

# THE CANADIAN THEOSOPHIST

Divine Wisdom

Brotherhood

Occult Science

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## FACING THE OLD AND NEW YEARS

This season of the year is a time when many retrospective glances are cast over the events of the past twelve months and in our memories we experience once again all 'the play of the opposites' which occurred in that period—the joys and sorrows, laughter and tears, kindness and cruelty, ignorance and understanding, gentleness and brutality. Some results of past actions and inactions became manifest during that time and we engendered new Karma, good, bad and indifferent. The mill-stones of the Great Law grind on unceasingly and we may well wonder how many, if any, grains of true wisdom were garnered out of the year's experiences.

Each generation repeats this process in its turn and we of this generation may find some reassurance and encouragement in the following letter which was sent by one of the Masters to an earlier student who also looked back, and wondered and was downcast at what he had found in the year's memories.

"I have just taken your note from where it was placed by her as, although I might take cognizance of its contents otherwise, you will prefer that the paper itself should pass into my own hand.—Does it seem to you a small thing that the past year has been spent only in your 'family duties'? Nay but what better cause for reward, what better discipline, than the daily and hourly performance of duty? Believe

me my 'pupil', the man or woman who is placed by Karma in the midst of small plain duties and sacrifices and loving-kindness, will through these faithfully fulfilled rise to the larger measure of Duty, Sacrifice and Charity to all Humanity—what better paths towards the enlightenment you are striving after than the daily conquest of Self, the perseverance in spite of visible psychic progress, the bearing of ill-fortune with that serene fortitude which turns it to spiritual advantage—since good and evil are not to be measured by events on the lower or physical plane. Be not discouraged that your practice falls below your aspirations, yet be not content with admitting this, since you clearly recognize that your tendency is too often towards mental and moral indolence, rather inclining to drift with the currents of life, than to steer a direct course of your own. Your spiritual progress is far greater than you know or can realize, and you do well to believe that such development is *in itself* more important than its realization by your physical plane consciousness. I will not now enter into other subjects since this is but a line of sympathetic recognition of your efforts, and of earnest encouragement to hold a calm and brave spirit toward outward events in the present, and a hopeful spirit for the future on all planes—truly yours,

K. H."

(Quotation from *The Mahatma Letters*)

# SOUND AND COLOUR

BY N. DALZELL

As a very small child, sixty years ago, I would shut my eyes in church and see colours when the organist played. Of course, being a child, I talked about it, and equally of course, I was told it was nonsense. "If your eyes are shut, you only see blackness," and "Don't talk nonsense; where do you get such queer ideas;" and finally, "Stop telling lies. It's wicked."

So I learned wisdom. I stopped talking about it, but I continued to see colours for several years. Then I met an old gentleman who talked of music and form. An ancient Roman pavement had been uncovered in the west of England, and he had a theory that the patterns were produced by music. He spoke of the patterns made in sand on a drumhead when certain notes were played. Each note, he said, made its own pattern and he had worked out several of the designs using a violin for sound. So now sound was connected with form as well as colour.

For some years I lost the ability to see, but in recent years it has returned with this addition; I frequently see with my eyes open as well as if they are shut.

Naturally, I wanted to know why I saw these colours when others did not, but until I began to study Theosophy, I had very little information on the subject.

On page 113, "Transactions of the Blavatsky Lodge," the question is asked; "What is the difference between Spirit, Voice, and Word?" and the answer is: "The same as between Atma, Buddhi, and Manas, in one sense. Spirit emanates from the unknown Darkness, the mystery into which none of us can penetrate. That Spirit—call it the "Spirit of God", or Primordial substance—mirrors itself in the Waters

of Space—or the still undifferentiated matter of the future Universe—and produces thereby the first flutter of differentiation in the homogeneity of primordial matter. This is the Voice, pioneer of the "Word" or the first manifestation and from that Voice emanates the Word or Logos, that is to say, the definite and objective expression of that which has hitherto remained in the depths of the Concealed Thought. That which mirrors itself in Space is the Third Logos. We may express the Trinity also by the terms of Colour, Sound and Numbers."

Here we see the first emanation is Colour manifesting later as Sound and Number. The Secret Doctrine, Vol. III, page 436, says to us, "Let the student remember that number underlies form, and number guides sound. Number lies at the root of the manifested Universe; numbers and harmonious proportions guide the first differentiation of homogeneous substance into heterogeneous elements; and number and numbers set limits to the formative hand of nature".

Here Sound is again identified with form and also with numbers for it is the definite number of vibrations which draws undifferentiated matter into certain forms, just as the vibrations of sound, many times multiplied, produce colour.

Algernon Blackwood wrote a book called "The Human Chord" many years ago which dealt with the power of Sound. His central character believes that the Creative Word was not just one word but a group of sounds. He also believes that each human being vibrates in unison with a certain note. He is trying to find a group whose combined notes will sound a chord which is the Creative Word.

His group is almost complete, when he leaves them to find the one or two still necessary. One of the group left behind knows something of the matter. He is sure that the group may combine and sound their notes simultaneously and create for their own purposes. The result is disaster and death, for the power is incomplete, and has been used wrongly for selfish reasons.

To quote again from S.D. III, page 438, "From Amitabha—no colour, or the white glory—are born the seven differentiated colours of the spectrum. These each emit a corresponding sound, forming the seven of the musical scale;" and on page 508, "An audible sound is but a subjective colour; a perceptible colour but an inaudible sound."

What is the White Glory? Surely it is Alaya, that Spirit which emanates from the Absolute after the darkness of Pralaya. It is one the plane of no form, but descending and manifesting through various planes, it becomes what we know as Colour, Sound and Numbers. H.P.B. on page 481 says "Seven colours of the Solar Spectrum correspond to the Seven Rays, or Hierarchies." Each Hierarchy is the "Builder of one of the seven kingdoms of Nature. Each is a ruler of one of the Sacred Planets, and each has his own colour."

Had the earlier races the faculty of seeing music? They very likely had, for the organs of sense were not localized as they are today. Men's bodies were not so densely physical, and consequently were more sensitive to vibrations. That being so, their perception of things spiritual was greater than ours, though, perhaps, we understand more. In the races yet to come, we may have their sensitiveness, plus our understanding and be so much nearer perfection.

In the Bible, Exodus, 20-18, we find the following, "And the people *saw* the thunderings," which H.P.B. says should

be translated voices or "sounds".

Many psychics see the colours of the Aura; they also see the colours produced by music. I wonder, do they all see alike? or, rather do they describe them in the same terms: for the colours are not all like earth colours. Some are indescribable. Our words red, blue, green, etc., do not always fit. Handel's Largo, for instance, is most beautiful. There are immense waves of colour which might be called lavender, rose, some blue, some green: yet these words do not bring to one's mind a correct picture. Through these waves of colour I see a wavering thread of gold, and the only earth gold at all comparable is the dusty green gold of the mimosa blossom.

White is not white as we ordinarily see it. It is luminous and transparent, silvery. There seems to be so much light in these colours. They move and live.

There are organs in existence today which throw colours on a screen when being played. I believe these colours are determined by multiplying the vibrations of sound, but they would be colours on the physical plane, and I think not quite the same.

Wagner is grand to hear, but the colours thunder, and hurt one's eyes, so that will power must be used to stop seeing them. How is it that astral colours hurt one's physical eyes?

H.P.B. says that each letter has its own colour and each corresponds with a musical note. This is also true of each planet and each zodiacal constellation. She also says, Vol. III—page 533, that to the five senses man possesses today, two more will be added on this globe. The sixth sense is the psychic sense of colour and the seventh is that of spiritual sound." "All the senses are on all planes".

She tapped a table with her pencil and said, "By this time it has affected the whole Universe. The particle which

has had its wear and tear destroys something which passes into something else. It is eternal in the Nidanas it produces”.

She speaks on page 530 of “the Aka-shic vibrations set up by those who know how to pronounce certain words. The Om, or the ‘Om mani padme hum’ are in spiritual affinity with cosmic forces, but without a knowledge of the natural arrangement or of the order in which the syllables stand, very little can be achieved.” “Aum” she says, “may be pronounced in two, three, or seven syllables.”

The older races knew this. They knew more of the properties of sound than we may imagine. They knew how to phrase, and intone, a mantram so that its vibrations would attract the attention of the particular Being to whom it was addressed. Did they also know how to use the vibrations for the purpose of lifting heavy weights? Men of today are frequently at a loss to explain these things. They see stones, many tons in weight, high in the walls of buildings or perhaps forming the lintels of doors. It would be difficult to place them in their present positions with the use of modern machinery. One of the menhirs at Karnac in Brittany is estimated at three hundred and forty-two tons.

What happens to the sounds which have been sent out in the form of praise and worship? If we throw a stone into a pond, the ripple goes out to the edge, then returns to the centre, then out again. Does sound do this? If so in what shape does it return? Is it still sound, or is it colour?

There was a song in Egypt once; a mighty song, repeated every morning for many centuries. Hundreds of people joined in the singing of that song. On the plain near Thebes stood two colossal statutes, the pillars, or guardians; at the gates of the temple. Each morning, at sunrise, one of them

sang. Today scientists say the song was a humming caused by the action of the sun’s rays on the stone, but in those days they believed the song was in honour of the newly risen sun; so each morning, the people streamed out from Thebes; people of all classes, to join Memnon in the song of thanksgiving.

Then the statue was cracked in an earthquake, and mended by Ptolemy. The song ceased. The very stones of the temple have disappeared. The statues still stand, broken and decrepit.

We do not know the song they sang. Many of us may have joined in that song but today we have no memory of it. We do not think of saying “Thank you” to the sun for rising.

How marvellous it would be if that song, having reached the very edge of the universe, should come back to us. It cannot be lost.

There was a silver-misty morning, æons ago, when “the morning Stars sang together, and the Sons of God shouted for joy.”

It is now afternoon, and the song is forgotten, but the evening draws near and with its coming, do you not think all the wonder-songs of joy and adoration, which have been since the beginning of time, will be renewed and we, the “Sons of God” will once more both hear and see?

## INTERNATIONAL CORRESPONDENCE LEAGUE

The Secretary of the Theosophical International Correspondence League for Eastern Canada received a request to provide a correspondent able to write in French about Theosophy, Masonry, etc., with a member of the Society in Italy (Sicilia)—preferably a young person of either sex. Please apply to Mr. John Van Eden, 232 Pacific Ave., Toronto 9, Canada, who will provide the name and address of the Italian member.

## ORIGIN OF THE TETRAGRAMMATON

In the Secret Doctrine, and in Quabalistic literature, there is much ingenuity displayed in speculating upon the implications and uses of this Sacred Name. The general impression seems to be that since its conception its field of operation has been confined to Hebrew literature.

The following article by an English scholar would indicate that such is not the case, and opens a new field of enquiry for those who find the Quabala a guide for their approach to some knowledge of theurgy.

N. W. J. HAYDON.

From "The Speculative Mason"  
(London) July, 1947

JEHOVAH. -- יהוה the Existing One, the Tetragrammaton. Jahweh is more correct, but Jehovah is the oldest form although it is a mispronunciation of the Hebrew word. This word is composed of the consonants, J H V H and the vowels of Adonay, "Lord". But it is always pronounced as the name Adonai. This method is acquired by taking the consonants of the word that is *not* to be read, with the vowels of the word that is to be read. When exactly this method was adopted is not clear. Jehova is found in 14th century Mss., so perhaps this was only adopted later with a final h, Jehovah as in the 16th century. In the 17th century it was largely criticized by some scholars.

In 1530 Tyndale uses it in his translation of the Pentateuch.

Je-ho-va-h is perhaps an untenable form and pronunciation of this title. J H V H, יהוה viz.:—Yod, He, Vau, He, in the Hebrew lettering, but as the vowels are unknown the correct pronunciation is lost.

It is the famous Name of four letters, the Tetragrammaton, translated and

written as LORD, to distinguish it from Adon, or Adonai Lord.

JHVH is never an appellative of deity like El, or Adon, or Melech, and when it is found compounded with these appellations they become common nouns e. g. Adonias does not mean Adon is Jah but it means JHVH is Lord. In fact JHVH is the distinctive personal name of the God of Israel, in a monotheistic sense but as the revelation, or rather the revealing, of the One true and Living God.

It is very probable however that JHVH is a word of foreign origin. The Israelites knew nothing of this name before they went down into Egypt, nor did they take it with them when they set out for the Promised Land. Moses their leader did not know God under that name until he went to dwell with Jethro his father-in-law. On Mount Horeb God declared Himself unto Moses by this name JHVH, which was not known to the Patriarchs but was only revealed at this time:—"and God Spake unto Moses and said unto him I am JHVH the LORD. And I appeared unto Abraham, unto Isaac and unto Jacob by the name of El Shaddai but by my name JHVH was I not known to them" (Exodus vi. 2. 3.).

Jethro taught Moses the art of government, and inducted both Moses and Aaron into the worship of JHVH., the sacrifices and "eating bread" before God. JHVH may therefore be a Midianite or a Kenite word. Other derivations have been suggested but they seem not so probable and no evidence is produced to support them, such as that it is from the Hebrew word יהול, "to fall," and might originally have been a meteorite fallen from heaven, or rain, or a thunderbolt; or the root may mean "to blow", a stormwind.

It seems most likely that Moses learnt from Jethro, the Priest, the worship of JHVH. A careful comparison of all the

texts indicates this as the most satisfactory conclusion.

If originally foreign, it was adopted and incorporated early into the Hebrew language, but the derivation of the word remains somewhat uncertain. It has the appearance of being the 3rd person singular imperfect "Kal" of the verb  $\text{הוּוּ}$  to be and the meaning is He is, He will be, or He lives or breathes (breath being life). He was the Self-existent, Living God; T.T.A.L.G.M.H. invoked in the H.R.A. Ob.

There are many compounds, such as Jehovah-shalom, etc.

Before the Christian era, the name Jehovah had ceased to be much used by the Jews; in the Old Testament some of the later writers use the name Elohim. From the third century B. C. the oldest Greek versions (Septuagint) use the word Kirios, Lord, where the Hebrew had JHVH and in the books written in Greek in this period (Macabees 203) and the New Testament Kirios is used as "God". Josephus would never divulge it, Philo names it as ineffable and says it is only lawful for pure people to utter or even hear it, in a perfectly pure place! "... if anyone should even dare to utter His name unseasonably, let him expect the penalty of death, so the ears and tongue must be pure, to hear and utter it, and the place must be holy wherein it is uttered."

Like all other holy names it became potent in magic and was, and possibly is, unfortunately used for that purpose.

In the Scriptures the name first appears in Genesis ii. 4: "the Lord God (Jehovah Elohim) made the earth and the heavens," it seems to be contradicted in Exodus vi. 3 where it says "... the name of God Almighty; but by my name Jehovah, was I not known to them".

This name is quadrilateral, hence it is also called the Tetragrammaton.

## CENTRES OF WORK

"The multiplication of local centres should be a foremost consideration in your minds, and each man should strive to be a centre of work in himself. When his inner development has reached a certain point, he will naturally draw those with whom he is in contact under the same influence; a nucleus will be formed, round which other people will gather, forming a centre from which information and spiritual influence radiate, and towards which higher influences are directed. But let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher—one who has no right to dogmatize . . . On the day when Theosophy will have accomplished its most holy and most important mission—namely to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labour with selfish motives—on that day will Theosophy become higher than any nominal brotherhood of man." —H. P. B.

## EXCHANGE MAGAZINES

We acknowledge with thanks the receipt of the following exchange magazines:

O Teosofista (Brazil), July to Sept.  
 Evolucion (Buenos Aires), Aug. & Sept.  
 Revista Teosofica (Argentina), July, Aug.  
 Teosofia (Santiago, Cuba), Sept. & Oct.  
 The Sun (Belgium), Aug.-Oct.  
 Nordisk Teosofi, December.  
 De Theosofische Beweging, Dec.  
 Revista Teosofica Cubana, Dec.  
 Ancient Widsom, Dec.  
 Revista d'o Pensamento, Nov.  
 The American Theosophist, Dec.

## NOTES AND COMMENTS BY THE GENERAL SECRETARY

Letters from all parts of the world continue to arrive expressing regret at the passing of the late Mr. Albert E. S. Smythe and I print the following from the Independent Theosophical Society in Australia:—"Dear Sir and Brother, The Executive Council of the Independent Theosophical Society has directed me to convey a message of deep sympathy on the loss sustained by the Theosophical Movement in Canada and, indeed, by Theosophists the world over, occasioned by the passing of Mr. A. E. S. Smythe; who, with lavish hand placed his outstanding ability and varied accomplishments in the cause of the Master's work. His magazine articles and general contributions, upholding the original message were always a source of enlightenment to us in Australia. On behalf of the I.T.S. Your fraternally, J. E. Greig, Hon. General Secretary". We very much appreciate this message of sympathy from down-under, and are consoled to some degree in our loss in the remembrance that his life's work was a source of enlightenment not only to you but to so many in all parts of the world.

\* \* \* \*

Splendid work is being done in helping sufferers in the devastated countries of Europe by the Theosophical Society over there, and in furtherance of this I am in receipt of a letter from the Assistant General Secretary of the European Section requesting the names and addresses of those to whom Canadian Theosophists have sent parcels of food and clothing with the idea of avoiding the possibility of overlapping. I have mentioned this before and agree that it is a very necessary precaution. Therefore I would urge that all who have sent parcels, whether individually

or through lodges, write me giving the names and addresses of the consignees, and I will forward a list to the European Headquarters who will see that as many as possible get a share of these gifts.

\* \* \* \*

I have received a translation of a report to me from Mr. Fritz Schleifer, General Secretary of the Austrian Section and give herewith some extracts to show the indomitable courage of our adherents over there who are slowly emerging from the ruins of the devastated regions. "Our Section was padlocked and dissolved in April 1938 by Hitler and our most valuable library of over three thousand volumes destroyed. As General Secretary I was twice before the Gestapo, but as I never belonged to any political party I just managed to get through free. The second time was on the 10th June 1941, when all representatives of occult organizations, from Spiritualists to Magnetopaths with all shades in between, were arrested, in order to establish their part in the escape of Hess to England. In November 1945 I started with two friends from the old Section Board to bring the Society again into life. I still had a membership list of the year 1938, which I kept safely through times of distress and death, and out of devastated Vienna I was able to bring fifty old friends together. We worked under the most trying conditions especially during the winter in unheated halls, in coats and hats, but nevertheless our meetings were well attended. The yearly conference which took place in January 1947 found us sitting there with the temperature six degrees below zero, but it lasted three hours. Often we were without light. Conditions on the streets were then and are now still very insecure. But the old enthusiasm had not left us, but has increased more and

*(Continued on Page 238)*

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## OFFICE NOTES

Isolated students and those unable to have access to Theosophical literature should avail themselves of the Travelling Library conducted by the Toronto Theosophical Society. There are no charges except for postage on the volumes loaned. For particulars write to the Travelling Librarian, 52 Isabella Street, Toronto, Ont.

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The delay in getting out last month's Magazine was due to a number of factors, including the Christmas rush in the mails and in the express deliveries. However, most of the January copy has gone to the printer (Dec. 30th) and the magazine should be on time this month—and as a matter of fact, you will have received it before you read this.

We welcome *Nordisk Teosofi* of December, a forty-eight page, excellently printed magazine on bookpaper with an attractive all-over cover design of an outline map of Denmark, Norway, Sweden and Finland. Four editors, each representing one of the four countries, shared in its production, the editor-in-chief being A. Engelstoff-Schmidt of Copenhagen. An eight-page insert, significantly entitled *Kurushetra* carries messages from the General Secretaries of the four Sections and another insert gives the programs of the Danish Lodges for December. The co-operation of the four Sections in this work is evidence of the revival of Theosophy in Europe.

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Another bit of evidence of Theosophical interest is contained in the first appearance of a bulletin from Dusseldorf, Germany. The Bulletin is one sheet only of newsprint, mimeographed on both sides, but it carries the same old Theosophical message and reflects the spirit of Theosophists there who are striving to spread the message of truth through the materials and means available to them.

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We are in receipt of a letter from Mme. Maria Szlemenics, Hungary, telling of her determination to proceed with the translation of the Secret Doctrine, The Mahatma Letters and the Voice of the Silence. Some of this had been done before the war, but the Mss. were destroyed as well as the books from which she was translating. Mme. Szlemenics has received a M.L. from England and is overjoyed at the gift of a fountain-pen with which to work. She formerly corresponded with Dr. Stokes at Washington and with other students in the United States; not knowing of Dr. Stokes' death, she wrote to us for his address.



We again mention that if any of our Canadian members would like to read copies of magazines giving Theosophical news from their native lands, we would be very happy to loan these. The *Dusseldorf Bulletin* and *De Theosofische Beweging* from Amsterdam have already been sent to students of German and Dutch descent respectively.

### NICHOLAS ROERICH

Nicholas Roerich died at the age of 73 in his home in the Kulu Valley in the Punjab on December 16th, 1947. If his death had occurred in the early 1930's when his fame was at its height, columns of newspaper space would have been given over to his obituary notices. But the years brought changes and in the local papers a three-line notice was all that appeared.

Roerich was a poet, explorer, archaeologist, mystic, philosopher and a painter of rare ability. The Roerich Museum on Riverside Drive, New York, at one time displayed over a thousand of his canvasses and was a mecca for art-lovers. In all his varied activities he was predominantly the mystic. Claude Bragdon in his Introduction to *Altai-Himalays* wrote, ". . . should his dreams of binding humanity into a brotherhood through beauty materialize, it is for this that he will doubtless be most honoured and longest remembered, but to us his contemporaries, he is naturally best known as a painter of hauntingly beautiful pictures. These are of all kinds and on a vast variety of subjects, but in general they represent nature strained through a mystical consciousness—the light that is on sea and land translated, by some potent magic, into the light that never was on sea or land . . . The 'story' is there but the final indelible impression is one of beauty, and this is as it should be, for in the hierarchy of trades and talents, the creative artist is nearest to the throne of God".

### ALEISTER CROWLEY

The death is reported of Aleister Crowley at the age of 72 on December 1st at Hastings, England. He was educated at Cambridge and on leaving the University he travelled extensively in China and Tibet.

He is described as being a mystic, a magician and a poet, but extreme differences of opinion exist respecting his place in the occult world. There are many who were his devoted followers and to them he was one of the truly great teachers of all time. The volumes of *The Equinox* and his other writings are regarded by some as the words of a master. On the other hand, many occult students hold contrary views, although all seem to agree that he was a man of great power and influence. The Law of Karma will judge his life and his work impartially, just as it judges all lives, and in its mysterious ways will garner the true from the false.

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### 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.

# THE EXILE OF THE SOUL

BY ROY MITCHELL

(In response to many requests, we are re-printing a series of twelve articles written in 1929-30 by the late Roy Mitchell, who at the time of his death in July 1944 was Professor of Dramatic Art at New York University. The articles appeared in the *Canadian Theosophist* under the pen-name of Zadok. Mr. Mitchell's authorship was well known at the time and with the approval of Mrs. Mitchell, the series will be re-printed under his own name. Roy Mitchell was a teacher of rare ability and was well-known across Canada through his lectures, articles and classes on Theosophical matters. He had a unique power of communicating to his listeners and readers, something of his own high vision of what the Theosophical attitude should be and he left a profound and lasting impression on all who knew him.)

## 1. THE BIOLOGICAL PROBLEM

Biology, ancient as well as modern, has taken count of three classes of phenomena. The first are the phenomena of the thinking soul. These are the noetic functions. The fact that modern biological writers call them psychic should deceive nobody. It only means that some writer looking in a lexicon for a Greek word for soul took the first word he found, "psyche", regardless of its suitability. If he had been a better thinker he would have kept on until he found the word

"nous" which means thinking or rational soul. Psyche means the animal or irrational soul. The second class of phenomena are those of animate nature. Just where animate nature ends and inanimate nature begins is still a matter of doubt to biologists. By animate they describe whatever lies between noetic and physico-chemical phenomena. In the best terminology these functions would be called psychic. The biologist, a little off key as usual, calls them vital. Vital is a word that, as we shall see, has other connotations. It is however, the accepted name for a series of phenomena, and, in the form "vitalist," stands for a school of opinion, and I shall have to use it. The third class of phenomena are the physico-chemical ones of so called inanimate nature.

Biologists, ancient and modern, are regimented according to the way in which they view these classes, the way in which they group them and the relative importance they assign to them.

Animists are those who give first importance to the intelligent soul but deny the separate existence of the psychic or vital functions. These latter they say are no more than lower, unconscious functions of the noetic power. Recognizing thus only soul and body they declare that the body is directly guided and controlled by the thinking soul. As a scientific theory of life animism is comparatively recent. Its great exponent was the German physiologist Stahl (1660-1734). After his death it was continued by some of his pupils and had

a revival in the last century under E. Chauffard. It is the theory of life most easily aligned with theology, and has been largely influenced by theological considerations.

Monism is the opposite pole. It is like animism in that noetic and psychic functions are confused and identified. It differs from animism in that its followers give first importance to the body. Monists in addition to confusing thought and feeling, commit the further error of assimilating all phenomena, psychic and noetic to general forces in nature which govern plants and animals. They tend to deny the existence of individual souls. In the beginning of modern science the monistic or mechanistic biologists saw the body as a complex of chemical apparatus, of pipes, pumps, retorts, levers, etc., etc., and interpreted soul as an illusion growing out of the activity of these. They have gradually approximated more closely to vitalism with the difference that they call the vital factors directional ones, and deny them actual entity. Monism corresponds to the Charvaka school of ancient and modern India. Biological monism is a reaction from theology.

The third possible position is called vitalism. It takes count of the three classes of phenomena, noetic, psychic and physico-chemical, as entitled to separate consideration. It says there is a vital (or psychic factor) between the thinking soul and the physical body by means of which the body is governed and directed. In modern times vitalism arose out of the obvious failure of the animistic doctrine of Stahl, and has numbered among its exponents Bordeu, Grimaud, Barthez, Johannes Muller, Liebig, Candolle the botanist, Flourens and Dressel. Its origin, however, as a theory of life goes back into furthest antiquity. It is the doctrine of the oldest occult schools, of religions at their inception, of the mystery systems,

and is taught by Pythagoras, Empedocles, Plato, Aristotle, the Neo-Platonists, Galen, Paracelsus, Van Helmont, Agrippa and others. Vitalism is neither a leaning towards nor a reaction from theology but has maintained its course regardless of current fashion.

The great objection the vitalists bring against animism is the philosophical one that animism requires the impossible conception of the thinking soul acting directly on the material body. Vitalists argue that the functions of the soul are reflective, volitional and conscious whereas the phenomena of the body are automatic, involuntary and unconscious. The only means of communication, they declare, can be through a vital principle which is distinct from thought.

Although the intentions of the animists and the monists are diametrically opposed, say the vitalists, their conclusions are particularly identical. The animist throws down all barriers between thinking and feeling. The monist destroys the barriers between feeling and physiological action. The animist posits a soul that performs all functions from the highest intuitional ones down to the lowest gleam of consciousness observable in plant and animal life. The monist posits a body that can by physico-chemical action explain all functions from the simplest chemical ones up to (and for some monists including) the functions of thought. They both—excluding the utter mechanists of course—have a spiritual principle which animates all living creatures and both schools have a body which is purely materialistic. The dispute between them is which is the cause and which the effect. Does the thinking soul of man merely clothe itself with a body it does not understand, or does the body generate a kind of motion which is to be understood as mind?

Neither, says the vitalist. Pythagoras taught that between *nous*, the

thinking soul, and *soma*, the body, there is a feeling or sensitive soul which he called *psyche*. Plato says there can be no understanding of man until we have made the difference between the divine rational soul which is immortal and the irrational soul which is mortal. Aristotle enunciating the ideas of his time took count of *nous*, the intellectual soul, and *psyche*, the irrational or vegetative soul. The Egyptian priests had a passionate or desire soul which they called *ab-hati* standing between the immortal soul, the *ba*, and the body or *chat*. The Hindu schools have a thinking soul, *Jivatma* (the living, divine principle) or *antahkarana* (the cognitive soul) and a body called *Sthula sharira*. Between the soul and body they have an animal soul called *Kamarpupa*. Their symbol for the thinking soul is Vishnu and for the animal soul, Shiva.

Galen, physician to Marcus Aurelius, and the medical writer whose system continued in Europe until the Renaissance, took count of (1) mind, (2) what he called animal, vital and natural spirits, and (3) body. Paracelsus, the reformer of mediæval medicine taught the existence of a (1) thinking soul, (2) the Olympic spirits or vital forces of animal life, and (3) the body. Van Helmont the alchemist, physician and philosopher was a vitalist and refused to admit that the soul directly directs the body. The gap between soul and body he filled with a sensitive or feeling soul ruling a hierarchy of entities that correspond to the animal-vital natural series of Galen and to the Olympic spirits of Paracelsus.

In the ranks of modern biologists, the monists, whose great emphasis is on body and bodily function are vastly in the majority. The animists have dwindled to a mere handful. The vitalists remain but are widely different in their allegiances. At one pole are those who maintain an animistic vitalism that

almost loses the vital principle in the thinking soul. At the other are those who maintain a monistic vitalism which almost loses the vital principle in the physiological processes.

The steady trend of modern biology is, however, in the direction of vitalism and as experimentation goes on there are increasing analogies for, and demonstrations of, the existence of a lesser soul and of whole ranges of souls inferior to that again as the occultists have always contended. In common with the other sciences which are gradually turning back to the older philosophies and vindicating occult theories, biology is returning to a vitalist theory of man through what is called pluri-vitalism.

Pluri-vitalism is the secondary doctrine we saw in Galen, Paracelsus and Van Helmont. These occultists argued that the functions of the body are governed by a multitude of lives, cellular, corpuscular and organic. Galen's doctrine of three kinds of spirits was that the animal spirits preside over the nervous system, the vital spirits govern most of the other functions and that the natural spirits regulate the liver and can be incorporated thus in the blood. Paracelsus' Olympic spirits, which, as we shall see, derive their names from the earth gods of the Greek Olympus, are forces peculiarly of this earth stream of evolution, and control the functions of the liver, heart and brain. They exist also, says Paracelsus, in all other living forms of nature. Van Helmont, in placing below the thinking immortal soul a sensitive mortal soul, gave the sensitive soul as its agent an *aura vitalis* or principal *archaeus* (the Hindu *prana*, and the true vital element). This latter he says has its seat at the pylorus, or orifice that empties the stomach. Below this again Van Helmont placed the lesser individual lives he called *blas* or *vulcans* in each organ. The Kabbalists, the Egyptians, the Alchemists

and all ancient schools placed the seat of the true psyche or feeling soul in the heart and said that its fluid vehicle, by which it pervades the body, is the blood. This is, by the way, the reason for the Jewish practice of slaughtering a food animal in such a way as to bleed it.

It was the fashion a generation ago to ridicule these classifications. Experiment has shown, however, that they are a valid terminology for phenomena since demonstrated. It has long been known that the lowest creatures are complete lives in their various parts. Plants propagated by cuttings have all the qualities of their parental stock. Worms cut into many parts complete themselves: In 1901 at Turin the biologist Locke kept the heart of a rabbit alive for several hours. Since then the heart of a man has been kept beating eighteen hours after the man's death. The experiments have been continued with muscles, glands, cells, tissues, nerves, brain itself, demonstrating the old belief that each organ and each lesser centre of life has a separate existence. In the phrase of the Montpellier vitalist, Bordeu, each part of the body is "an animal in an animal".

The body of man is therefore the field of activity of a vast number of beings of whom the soul is only one—albeit the highest and capable of becoming the governing one. The thinking soul is the potential ruler of a great colony of entities extending from a sensitive soul or psyche down to the lowest cell life. The mechanistic biologist is loth to call these lesser lives entities. The furthest he will go is to call them vital properties, but the march of discovery is forcing him back to the idea that each, as a spiritual entity—however low its manifestation—is a fiery life. Moreover he is being driven by analogous advances in psychology and physics to realize that the co-ordination of these—so frequently inimical to each other—is not the work of the thinking soul but of a soul

below the level of our consciousness. The present fashion in biology is to refuse to consider the vital soul as an active agent. A trifle afraid of each other, biologists take refuge in evasive sayings. They say it is a directional factor, an "ideal plan in the process of being carried out". Which of course entails the concept of an Ideal Planner, a sort of diffuse and non-individualized God, who only enters His plan as a vague force or energy. They argue that the vital properties in each organ are modes of activity inherent in the living substance and that these modes are derived from the arrangement of the molecules of the substance. Whether the arrangement is fortuitous, as the chemists have held, or is the careful work of the divine Molecule-Arranger they cannot agree. That the Planner and Molecule-Arranger might enter His plan as many individual souls—however humble—would be mythological and pagan. It might land them before their university senates on charges of pantheism or even witchcraft.

It will be observed in all the foregoing, the confusion arises out of the problem of the thinking soul. Thousands of phenomena show that it is not the efficient governor of the body. It knows nothing of the normal functioning of the organs. The beating of the heart, the coursing of blood, the chemistry of the conversion of food into renewed tissue, the expansion and contraction of the lungs, the processes of glandular secretion, the peristaltic action of the intestines, all go on without us. If the noetic soul were the direct ruler and knower of these functions we should have no occasion for debate about them. The proof that the thinking soul is external to these activities is to be found in the fact that it is unconscious of them.

Even the phenomena of death do not, for the vitalist, require the soul. Death for the animist is the withdrawal of the

thinking soul. Death for the monist is the breakdown of the machine. For the vitalist death is the withdrawal of the animal entity. Withdrawal of the noetic soul alone, while the psychic entity survives, is insanity.

Man minus a thinking soul would be a problem completely assimilable to all the problems of animal life. His introduction into the animal scheme renders the latter abnormal. The early animists, when pressed for an explanation of the fact that the soul could do so little with the physical functions, borrowed from theology a reply which theology had long ago borrowed from occult philosophy and said "The soul is prevented by the consequences of original sin from guiding and directing the body".

Despite the ridicule the answer elicited it contained a clue to the solution of the problem. The animal order to which the human body belongs is a symmetrical and ordered whole—a stream of lives proceeding according to a plan. The thinking soul is the anomaly. It is the governor who does not govern. It is the deluded being who does not know the nature of its own forces. It is the thinker that now identifies itself with governance and now realizes its impotence. It is the thinker that cannot determine between these three—the soul as the director of the body, the body as the creator of the soul, or the soul as the co-inhabitor with a lower entity of a body which is itself the creation of a great number of still lower lives. The whole confusion is brought about, seemingly, by the effort of the thinker to identify himself with an order of beings to which he does not belong.

When we understand the thinker in man as an onlooker, and the real present ruler of the body as a sensitive and passional soul, the confusion begins to clear.

*(To Be Continued)*

## NOTES AND COMMENTS BY THE GENERAL SECRETARY

*(Continued from Page 231)*

more and at our next yearly meeting I will be able to announce a membership of 370 active members. Our misery was great and still is. As you can imagine, the first old members, who crept out of the catacombs into the "spiritual" daylight, were all people of 50 to 70 years of age. Many of them in ill health and suffering from hunger, but thanks to the great help from Wheaton, U.S.A., we were able to assist and restore many to better health and keep alive. The country is still in bondage and lives on mainly because of the charity of the world, a condition which must last a long time yet". It is impossible not to be moved by such a letter and I am filled with admiration for the way these people have carried on under such darkness to give them the strength and fortitude to carry on the good work when suffering such distress and lack of vital necessities. I trust that those who read this will ponder in their minds as to whether they cannot do something to help them even to a small degree, for surely they have a heavy burden to bear.

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I take this opportunity of thanking those who have been so thoughtful in sending me letters and cards for Seasonal Greetings and to wish them and all associated with the Theosophical Society not only in Canada but all over the world my most sincere wishes for a Happy and Prosperous New Year.

E. L. T.

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# THE POWER OF THOUGHT

BY WINIFRED TIPLIN

The mind is a living essence; a fire and a flame, the seat of consciousness and the organ of thought. Thought is the force from which we build. We build from within and attract from without. In the degree that thought is spiritualized or governed by our higher self does it become subtle and powerful in its workings.

It is said in one of the Upanishads—"Thoughts alone cause the round of births—let a man strive to purify his thoughts; what a man thinks that he is". A man consists of desires and as his desire, so is his will, and as his will, so is his deed, and whatsoever deed he does, that will he reap. Thought is one of the strongest forces, and influences a man's life—more than anything else.

As Theosophists, with our knowledge of the Theosophical teaching, we should realize this truth and mould our lives accordingly. There are two ways in which thought works; first, that our thoughts produce habits in the astral and mental bodies; second, that thought builds up forms in the subtle matter in which it works. We can utilize the formation of habits in these bodies to help us in the building of character. The different kinds of physical vibrations work in different kinds of matter. This is equally true of thought vibrations. The more the thought is connected with the lower self, the coarser is the variety of astral matter which will be set vibrating from it, while the more spiritual thoughts—those connected with the higher self—will produce vibrations in a finer astral matter. Our astral and mental bodies are built up by our thoughts and desires, and hence, they will consist mainly of coarser or finer matter according to the nature of our predominant thought.

By carefully selecting the kind of thoughts we wish to encourage, and practise them day by day, we can gradually build up our astral and mental bodies which will vibrate to none but the purest and noblest thoughts and thus we help ourselves more than we can do in any other way, in the development of our character.

Thought forms are very real things and have a definite life of their own, imparted to them by the thinker. If our thought is a vague indefinite one which has little force in it and soon passes away, the form it builds has no vitality; it is as vague as the thought and quickly dissolves. But if our thought is full of intensity, is a strong desire, which we dwell upon and often repeat, then a clear, well defined astral form is built up and is held together for a long while by the force of thought.

Our mental and astral bodies are like musical instruments each with its own particular range of notes or vibrations, depending on the kind of thoughts we have been in the habit of thinking. When we realize the wide spreading influence of thought we begin to recognize how much greater our responsibility is than we are apt to think. We cannot say as sometimes we are tempted to do, that our thoughts at least are our own and affect none but ourselves. As a matter of fact, our thoughts are even less our own than either our words or actions, for they travel to far greater distances from us and their influence is not only widely spread, but is stronger for they work directly on the minds of others.

The power of thought can be utilized in very definite ways. If we find ourselves in a place where discord arises we may be able to help by steadily

thinking thoughts of peace and harmony and so lessen the discord. Another use of thought is to influence the physical body for the curing of disease, especially those of the mental type. These diseases are sometimes both produced and cured by thought. If thought is to be utilized for the curing of disease, it must be done in a regular systematic way and there are various methods which may be followed. One would be to keep the mind filled with thoughts of health and love. Everything is first worked out in the unseen realm of thought before it is manifested by action in the seen. The realm of the unseen is the realm of cause. The realm of the seen is effect.

“Could we but trace our thought to the point of their origin we would gain a knowledge of the complexity of all mental processes. Although thought commences with a simple idea or seed thought, it becomes modified or complex under development or manifestation.”

—Theosophy.

It is impossible to attach too much importance to purity of thought and whatever be our motive, we should be careful to let our minds harbour none but pure thoughts, then we shall be capable of none but pure word and actions. Let us all say with sincerity “May our thoughts, now small and narrow, expand in the new existence that we may understand the precepts thoroughly and never break them or be guilty of trespass.” This is an inscription in the Temple, Nakhon Wat.

Edmonton.

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