without a single change in external conditions a man may indeed be born again, may reach out into new levels of being, new levels of consciousness, and become so changed that the old inhibiting circumstances can no longer contain him and his world changes through the power of his own inner growth. The soul of a man or of a nation is the container of the energies which bring great and vital developments to the outer being. Those who can reach and tap the soul of a nation, or of a race, are those able ultimately to bring about profound changes in society. And every sincere researcher, as a scientist, an artist, an economist, a statesman, a

poet, or any other creative worker, is seeking to tap the soul of the world, to draw from it the archetypes of tomorrow. Thus are the powers of inner compulsion set loose upon society. But these fragments of vision brought through by individual workers must be assembled into one coherent whole; in so far as each part is a true fragment, it will fit into the pattern of the whole. That synthesizing, that selection, discrimination, discarding and assembling, constitute the function of what we call Scientific Humanism, and it is at work wherever any man or woman is honestly trying to work with the sensed plan for humanity, whether that person has, or has not, ever heard the phrase Scientific Humanism. The need for sincerity in this work is paralleled by the need for tolerance, so that workers may recognize each other and each other's purpose, and by co-operative action and sympathetic understanding make the building of the happier future easier for all of us.

#### Points of Contact

Those to whom esoteric philosophy is second nature, should be at all times seeking for the points of contact between groups headed in the same general direction. Every group in the world today is to be faced with the necessity for renouncing some of its pet theories, if ever we are to set to work with a common plan for the future, within our generation. The need is to be ready in the very immediate future. This is not something to be mulled over in comfort by the fireside for the next ten years. The urgency is great, the crisis immediate. The prime factor is for all intelligent groups to discover and to emphasize their points of contact, and be ready to relinquish their points of difference. Points of contact are of primary importance; points of difference of secondary importance. Time will take care of them. But the few basic principles that must underlie our

world of the immediate future must become clarified at once. Theosophy can play an important role here, if it, too, is willing to concede some unimportant secondary points, for the sake of primary principles, for theosophy, should, by its professed nature, be able to work with the Plan, hold the long view and "stand in spiritual being" knowing that the slowly emerging integration of the racial mind, the steady evocation of the racial soul, is of more importance by far than the outer forms and the irrelevant details of the experimental period.

(To Be Concluded.)

---

## CORRESPONDENCE IN LIFE AND ACTION

Editor, *The Canadian Theosophist* :—

After some years in a Theosophical Lodge I came to feel the way Mr. Thorn feels today. Being an undergraduate there was little use proceeding beyond making my own conclusions and so my observations were unpublicized and remain so today. Some years later Krishnamurti came to his maturity and spoke with an authority that could have meant much to organized Theosophy. His mission made lesser public efforts superfluous at the time. I do not believe he could be accused of intellectuality or being possessed of intellectual pride or desiring to keep himself within a charmed circle. The dimensions or effectiveness of his ministrations are subject to wonder nevertheless. Mr. Thorn has expressed himself pointedly and restrainedly. His views are spoken from the heart and need to be re-spoken from time to time and at one place or another as the indwelling urge prompts. Words have their place but lives and actions have theirs and there are many who are as sincere as Mr. Thorn who are radiating Theosophy in and through their lives and thus contacting the common level in unsuspected and undeliber-

ate ways. Inspiring more to do so in ways that they are prompted to attempt is the mission of theosophists within or without the confines of lodge circles.

M. M.

Honolulu, August 14.

## ON THE THRESHOLD

BY THE DREAMER

(Continued from Page 259.)

Your wife sees me rightly, and I have seen often that my presence makes itself felt to her, though not to you. (This is due to the utter selflessness of the true Hindu wife. D.) What would I not do for you, if I were permitted. But we too, have to obey the Law, and to think the least of what concerns our little selves.

At this crisis, depend not on your own strength or failure will be the result. Take shelter in *the Divine within you as well as the Divine beyond you*, (The Self within is seen only through the *Transcendence* of the 'I' in us, the *Beyondness of Life*, and the Self without as the *Unity* underlying the *All*, realized when the *Buddhi* has become universal in its trend. D.) and you will find infinite strength pouring in. *Your own strength should now be used only in surrendering yourself to the Supreme*; and this done, you need have no more care. It is this lesson of surrender that every disciple must learn, and it is for this reason that he comes across such trials as those with which you are now beset.

N— is a precious jewel and fully worthy of the best love. There are few so dear to me as he, and I can only feel grateful to you for your love for him. So it is impossible for me to disapprove of what you do to cheer and brighten him and to dispel the gloom from his mind. *But to love him is not necessarily to participate in his illusions. In*

fact if you do so you cannot render any friendly service to him . . . .

I know this letter is stiff in appearance; but you may be sure it is inspired by the truest love and deepest care for your well-being. In the nature of things, *the Supreme Mother (The Devi, the Consciousness) of the universe Who is the embodiment of infinite compassion, has to wear the most terrible phases for the good of the world.*

All the same, if you are going to get on the Path, you must gradually accustom yourself to the kind of outbursts you had. They will give you a foretaste *unless you keep yourself quite straight of what may come in the future; and under pressure, you will stand just where you are and proceed no further.* Perhaps, later on, you will understand why I wrote you so. Enough for the present for you to know that you are and have been the same to me, my darling child over whom the wings of my soul are hovering always in protection. Of that you should be sure for all time and never allow a doubt to cloud your mind.

Do not lose patience nor courage . . . . What seems cruel to you now will later on appear as a blessing . . . . Learn to separate yourself from the needs of the body and the duties of the world, and much of your misery will be gone. I don't mean that you are to prattle Vedantin cant, doing everything from desire and throwing the whole soul into the object of desire, and then parrying off censure by a parrot-like repetition of the maxim—'I am not the actor. It is *Prakriti* which does all things. I am *Brahmin*, pure and absolute Being, unaffected by the actions of the *mayavic* vestures.' (See Bhagabat vii-12-24, where the true Sannyasa is described as the oblation in the fire of the Self-kindled within the 'I' in us, of everything appertaining to the sense of the 'I' and the *mine*. D.) You are to

realize the truth of the maxim *in your life and feeling*, and then you will see how smooth and well-balanced the mind grows, and how you begin to walk through fire and water with unflinching steps.

*Nothing can help this realization but true Bhakti.*—The absolute faith that the Supreme is All-Good, All-Wisdom and All in All, and that in Him alone is Peace and Light—the great Liberation. Think of His Greatness, His infinite Mercy, His Ineffable Glory as often and with as much concentration as you can; and peace will be found in your soul,—that soothing balm which ever accompanies the thought of the Most High, the Ever-Lasting Truth.

Do the duties of your life well and thoroughly, *applying all the faculties with which you are gifted for the purpose*; but do these as sacrifices unto the Lord and not as subsistence for your soul. (The character of the 'I' depends on the nature and character of its food. D.) Let your soul be nourished only by that one sublime thought—the meditation on the Supreme. But as the Supreme out of His boundless Mercy and Wisdom, wants to play in the world with His magnificent Magic, you join in the play and co-operate in the performance, but always taking your orders from Him and always keep Him before your eyes and not getting lost in the superb panorama displayed. Acting thus you will not be bound . . . I think you are very near the turning point. But much will depend upon how you behave at this juncture.

All this time you have been in such a despairing mood that I really wondered how you, who had been favoured with glimpses of the Life and eternal Truths could really lose all grip of the anchor which holds the frail bark during storms . . . It therefore gave me pleasure to learn that all knowledge was not dead . . . I know how hard it

is at times to retain one's grasp over the things one has seen and known to be true. I know the terrible power of illusion which belongs to the Power of the Other Side. I know how fiendishly They have been assailing you and doing Their best to crush and carry you away . . . . The Path, my dear, is hard to tread, it is so steep and slippery. The summits are lost in dizzy heights; they overtop the loftiest star that telescopes can discover or imagination picture, and the sides are so dangerous. Therefore, never let any doubt or weakness take possession of you. They will come of course, but *grapple with them* whenever they put in their grim appearance with *all the strength of your heart and with all the light of your soul*; and you will be safe amidst the howling beasts and horrid spectres of the Dark.

What you say as to the Adept being beyond the touch of sin applies only to the full-blown Jivanmukta and to no one else. *He alone can consume* like the fire, everything foul and impure, and it is not wise to talk of Him to unintelligent people and to mystify them by associating the holy name of the MASTER with words and deeds that are deemed evil by them. Few even in this proud age of intellect, can comprehend the greatness of Him, or the true nature of good and evil. So one must be careful how he talks of these things outside the circle of devoted aspirants. (For They are beyond manifestation and so are not limited by any fixed rules—they are beyond the Duality of things, of Nature, of Ahamkara, Time or Karma.—They have for the 'I', not anything of *name of form*—but the One Consciousness immaculate, the one Goal or object, devoid of outer and inner (the Plenum—Fulness—Brahman, reflected in all) though without any change,—That which is called the Lord and known as the All,—the Vasudeva. D.)

## X

Must I again dabble in metaphysics? You are nearer the truth than H—; and yet there is an element of it in his position too. The fact is the *perfected 'I' pervades all the planes*; and what you call 'automatic action' is not really independent of the Ego: and yet so *little of its attention is needed to keep the body straight, that the word 'automatic' is justly predicable of all the physical actions in the Jivanmukta*. If the functions of digestion and circulation of blood are automatic in us, then surely in a *Jivanmukta* all movements of the body and even of the brain and mind are automatic. There is no room for *Sankalpa* and *Vikalpa*, for hesitation and judgment, for individual affirmation or negation in Him with regard to such movements. All the impulses of His body and senses including those of the brain are attuned to the Supreme Will or Law, and for all practical purposes are involuntary. (Automatism is only possible when they are harmonized with the Universal laws of any plane. As in walking we harmonize our movements with the law of gravitation; so when the Jiva not only lives in the Universal Self, the *Vasudeva*, but also recognizes that the sense of the 'I' is also an indication of the Supreme 'I' or Iswara, then only do his actions, desires and thoughts cease to refer to or manifest a separate 'I'. Then only can the Self be indicated. Thus seen, the *measure of 'I'ness* means not the separated centre of consciousness but the universal trend of all psychic states to converge into and indicate the I; and when the Supreme is seen as the only 'I', then the separated sense of the Ego is merged into and becomes vehicle of the expression of the One I—the Iswara. Hence, not only must we have the sense of Universal Being, but we must realize that every fact of consciousness merely indicates the One 'I' seated in the heart of all, though ever Transcendent and

Unmanifest; then only is the purpose of *Ahamkara* fulfilled and the One 'I' seen as the End of everything. The outer actions are reduced to the One through *Vidya* which is the universality of trend; and the inner sense of a *Purusha* attains to its consummation in the One *Purusha*—the Ever Beyondness of Consciousness. So the Master has His 'I' in the One 'I', His Being in the One Be-ness, while yet His *Upadhis* is attuned to the One in manifestation, act without *Sankalpa* or effort in an universal way—expressing and indicating the all-pervading *stratum* of Being which is yet the Self, the Lord and the 'I'. The direct *causation* of the Ego is thus the action of *Ahamkara* in the sense of the one universal principle or *Tattwa* whereby everything converges to and indicates the One 'I'. This mysterious power of *Ahamkara*, of universal and unconscious reference to the One Self is always there; but we, blinded by our thirst after the false 'I', misinterpret, divert and permit the flow so to establish our particular 'I'. D.) And yet this work of attunement has been the work of the *Jiva*—the result of much conscious effort on its part in the past, just as the movement of the eye in a voracious reader. I think you know that at one period of the evolution of the physical organs the heart and the stomach needed much training. If you do, you will find no difficulty in reconciling 'automatism' with 'the direct causation' of the Ego.

'*Sthitaprajna*' (Gita ii-55.) is certainly not the *nirvanic* state of consciousness. When desires have no longer power to move a man, then he is a *Sthitaprajna*, i.e., 'he is established or steady in the activities of consciousness,' or 'is of steady intelligence.' It implies the subordination of the desire nature, and the rule of the Ego or Higher *Manas*, the Impersonal 'I' in us.

Remember the lesson of self-surrender. (Self-surrender is not mere surrender of functions, but the surrender, conscious and loving, of the sense of the separated 'I' in us, in order that the activity of *Ahamkara* principle of the Divine may not be lost in the establishment of the false 'I' in us, but may flow on to indicate the 'I' of the Lord. This is only a mode of growth specially in the *Kali-yuga*, when the 'I' in us has become rigid in its separative trend. D.) Approach the Lord with tearful eyes, and a truly penitent heart, and He will give you strength and guard you from all evil. That is the only way to grow; there is none other in this *Kali-Yuga* particularly. Me, you can remember if it helps you in any way. *But if the memory of me does not lead to that of the Supreme which is the Fountain Head of all Light and Peace, cast me out of your mind, and try to hold on to Him alone, without any other fancy to darken and stain His Radiance.*

Try to keep the heart unsullied by fixing it on the Lord and every thing else will follow.

As to N.—he plunges headlong, only so that he may come out the quicker. Whether he is right in doing so is more than I can say, but it seems he is following a resistless destiny, and I am not without the hope that he will be restored to the Path, purged of the one impure element that soiled his otherwise noble soul.

I hope B— will stick patiently to his post and work out his Karma. We are all passing through a tremendous crisis, and there has been unspeakable suffering all around . . . But be patient, all of you, and better days will come again and you will find some peace and light.

Theosophical literature having been written specially with a view to lead the modern scientific mind to a recognition of the Self, it has got *per force*

to deal very much with the Physics rather than the Metaphysics of the Higher Life. (Physics means the trend of Consciousness in *tamas* towards the attainment of stability in and through the idea of an outer. This outer is universal when the quest is coloured by the truly scientific spirit as with the Western science. It becomes *personal* or the object which stirs the separative man. Matter is thus but the one substance viewed as the outer and permanent possibility of all individual, psychic states. The writers of theosophic books being tinged with the sense of a false I almost unconsciously gravitate towards the outer and hence the materialistic bias. D.) Critically examined, almost the whole of the literature is amenable to the charge of being tinged with materialism. In fact, to a *Vedantin of India, imbued with the sense of Beyondness, of the stream of the Transcendent I, the very Parabrahman of the Theosophist is a subtle and glorious state of Matter, and no real Spirit.* Yet were it not for such a treatment, it would never attract the scientific mind and therefore be defeated in its immediate purpose. The lofty idealistic concept of BRAHMAN, the concept of Pure Being and Consciousness is beyond the grasp of the ordinary mind. While therefore, all you say as to *Avatara* is, in the main true, yet as the Theosophist has to deal to a considerable extent with what is called the *scientific mind*, he cannot very well help dressing his *Avatara* in robes of Matter, and cannot very well ignore the *appearance*, and hence the 'past' of an *Avaratara*. (See Mrs. Besant's book.)

To me, of course, Time and Space are the greatest of all illusions,—the storehouse of *Maya*. But if you occupy that standpoint in explaining a thing of time you are doomed to failure. It is the *Vyavaharic Sattva*, phenomenal reality, with which all speech and discussion are concerned. So Mrs. Besant was led

to adopt the language which rightly appears to you so faulty. I, myself, would prefer, at each step, to remind the reader that this elaborate reasoning applies only to the conventional and separated consciousness and existence; and that from the view-point of the Real, this too, is as much 'Maya' as the *nama* and *rupa* (name and form) of everything in the Universe.

Now, from the standpoint of *appearances*, I do not think it is altogether wrong to say that Shri Krishna was a man in some distant *kalpa*. Nor do I think that such a statement will clash with what Madam Blavatsky has written in the *Secret Doctrine*. (Vol. iii.) There is a vast difference between an Adept and an *Avatara*, even if the latter be regarded as a Being Who in some far-off age was a limited creature like ourselves. The *Jivanmukta* is different again from the *Avatara*. It is rather the *Videhamukta* who is merged in the *Maha Vishnu* and forms the reservoir of spiritual energy, (Like the energy which results from the *metabolism* of concrete articles of food. D.) that descends, images forth, or emerges from the Unmanifested Transcendence at some period of the world's evolution in order to adjust the disturbed forces and restore equilibrium. To such a One it is not impossible to call back the limitations that He once had been put under, and such memory or consciousness would no more operate as a fetter, than is the magician deceived by his own thaumaturgy.

## XI

I am so sorry that your troubles are continuing, and that you see no way out of them. What can I say or do to help or console you? You know you have my heart's deepest sympathy and constant and sincere prayer. But all these are powerless,—at least to all outer appearances,—against the Law, and so for years I have prayed for you and sent

you all my good will and love. Apparently you have not been benefitted by these at all. It, however, does not dishearten me, for I have a firm conviction in the justice and goodness of the Supreme Ruler of the Universe, and I know He never fails His true devotee. Therefore my boy, the *thicker the troubles the more intense should be our devotion to and reliance on Him and He will smoothen the Paths for us.*

The *modus operandi* is not an easy thing to put into words, and it would be an idle pretence on our part to speak of the functions of the *Jivanmukta* and the *Videhamukta*, Whose plane of being is so far above ours that we can never form any correct notion thereof. Glimpses only are allowed to the devout worshipper in his highest abstractions, and those glimpses are scarcely translatable into words. A very hazy conception may be formed by comparing the *Jivanmuktas* to the army in the field, and the *Videhamuktas* to the reserve force. But the analogy must not be carried too far.

If I have used the phrase 'there is an accession of energy to MAHA VISHNU' when a soul merges in HIM, I must confess I was not quite accurate. *Nothing can be added to MAHA VISHNU nor subtracted from IT* and yet when the mightiest purpose of manifestation is fulfilled by *Jivas* recognizing their Godhead and dropping all limitations,—in human language that must be regarded as a source of joy to ISWARA. Metaphysically, of course, ISWARA is above joy and sorrow, being the source, nay, the essence of ANANDA; but then metaphysical manifestation itself is an illusion and there is naught but BRAHMAN anywhere. ISWARA too, is a relative conception, however grand and magnificent HE may be. So, when we speak of MAHA VISHNU, we are, as it were, in the realms of 'Maya,' duality, of alternate light and darkness, of joy and sor-

row. And so it would not be altogether a blunder if joy was attributed to MAHA VISHNU at the return into His bosom of His wandering child. Of course, it would be the language of poetry, not of philosophy. But the language of poetry is needed for a proper appreciation of the sublimest truths and mere philosophical nomenclature is not enough. The philosopher *sees* and the poet *realizes* (Philosophy being the language of *manas* sees things outside the consciousness, while Poetry is the 'Divine Frenzy' and sees things from within. True Wisdom or Theosophy is the language Transcendence. It sees, not by definition, but in an indicative way transfiguring things with 'The Light which is not on land and sea. The consecration and the Mystic's Dream.' D.) hence *the poet and the philosopher must be combined in the Adept* who would reach perfection; and hence too, we see our best books and the words of our best books, and the words of our greatest teachers are couched in language that is at once poetic and philosophical.

What you feel is quite correct. You must have brought down into your brain consciousness the love and goodwill I was sending you.

(To Be Continued)

---

One of the privileges of living in the Twentieth century is the opportunity of allying oneself with the Theosophical Movement originated by the Elder Brothers of the Race, and of making a conscious link, however slender, with them. Join any Theosophical Society which maintains the tradition of the Masters of Wisdom and study their Secret Doctrine. You can strengthen the link you make by doing service, by strong search, by questions, and by humility. We should be able to build the future on foundations of Wisdom, Love and Justice.