

# THE CANADIAN THEOSOPHIST

Divine Wisdom

Brotherhood

Occult Science

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## MASTERS AND MEN

BY ERNEST E. WOOD

Reading over and over again the many statements that have been made and suggested about the relation of masters, or adepts, or nirvanees, or liberated men, to unliberated men or re-incarnating men, I have often thought of trying to formulate some principles. We have a great deal of information before us in the Mahatma Letters to Mr. Sinnett, and various Mahatma Letters to other persons, and suggestions and reports from various sources. Out of these certain main principles clearly arise.

(1) Masters do not interfere with personal karma. They do not act so as to reduce the impacts of any particular karmas upon us. To take an example, they do not protect us from our enemies. The reason for this is perfectly clear. We need our karma. We need our enemies. If I am to attain the highest power of love I certainly need those enemies. Some love I can develop in relation to my friends and to those who are kind to me. That is an easy matter, but to rise to the full height of love is another matter. For the completion of my realization of unity in feeling I need the opportunity which only my enemies can give.

This is a thought that applies to the development of the mind and of the will as well as to the development of love.

It will be asked why in that case we should extol the conduct of any unliberated man who protects us from our enemies. The answer is that we unliberated men are living together in one world. We are doing things together and gradually forming that kind of society which is integrated by love. Just as every act of creative mind on materials of various kinds brings them into a unity of form and relationship, so does the creative act that we call love bring varied human beings into a unity that we call society, or social order. It is imperative in such an order that the elements or parts must be different. If I am not different from my neighbour I cannot perform a special part in that organism. Briefly, variety is necessary to unity. It is when a man has harmonized his love to all varieties of men that he attains liberation.

The Masters as liberated men are no longer engaged in the karmic business of forming parts of a social organism. That is a work which is not an end in itself, but for each of us fitting in to that organism is really an act of self-fulfillment. Just as a painter paints a picture under the impulse of a central urge in his own life and while making the picture really makes himself, so that when the picture is done he no longer needs it and puts it aside, yet retains in

himself all the awakening or growth that he has attained by the effort, so also the production of social harmony through love is only an external work, not an end in itself, and it remains forever an eternal effort for all unliberated men. This is no work for masters, since it is no end in itself and has no intrinsic value. It belongs to the karmic world, outside their precincts.

(2) Masters, it is said, can influence the minds of men, but they do not do this. Inasmuch as every man's growth depends upon the exercise of his own thought, love and will, upon the objects of his own experience, that is, upon his own karma, there would be no point in inoculating him with a foreign strength for that purpose. Man is not in a school built for him by somebody else, and made to go through a series of tests devised by a mind other than his own, but he is at all times faced with his own particular karma exactly suited to his needs because it is the expression of his own imperfect work in the past. An artist painted a picture yesterday, putting all his best into it. Today he looks at it and says, "Not good enough." That is so because in putting all his power into the effort—his thought, feeling and will—he became a better artist than before. Now, looking at his picture, he will find it painful in some degree and will set about altering it or painting a new one. There is no disharmony between man and the world of his experience, it is the perfect method of self education. If some greater artist were to come in and do the artist's next picture for him, it would be no real help to him.

(3) If Masters do not save us from our karmas, and do not strengthen our minds, what do they do? I have been much impressed by the statement that their function in relation to unliberated mankind is to remind that mankind of its spiritual origin and power. Not more than that. That is indeed a karma

that men deserve, but what use they will make of it depends upon themselves. All environment is only opportunity. This, too, is opportunity, and Masters are our environment to this extent.

No doubt in the past thousands upon thousands of men have passed from the unliberated to the liberated state. They have not done that without the aid of unliberated men. In their day they had their enemies, and with the aid of those enemies they developed the love which was part of their attainment. That is one example of what those liberated men owe to us who were their enemies away in the past. They are not separated from us.

The function of reminding mankind of their spiritual power and destiny does not interfere with either karmas or minds. Inasmuch, therefore, as any one of us opens himself up to the reception of that piece of environment, turns his attention fully upon it with thought and love and the intuition of the will, he is "in touch with the master".

(4) I think of nirvana, or the beyond, or the state of the liberated men, as a world in which the very sands of the seashore are living Buddhas. I think of that world as not far away but as close and intimate to us as any kingdom of nature that we know, as in its own manner enfolding us and pressing upon us as much as the earth's atmosphere presses in its own way upon our bodies all the time.

We can perhaps understand this better if we remember that we are in contact with life in every kingdom of nature. A very undeveloped man does not know much of the life in his fellow-man. To him other people are merely animated objects in his environment. He has not paused to see the inside of them, to feel their feelings and to say to himself, "There is a man in there". But as we become more developed we find ourselves living among fellow-men who incidentally have bodies.

In course of time and as a result of our education our experience or perception of life increases, so that we are aware of it in animals and plants, and even in the minerals to some extent. I compare the following pictures: First, I am sitting on a nice green carpet; secondly, I am sitting on a lawn. Why am I so much happier sitting on the lawn than sitting on the green carpet? What is it that gives me this feeling? When I look at this matter closely I find that when sitting on the lawn I have some fellow-feeling with the grass and the bushes and trees that are around. It is because I am in some degree aware of life in these things that they mean so much more to me and can teach me such a better lesson. This is true of the animals also and even of the minerals. When I walk on the earth I ought to feel that as a companionship and I believe I do if at any time I go into the garden with my bare feet. I do not mean that in any of these things we should people the earth and the woodlands with all sorts of gnomes and fairies in our imagination. That is an extra thing. It is important to us that we are living with life. The animals, the plants and the mineral world *are* life; their forms are only incidental.

When you come to think of it the mineral and other forms that we see are only the karmic production of those lives, and as their karmic productions are the outposts of their consciousness just as our karmic productions are outposts of ours, really we are dealing with life only, and living among life. And as it is with feeling rising to the height of love that we become conscious of life in our fellowmen, so it is that the treatment of all these things with the feeling consciousness, not merely with the thinking mind, will give us our knowledge of reality.

(5) Apart from and in addition to the reminders that we get from the Masters, we have always an open

channel to their world in what we call the will. The Masters have been called the Inner Government of the World. Let us understand that word "inner", and let us never confuse it with *any* conception of the outer government of the world. It is true that each one of us is the complete and utter slave of that inner government of the world. Each one of us has an inner urge which sends him through his cycle of experiences in a certain manner, in a certain order, particular for each, and that urge comes into us from our Archetypes, which are our real selves resident in the beyond in perfect harmony with all liberated men. There is our point of rest, our point of strength, our unchanging basis, the unity in all our varieties of experience, that stamps its character and mark on every true act of our will.

I must resort to an illustration. My hand and arm act in obedience to their own nature and quality. They carry out the behests of the brain without any constraint of their own nature. Such action is indeed the advancement and fulfillment of their own character. Thus do my fingers act in a service which is perfect freedom for them because it is the fulfillment of their own nature, and indeed my fingers become better fingers, more supple and delicate and sensitive in the performance of this work well-directed from within. But if some strong man were to come along and take hold of my arm with his hand and pull it here and there, directing it from the outside what to do, there would indeed be bondage and the negation of arm-progress.

Similarly, when the will in me that directs my whole embodied being responds with intuition to the impulses of that archetype of which the beings of the liberated world are the custodians, in a sense, for me, so that I follow the correct cycles of effort in my embodied existence, there is no bondage. I am being myself. But if some other man

from the outside, acting and speaking in the world of karmas and mind activities, tries to tell me what decisions I must make, what loves I must have, and what thoughts I must think, he is my enemy, my worst of enemies. To try to get between men and the Master or between me and the Master's world, and pull me about from the outside, is the worst thing that anybody can do. But if I have the intuition of the will, that man will be my beloved enemy.

(This article may be copied with acknowledgments to *The Canadian Theosophist*.)

### SELF-KNOWLEDGE

"The first necessity for obtaining Self-knowledge is to become profoundly conscious of ignorance; to feel with every fibre of the heart that one is ceaselessly self-deceived.

The second requisite is the still deeper conviction that such knowledge—such intuitive and certain knowledge—can be obtained by effort.

The third and most important is an indomitable determination to obtain and face that knowledge.

Self-knowledge of this kind is unattainable by what men usually call "self-analysis." It is not reached by reasoning or any brain process; for it is the awakening to consciousness of the Divine nature of man.

To obtain this knowledge is a greater achievement than to command the elements or to know the future."—H. P. B. *Lucifer* Vol. 1, No. 2; Oct. 15, 1887.

"It is not 'the fear of God' which is 'the beginning of wisdom,' but the knowledge of Self which is wisdom itself."—H.P.B. *Lucifer* Vol. 2, No. 8; April 15, 1888.

"Occultism is concerned with the inner man, who must be strengthened and freed from the dominion of the physical body and its surroundings, which must become its servants. Hence the first and chief necessity of Chela-

ship is a spirit of absolute unselfishness and devotion to Truth; then follow self-knowledge and self-mastery."—H.P.B. *Lucifer* Vol. 4, No. 22; June 15, 1889.

"With every effort of will toward purification and unity with that 'Self-god,' one of the lower rays breaks and the spiritual entity of man is drawn higher and ever higher to the ray that supercedes the first, until, from ray to ray, the inner man is drawn into the one and highest beam of the Parent-Sun."—H.P.B. *S.D.* 1-639.

"Unless the higher Self or EGO gravitates toward its Sun—the Monad, the lower Ego or personal Self will have the upper hand in every case."—H.P.B. *S.D.* 2-110.

"To reach Nirvana one must reach Self-Knowledge, and Self-Knowledge is of loving deeds the child."—H.P.B. *Voice of the Silence*.

"Self-Knowledge alone is the direct cause of Liberation."—Sankaracharya *Atmabodha*.

"Let the seeker after Self-Knowledge find the Teacher (the Higher Self), full of kindness and knowledge of the Eternal."—Sankaracharya *Crest Jewel of Wisdom*.

### THE THREE TRUTHS

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*.

## ALTRUISM

Aristotle once said, "*The ideal man is altruistic because he is wise . . . He does not speak evil of others, unless it be to themselves . . . He never feels malice and always forgets injuries; in short he is a good friend to others because he is his own best friend . . .*"

The doing of a kind deed is not an act of self-sacrifice but of self-preservation. Unselfishness is but a higher form of selfishness or enlightened selfishness. "Love thy neighbour as thy self" can well be the motto of Altruism which is the sacrifice of self to others. The realization of the Brotherhood of Man which at present seems unattainable, can be hastened by the spirit of altruism.

Reformers of all classes, religionists, philanthropists, socialists, all alike, feel that the lack of brotherhood is the main cause of present day conditions of misunderstanding and disunity among all nations. The selfishness of the many individuals ruin the best laid plans of the few who are inspired by a sincere love for their neighbours. We can none of us live only to ourselves; we are living in and for others, whether consciously or not. The greatest amount of good and the most permanent will be done by the efforts made to help individuals. It requires patience and unselfishness for it is generally done unseen and unrecognized by others; often it is met with ingratitude and misunderstanding on the part of the one we try to help. But to one who really loves his fellow beings, this reaction does not matter because he tries to study the individual who is in need of help, to see what is his ideal and then to show him how he can advance toward it. The basis of real altruism is not to be found in books, but in the spiritual realization of life. Real altruism loves the virtues,

with compassion and understanding for the shame.

Life is a pilgrimage and all humanity are here to make the journey; our relationship with each other and the effects upon us of all the circumstances of life, is our daily initiation as life is a testing ground. The direction in which we travel is self chosen; each individual must find for himself principles that have the essence of qualities that endure. These principles should be the guiding light on the pathway to direct us in whatever direction we desire to follow. "Who steers right on will gain at length, however far, the port."

As we journey through life, we can cultivate the art of friendship. The only way to have a friend is to be one. True friendship is not merely a liking for another, but the action of the higher mind toward altruism, which gives a sense of unity that every man is another self. This reality fully recognized would cause changes not only in the individual but to all men of whatever caste, colour, or creed. The real conception of friendship with its true spirit of altruism is the one solid thing in a world of unrest with shadows of war.

When facing tremendous common danger, people instinctively do whatever they can to help a fellow being, with no conscious thought of self. This is because in such moments an individual is thrown back upon his own spiritual powers, and he is fleetingly aware of the kinship of the race in a far deeper way than ever before. When the crisis is over he will lapse back into his own separative world, yet, the experience will have left a mark because he has momentarily recognized something that is ever present in his Higher Self. To be of any real value to humanity, man has to first master himself.

The true spirit of altruism is inherent in us all and part of our spiritual centre. It is our responsibility to develop and practise this characteristic at all times. To understand the frailties of human nature is not to over estimate the virtues of our friends, and to put aside any shades of suspicion and unbelief. Emerson says, "A new person is to me a great event."

The realization of the unity of life is to understand whether in a lesser or greater degree the same essence of life flows through all mankind.

"The humblest man; at his best he is a child of Paradise." —Emerson.

Winifred Tiplin.

### THE VANCOUVER LODGE

On the twentieth day of April the Vancouver Lodge will celebrate its fiftieth anniversary. We are indebted to its president Mrs. Hannah Buchanan, a member since 1915, for a very interesting and comprehensive report of its half century of endeavour on behalf of Theosophy. She recounts the vicissitudes of the lodge from its inception and mentions the twelve Charter Members, none of them as far as she is aware, being alive to-day. She has vivid and heartrending recollections of the "split" in 1924 when some eighty members resigned in a group and founded the Hermes Lodge. From then on, she relates "it was a struggle to keep going, for none of us is overburdened with worldly wealth. Shortly after this event the late Charles Lazenby visited us and put heart into the remnants by lecturing and working on behalf of the lodge and did a great deal to pull things together and our membership enlarged to some extent, but our struggles continued and we had to leave our beautiful quarters and move into smaller ones and then still smaller. But," she trenchantly remarks, "We may not have done anything very spectacular in the Theosophi-

cal world still we have tried to live Theosophy. We have amongst us quite a few diligent students and 'live' classes, a fine library and a Book Concern which has sold over fifty copies of the Secret Doctrine and many other works of H. P. B.'s as well as those of Judge and others. We are not looking for results, knowing that if anything is worthwhile, that will take care of itself. But we do hope we have been worthy of the task that was undertaken and that the Vancouver Lodge will long continue to carry the Heart Doctrine into the future." Mrs. Buchanan's letter stirs deep emotion in one's heart and as General Secretary I would convey to her and the Lodge the heartfelt appreciation of the Society for all that they have done on behalf of Theosophy. The sustained work and struggles of the past have been well worthwhile and the Light upheld all these years amid storm and stress has not been in vain but has penetrated to places unknown; we are sure the seed sown will grow into a harvest unsuspected by those earnest and devoted workers. On its fiftieth anniversary we thank all those who have thus so diligently and courageously carried on the good work and I am sure it is fully appreciated by Those who are zealously watching our progress, and we may rest assured nothing will be forgotten.

E. L. T.

### THE ELECTION

I am happy to note that a larger number of members have accepted nomination for the General Executive for the coming year. This is an encouraging sign and is indicative of the deep interest which is being taken by the Lodges in the affairs of the Society. Our fervent hope is that those elected will give of their best in word and deed for the carrying on of the work so urgently necessary.

Nominations were received from Edmonton, Hamilton, Kitchener, Montreal, Orpheus and Toronto Lodges. All these lodges nominated me as General Secretary and there were no other nominations for that position.

The following is a list of the nominees arranged in alphabetical order:

|   |                        |
|---|------------------------|
| Mr. D. W. Barr                            | } of Toronto<br>Lodge. |
| Mr. J. Wm. Gaunt                          |                        |
| Mr. Don C. Hatt                           |                        |
| Mr. N. W. J. Haydon                       |                        |
| Miss M. Hindsley                          |                        |
| Mr. G. I. Kinman                          |                        |
| Mrs. K. Marks                             |                        |
| Mr. P. Sinclair of Montreal Lodge.        |                        |
| Mr. Alexander Watt of Kitchener Lodge.    |                        |
| Dr. Washington E. Wilks of Orpheus Lodge. |                        |
| Mr. Emory P. Wood of Edmonton Lodge.      |                        |

Nominations were also received for Mr. E. B. Dustan of Toronto Lodge and David B. Thomas of Montreal Lodge, both of whom preferred not to accept nomination this year.

Five members of the present Executive are included, Messrs. Barr, Kinman, Hatt, Wilks and Wood. Of the six new candidates this year, two have served previously, Mr. N. W. J. Haydon of Toronto and Mr. Alexander Watt of Kitchener; I am very glad to note that they both accepted re-nomination. Mr. P. Sinclair is the nominee of Montreal Lodge and he is an active member there.

The three new nominees of Toronto Lodge are Miss M. Hindsley, the President of the Lodge; Mrs. K. Marks, a member of the Toronto Executive; Mr. J. Wm. Gaunt, who has been a member of the Society since 1939.

Please remember that the system of proportional representation obtains in our elections, thus affording to each nominating lodge an opportunity to elect its representative.

The ballot papers will now be printed and will be sent out as soon as possible

to all members in good standing. Full directions for voting will appear on the ballots and these should be read and followed exactly.

E. L. T.  
General Secretary.

## NOTES AND COMMENTS BY THE GENERAL SECRETARY

Subscribers to the magazine are notified that in future a notice will be sent them when their subscriptions are about to, or have expired. This method we think is better than the old one of inserting a slip in the magazine.

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Lodge Notes have not been published lately because the Secretaries have not sent in any reports on the activities of their lodge. We would urge that they keep this matter before them each month and submit anything interesting to recount.

\* \* \* \*

We note there are quite a few members who have not paid their dues for the current year. It is brought to their attention that unless they are fully paid-up, a ballot form will not be forwarded them for the prospective election of officers for the coming year. We would urge that they put themselves in good-standing by forwarding the small amount to the General Secretary as soon as possible.

\* \* \* \*

Mr. John Coats, a past General Secretary of the English Section is to visit several of our lodges this month. He is a member of a very well known English family and of a firm in the cotton business known throughout the world. Educated at the famous Eton College he has travelled much. He is a forceful speaker with an engaging personality and we are looking forward to his visit with much pleasure. He speaks in Hamilton, Toronto, Ottawa and closes at Montreal.

(Continued on Page 25)

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## OFFICE NOTES

Isolated students and those unable to have access to Theosophical literature should avail themselves of the Traveling 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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We are delighted to learn that Professor Ernest E. Wood's new book, *Practical Yoga, Ancient and Modern* will be published by E. P. Dutton & Co. Inc., New York, and will be on sale next Fall. This will undoubtedly be a most valuable contribution to the literature now available on the practice of Yoga and Theosophical students will be look-

ing forward to its appearance. Paul Brunton, who read the manuscript says of it, "There are few books on the subject of Yoga written by Westerners which are really reliable. This is one of them."

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Our astrological students will be interested in the announcement recently made by the Royal Geographical Society that no further attempt on the conquest of Mount Everest in the Himalayas will be undertaken until 1950 as the Tibetan border has been sealed against all visitors for the next two years at least on the advice of Tibetan astrologers. Apparently the horoscope of the young Dalai Lama indicates many perils for 1948 and 1949,—but at the present time this seems to be not a unique prediction!

✱ ✱ ✱

Mr. E. B. Dustan, Book Steward of Toronto Lodge, has now available a supply of the six volume edition of the Secret Doctrine. This includes the original Volumes One and Two which were published during Madama Blavatsky's lifetime, as well as Volume Three which was compiled from the papers found after her death . . . it also includes a copious index. The price for the six volume edition is \$13.50, postage extra if mailed, sixty five cents.

✱ ✱ ✱

Through one of our Austrian-born Canadian members we have received interesting news of some of the Theosophical activities which are being carried on in Austria, including a note of a radio talk by the General Secretary on 'Buddhism, the Spiritual Flower of the East.' The Austrian Society evidently has a number of gifted and energetic workers whose influence is exerted in other organizations as well as the Theosophical Society. The letter mentions the Vienna Committee of 'The League of Human Rights' and the 'Hermes Society' an organization formed to bring metaphysical and philosophical



truths to public attention. The whole tone of the letter leaves no doubt that the Austrian Theosophical Society is carrying on nobly in its vital work.

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We are very grateful for the number of excellent articles which have been sent in during the last couple of months and regret that owing to the decreased size, all cannot appear as promptly as we would like. Please continue with the good work; all contributions are welcome, and the articles and notes will appear as soon as possible.

NOTES AND COMMENTS BY  
THE GENERAL SECRETARY  
(Continued from Page 23)

Our President has made the following statement in response to a request by the Spiritualistic Federation and has sent a copy to all the National Societies: "I am requested by the Spiritualist Federation of Argentina to instruct all Lodges to celebrate the 100th Anniversary of Spiritualism which began in 1848 in U.S.A. All that I can do is to draw your attention to the anniversary, so that Lodges may know of the beginning of a great work. Spiritualism has undoubtedly succeeded in giving proof and deep consolation to those who are sincerely seeking that the individual persists after death, and that Materialism can never be a true gospel of life. Without accepting or endorsing all the claims of spirit guides, and in spite of certain dangers which may arise to those who accept spiritualistic doctrines without discrimination, we Theosophists can cordially approve of the work done to remove human ignorance on the subject of death and after by Spiritualists throughout the world." We print this with the view of informing Theosophists generally of the attitude of the Society toward Spiritualism as such and have no doubt it will meet with their approbation.

E. L. T.

"THE DREAM THAT  
LIVES IN THE DUST"

The above is the title of a recently published book of poems and essays by Richmond Heineman, a Theosophical student of Toledo, Ohio.

What a grand title it is for a book of profound thoughts and rhythmic creations! Yet one feels that the dream that lives in the dust is not fully developed and that there is a promise in the title which is not sustained. One wishes that the poet had defined the dream of the common man. Instead he draws his spiritual inferences not from the common stuff of everyday living, but from a mystical apprehension that is not common at all—indeed it is unfortunately rather rare.

However, there is a directness of utterance plus a mystical apprehension in many of these poems that will prove to be most satisfying and the very fact that they are not over-subtle or opaque recommends them to those who have not previously realized that the reading of poetry has an awakening power on the intuition.

I must also bring the essays in this book to your attention, especially *Practical Mysticism* which justifies the author's attitude towards 'the dream that lives in the dust' and rebukes to some extent the reviewer's criticism.

One cannot doubt that here is a deeply sensitive talent, one that will mature and develop to the extent that it concerns itself with the common man who dreams and lives in the dust.

This book is published by the Alyn Company, Toledo, Ohio.

H. L. Huxtable.

\* \* \* \*

"There is no more valuable thing possessed by any individual than an exalted ideal towards which he continually aspires, and after which he moulds his thoughts and feelings, and forms, as best he may, his life."

—*Practical Occultism.*

## “PROPHET IN THE WILDERNESS”

Theosophical students are well acquainted with the sincere tribute of respect and esteem paid by H. P. Blavatsky in *The Key to Theosophy* to the young Belgian priest, Father Damien, who at the age of thirty offered his life in service to the lepers in the colony at Molokai. Of him H.P.B. wrote “He was a true Theosophist and his memory will live for ever in our annals”.

If H.P.B. were writing today she would, I am sure, pay equal tribute to Albert Schweitzer, now in his seventy-third year, who at the age of 21 resolved that from and after his thirtieth birthday, his life would be given in service to humanity; the nine intervening years he used in preparation for his future work.

“Prophet in the Wilderness” by Hermann Hagedorn is a biography of this great humanitarian. The unique life story of Dr. Schweitzer reveals details of his selfless character and one is filled with humility in the presence of such greatness. His compassion, his outstanding intellectual and artistic abilities, his tenderness and gentleness, his practical wisdom and untiring labours in working among his thousands of Negro brethren in French Equatorial Africa, his deep and abiding ‘reverence for life’, all these qualities will evoke from among Theosophical students that respect which they give so freely to any man of any race in whom the diviner powers of the human spirit are manifested.

Dr. Schweitzer is a doctor of medicine, a doctor of theology, a doctor of philosophy, a doctor of music,—and he is outstanding in each of these fields. He could have had everything that Europe could offer a brilliant scholar and a musical genius—but he chose to be a healer of bodies and souls in the heart of Africa.

Mr. Hagedorn’s story of the life of this great man is told simply but colorfully and with sympathetic understanding of his inner qualities. The numerous quotations from the writings of Dr. Schweitzer help us to understand the real character of the man whose outer life moved in so unusual a pattern. “A man is truly ethical only when he obeys the compulsion to help all life which he is able to give aid to and shrinks from injuring any thing that lives. Life as such is sacred to him . . . . In ethical conflicts, man can arrive only at subjective decisions. No one can mark for him in each case the ultimate bounds of his possible persistence in the preservation and promotion of life. He alone must judge, by letting himself be led by a feeling of the highest possible responsibility toward other life . . . . In the mental endowment of the average man there is a capacity for thought which not only makes it possible for the individual to produce a philosophical concept of life of his own, but generally make it a necessity . . . . Regarding our relation to other men, the ethic of Reverence for Life throws upon us a responsibility so unlimited as to be terrifying.”

Thirteen of Dr. Schweitzer’s books have been published in English, including his two volumes of *Philosophy of Civilization*.

*Prophet in the Wilderness* is published by The Macmillan Company of Canada Limited; the Canadian list price is \$3.00.

D. W. B.

## CORRESPONDENCE

*Editor, Canadian Theosophist*:—Sir, In your February number Mr. Cedric Weaver takes me to task for calumniating A.B. and C.W.L., for raking up old issues and controversies better, in his opinion, left undisturbed. He does not dispute the fact of the harm done, nor does he concern himself that the evil

exists unabated today. He is only concerned that criticism should be openly expressed and that feelings may be hurt and comfortable personal harmony be destroyed. This is the sentimental feeling which goes by the name of Brotherhood in the Adyar T.S. Can a trace of it be found in the Mahatma Letters, or in any of H.P.B.'s voluminous writings? Not a trace! There you will never find truth compromised with for the sake of amiable relations, nor harm to the Society permitted to continue to avoid hurt feelings. Where does the Brotherhood lie in allowing, without protest, thousands of students to be fed upon a debauched substitute for Theosophy, which they are led to believe is the real thing. The virile practical spiritual values, Brotherhood, Tolerance, and Harmony, implicit in the teachings of real Theosophy, have been displaced by emasculated sentimental imitations and Mr. Weaver clearly is one of the many whose outlook suffers from this.

In November 1943, Mr. Geoffrey Hodson made practically the same complaint to the Canadian Theosophical Society as Mr. Weaver does now, and for a full answer to his letter I must refer him to the answers made to Mr. Hodson in the November 1943 Canadian Theosophist, where the matter is fully dealt with.

It is vitally important that students should clear up their minds regarding this matter and so help to remedy the evil in the T.S. by maintaining a united sound centre of Theosophy in Canada. It is a fact, that the Adyar T.S. lodges today, with a few exceptions, are fed exclusively upon a degenerate substitute for Theosophy, a substitute directly in conflict with Theosophy in all important matters. Of twenty inquirers in search of Theosophy and approaching our lodges, nineteen of them at least, will be fed Pseudo-Theosophy and all the personality-worship and flapdoodle which goes with it, and few indeed will ever work their way through to The-

osophy and its soul-satisfying, self-challenging teachings.

I will give two instances showing that this evil is as active as ever, which recently came to notice. A member of an Adyar lodge told Professor Wood (after one of his lectures) how glad he was to hear him refer to the Mahatma Letters, and made the further remark that during his twenty-seven years in his lodge he had never heard the Mahatma Letters mentioned. Because the Mahatma Letters controverts so obviously and emphatically the Adyar teaching, Pseudo-Theosophy, this book has always been frowned upon in all lodges controlled by the E.S., and relegated to the back ground. What a crime to deprive the thousands of members of the T.S. of the most valuable book we have. The other instance will be found in the same number of the Canadian Theosophist as Mr. Weaver's letter. Mr. Jinarajadasa, the Editor tells us, has published, with an introduction and notes of his own, some shorthand notes of lectures delivered by Professor Wood in 1923, a quarter of a century ago, on C.W.L.'s clairvoyance. This was published without Professor Wood's knowledge and in spite of the fact that it is well known to Mr. Jinarajadasa that Professor Wood since that date has changed his opinion regarding C.W.L.'s clairvoyance upon which he had lost reliance, as shown in his very interesting book, 'Is This Theosophy?' To such dishonest lengths is the Adyar Headquarters willing to go to bolster up Pseudo-Theosophy which is based upon the psychic imaginings of Leadbeater.

Member Executive, C.T.S.

W. E. Wilks.

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#### BOOKS ON THEOSOPHICAL SUBJECTS

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**N. W. J. HAYDON,**  
564 PAPE AVE., TORONTO

# THE EXILE OF THE SOUL

BY ROY MITCHELL

(Continued from Page 15)

## III. THE MATHEMATICAL PROBLEM.

BY ZADOK

Something peculiarly enlightening for the student of the occult sciences has occurred in these recent years of the steady materialization of thought under the influence of positive science. There has been a revolution against materialism and strangely enough the rebel has been the most exact of all scientists—indeed the only scientist who has never had a doubt cast upon his exactitude—the mathematician.

The mathematician has been the factotum of his fellow, and less scientific, scientists. They brought him their sums to do. They enlisted him to work out their formulæ. They engaged him to impart to their young men enough of his science to enable them to carry on the simpler operations of their own. He was a sort of slave-pedagogue, regarded as vague and unpractical in his preoccupations but none the less useful.

The mathematician has always been more or less of a mystic. He is constantly engaged in meditation on abstractions like those archetypal ideas of Plato's. The nature of his work compels him to remember what less scientific inquirers forget, that all the major assumptions of scientific research are intuitions and are unprovable by mental process. He is used to remembering that the mind of the seeker, while it is an instrument, is none the less in itself a severe limitation. The mathematician knows that you can never have a science until you have posited a number of things you are entirely incapable of proving. These he calls axioms. If he is a bit shaky about whether his intuition is accurate he is honest and calls them postulates. Consciousness, for ex-

ample, is an axiom. Space is only a postulate. So is time. Matter is only a postulate, Motion is a postulate. The mathematician is strict. If he is not it must show in his result.

I have said the exponents of positive science bring their formulæ to the mathematician for solution, and like the good auditor he is, he reproves the evils of their book-keeping. He objects, for instance, to their trick of trying to explain one unknown by another. When, to take a classical example, they say motion is change in the relations of matter, and when they are then asked what matter is, they say matter is the field in which motion makes changes, the mathematician is reproachful. He reminds them that they cannot define one postulate by another.

They can get nowhere, he has reminded them, until they make up their minds on the whole subject of knowledge. What is knowable? What is not knowable? How is anything knowable? He does not demand with Berkeley that they believe only in consciousness and deny that anything has actual existence outside of the spectator's idea of it. Neither would he let them take their stand with Buchner and Haeckel and go to the extreme of saying that matter and motion are the only truth and that consciousness is merely a sensation arising out of their operation.

The mathematician votes with Kant. He says the only sound position is the critical one—that each of us is a consciousness, that there exists outside of us a world of causes. A tree is something that causes me to think of a tree, but a real tree is vastly different from what I think it is and if I do not know all about a tree, it is because I have not brought to bear on it an adequate perceptive equipment. Or as the occultist would

say, I am not seeing the tree on a high enough plane to know its high plane truths. Or as Ouspensky has stated it in his *Tertium Organum*, it is not because I have a confused perception of a real world, but because I have a very acute perception of an entirely unreal world. Or again, as Hinton would have said it, I am not seeing a real tree but the thinnest possible three-dimensional section of a real tree. Or as Kant would have said, the space-sense I bring to bear on the tree is inadequate: it is a limitation of my mind. In the far older *Voice of the Silence* the parallel saying is, "Mind is the great slayer of the real."

The modern restoration of the idea that our sense of a three-dimensional world is not ultimate, begins with Kant. His philosophical successors promptly lost the idea or never knew he had it. His mystical successors, carried it on. The academic philosopher's ideas only have to be accurate enough to get into a book or a student's notes. The mathematician's and the mystic's ideas have to work. K. F. Gauss and N. I. Lobachevsky were the first continuators. Then came C. H. Hinton, who in a remarkable series of works developed a mechanism of cubes for the education of the space-sense. He declared that diagrams on paper were quite useless because the solid itself being a symbol, the diagram is a symbol of a symbol. His mechanism is an equipment of coloured cubes by which to make the transition from three-space into four-space perceptions. After Hinton the most notable figure in the same phase of the inquiry has been the Russian P. D. Ouspensky who has worked out a remarkable relation of the ideas of two-, three-, and four-space consciousness to mysticism and occultism. More recently and in the field of physics, Einstein, Eddington and their group have made the mathematical formulæ that demonstrate the concept of time as being a limited understanding of a fourth way in space. They

have also developed Kant's relation of the observer to the object observed, into their theory of relativity.

For my present purpose I require only the straightest line through the subject.

The line represents one-dimensional space. It is generated by the motion of a point. It has no "up or down" and no "across". It has only "along". A line moved in a direction at right angles to its length generates a surface. It has the dimensions of length and breadth but no "up and down", no thickness. This is two-space. A surface moved in a direction and breadth generates a solid. This is three space. Can this solid—imagine it a cube—be moved in a fourth direction which is none of the three others but perpendicular to all of them and thus generate a four-space shape—a tesseract?

Mind cannot grasp it. The positive scientist says emphatically, "No." Mathematicians say "Yes, it is puzzling and paradoxical but we must say it can." There is a dimension of space (perhaps several) that eludes our mental space-sense but is none the less real on that account. It is probably more real than our limited mental concept".

The mathematician has a constantly recurring problem. When a physicist, let us say, brings the mathematician a sum to do, and it is one that involves linear dimensions carried into surfaces, the mathematician writes alongside and above the quantity a little  $2-x^2$ —meaning the quantity is to be squared. If it is a problem running into solids, the mathematician writes  $x^3$ . But occasions arise when he must write  $x^4$ . You can imagine a colloquy between the mathematician and his client. The physicist says:

"But there is no such thing as four ways in space."

"I am sorry," says the mathematician, "but there are the processes. I'd like to make the result easier for you

but I cannot tell a lie."

"But I cannot imagine such a thing."

"That is a defect certainly," says the mathematician, "but it is your defect. The calculation is all right."

Which is precisely what Kant said. Mind shackles us to an adequate concept of the world and therefore precludes our knowing the truth about it.

Hinton said that by observation and reflection we can know three dimensions. By intuition we can know four dimensions. This intuition he called direct apprehension. It has been called by the occultist direct cognition, and is said to be an attribute of Buddhi, the fourth level of the manifested world, and the plane next above Manas or mind, which is the third. In his posthumous book, *A New Era of Thought*, Hinton has, curiously enough, related this direct apprehension of four-space to love and sympathy and brotherhood which are also attributes of Buddhi and the indications are that his realization of the relation arose out of his own experience as he developed by means of his cubes the power of seeing the tesseract.

After Hinton came Ouspensky who built on Hinton, but carried the experiments into many other fields. The phase of his research that means most to us at the present moment, is that which has to do with the higher animals. Ouspensky says the dog and the horse, for instance, have no consciousness of three-space. All their actions in and reactions to the world around them show that they are under a two-space limitation. They see the same objects—or causes—as we do but they cannot convert what they see into three dimensions. He advances a great many demonstrations of this. For most of them I must refer the reader to his *Tertium Organum*.

Ouspensky's work stirred resentment and unbelief among some lovers of animals. They were chiefly the people

who anthropomorphize their pets and attribute to animals thought processes like their own. They believed it involved some degradation of the animal to impute to it a limited space sense. The better animal lovers welcomed a profound insight into age-old problems of animal behaviour. It offered the explanation of why a dog, going round an unfamiliar tree, for example, is startled when he sees a previously unseen branch and swerves as if the tree had thrust it out at him suddenly in hostile demonstration. His master knowing a third dimension of trees knows that the branch extends another way in space and has been there all the time. Ouspensky offers the only valid explanation of dogs barking at the turning wheels of vehicles in the notion that they are alive. He explains also the animal's inability to use the principle of the lever, a fundamental mechanism of all three dimensional concepts.

Occult science offers a continuation of Ouspensky's thesis. It says that the Ego is living in the body of an animal and is compelled to see the world through the sensory and sensational mechanism of an animal. It will be unnecessary, therefore, to go to the dog and the horse for assurance of the two-dimensionality of animal consciousness. If what Ouspensky says is true, the whole series of phenomena will be observable in the complex of organisms which we call man. If all knowledge of the physical world must pass to the Ego through the eyes and consciousness of an animal nature, there must be a stage in every percept when it will be two dimensional.

And is it not so? The reader must test it for himself. Our first view of everything is two dimensional. We see a surface. Depth, the third dimension, has to be reasoned out by an effort of thought. Look at the moulding on the door or window before you. It appears as a flat surface with light and shade.

You examine it more carefully and analyze the shadows into a third dimension, saying, "It goes back there, it comes forward here, it curves towards, it curves away." Pick up a perspective drawing in, let us say, a text book of solid geometry, or look at a mechanical drawing in line. It presents itself at first as an arrangement of lines on a surface. Then you reason it out, setting back this plane and advancing that one, recognizing this as receding, that as approaching, this plane as foreground, that as middle ground, a third as distance. Or wakes up in an unfamiliar or half lighted room and watch the tricks your animal vision will play on you before you resolve the flat impressions into their successive planes by effort of will. Or, come around the corner and see unexpectedly a coat thrown over a chair and observe how you start like the dog did as he ran around the tree, until your mind asserts itself and assures you there is nothing hostile in what at first seemed so. You say in such cases that you got a start. Of course you did not. The animal got a start.

Evidently Hinton left out a step. His formula should have been: By observation we know two-space; by reflection we know three-space; by direct apprehension we know four-space.

Let us return now to the direct apprehension of four-dimensionality. Is it a function of a higher soul than the thinking soul we identify with ourselves, or is it a higher function of the thinking soul? Hinton's experiments prove conclusively, and so do Ouspensky's, as also do those of Einstein, the the apprehension of objects in their four-dimensionality, is the removal of a limitation. It is a function of the soul in a level just above mind. When Hinton sets about his space-education discipline, he shows that the vision comes first in glimpses that can be made increasingly permanent. Each time he wants to make the transition into four-space, he starts by

making the transition from two-space to three-space as a means of knowing what the three—to four—transition would be. The two-space to three-space transition is easy because we make it more or less unconsciously every minute of the day. Since the transition from two—to three—is a resumption each time of a power of thought we have long possessed, the transition from three—to four—is similarly a *resumption*. It is not a new acquirement but a renewal of an old power.

We are back again with the occultists! Occult science takes count of seven dimensions in space, of which The Divine Ego, by virtue of evolution in past world periods has made himself master of four. In his present anomalous state of limitation and bewilderment he has "fallen" from his four-dimensional consciousness into a three-dimensional one. Presently, the occult traditions say, unless he consolidates his forces and reasserts his divinity he can fall another stage and come under the limitation of two-dimensionality.

Two dimensions mark the present apex of the evolution of the animal soul. The dog cannot himself make the transition from two to three. Two are for him what four seem to be for us. (I offer here because it will come up later, the suggestion that the Ego has really touched a fifth dimension in his past but has not fully mastered it.) Our task, the occult tradition would indicate, is to help the animal soul to make his necessary transition into the three-space consciousness of mind. We must first recover our own apex and then lift him. We cannot stand still. If we will not go up we must go down. The descent into Avernus manifests itself in its incipient stages as psychism, which, unless it is resisted, must degenerate into two-space consciousness. The psychic is one who cannot resolve his perceptions into their necessary planes, either of time or of space. With this process of degenera-

tion I shall deal more fully later in the series.

Here then is another contribution to the necessary picture of the Exile in his relation to the worlds above and below him. Again his position is anomalous. He sees surfaces, he thinks them into solids. He could go on and resolve them into vastly more potent four-space forms but he faints and grows weary. He is the user of a power of vision above that of the animal in which he dwells and is the possessor of a dormant power of vision higher than that he uses. Resumption of his high vision does not seem to wait on evolution or any cyclic process. It seems to be available when the Ego wills it. The animal soul, on the other hand, is a creature of cycles. It is evolving. Is this perhaps what the *Secret Doctrine* means when it says the Ego is not evolving; it has emanated?

*(To Be Continued.)*

## THE THEOSOPHICAL ATTITUDE TO LIFE

Theosophy is often referred to as a doctrine of hope and responsibility. It teaches that at the root of man's being spiritual powers far beyond his imagining lie dormant, and that "the soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit." It rests with each individual to awaken these powers into conscious activity. What greater thing could man ask from the Universe than this? What greater hope? He is told "the powers of nature lie before you: take what you can."

Theosophy teaches that man lives in a universe of law, and that he will get back from the universe the exact equivalent of what he puts in. In other words, there is no power outside himself which can add one inch to his stature; he himself has to grow as the result of his own efforts; no God or no Master,

can do it for him. And conversely, what he has won from nature is his; there is no power in the universe can take it from him; he alone can gamble it away.

Here is hope and responsibility in fullest measure; often in looking at the world we grumble. "Would we not shatter it to bits and then remould it nearer to the heart's desire?"

But what man, worthy of the name of man, could wish for more than this,—to know that he alone is the maker of his destiny. Here are all the powers of the universe asleep at the heart of his being, and every effort made to awaken them will have its exact equivalent result, ounce for ounce.

All the pain, confusion, and frustration in the world is man's creation. Individually, racially, nationally; whatever it is, is our creation, our responsibility.

Theosophy is a philosophy which appeals to the strength and courage in men, it offers little for their personal comfort and security. It comes as a challenge to all that is finest and noblest in man, it is a teaching for pioneers, adventurers into the unknown.

Secretary Orpheus Lodge.

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