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## Stanzas I and II, "Book of Dzyan,"

From the Secret Doctrine, Volume I.

An Interpretative Paraphrase  
By James Morgan Pryse

Above Existence and conditioned Being  
Is THAT which can not Be, nor can be named,  
And yet wherein all live and have their being.  
It can be likened but to boundless Space,  
Endless Duration, and the ceaseless Motion  
Which is the Life-Breath of the Universe.  
From It, the One Reality, proceed  
All Worlds, and unto It all Worlds return;  
Yet It remains the Changeless Absolute.

In Space, the all-divine Infinitude,  
The inner and the outer Worlds comprised  
Within the boundless Universe appear  
And disappear, in vast recurrent cycles  
Of life and death. Like earth-born man they know  
Decline, decrepitude and dissolution,  
And easeful death that leads again to birth:  
Life springs anew from Death, as Day from Night.

Contemplate now the Universe awaking  
From death's divine repose to be reborn:  
The mighty Mother of the Universe,  
Herself eternally invisible,  
Though all things visible are born of her,  
Had slumbered yet again throughout a Night  
Of seven Æons.

Threefold finite Time—  
Past, Present, Future—unified, was merged  
In Infinite Duration.

Latent was  
The Universal Mind; for no divine  
Beings there were to body forth its thought.

The seven sacred Paths that upward lead  
To the Æonian Bliss of Truest Being  
Were not. Inoperative were the Twelve  
Great Causes of the misery of mortals;  
For none there were to weave the causal web  
Wherein themselves they tangle heedlessly.

Supernal Darkness, that invisible  
Effulgence whence proceeds celestial Light,  
Pervaded the illimitable All.  
Naught else there was; for THAT which is the Father,  
The Mother and the Son, the Trinity—  
The Universe and THAT wherefrom it springs—  
In Unity were dormant, and the Son  
Had not yet wakened for his pilgrimage,  
His vast adventurous course through cyclic Time.

The seven Primigenial Gods, the Lords  
Of Wisdom, slumbered, formless, and the seven  
Prime Truths had passed away. The Universe—  
The Son whom paramount Necessity  
Impels to life external—was quiescent,  
In culmination of Beatitude,  
To issue forth anew at the outbreathing  
Of that Great Breath which vivifies all beings,  
Yet is beyond all Being. Naught existed.

The Causes of Existence, springing from  
The causeless Will to Live, had ceased to act;  
Alike the visible, illusive World,  
That erst had been, and the invisible  
World of Reality, that ever is,  
Reposed in THAT which is above World-being.

Yea; that Eternal Oneness, the Alone,  
The causeless Source wherefrom proceed the Many,  
Was as in dreamless sleep, and Life Unconscious  
Pulsated ceaselessly in Space, throughout  
That All-pervading Presence which the Seer  
With magically opened eye perceives.

But where abode the Seer when the Immortal  
 Selves of all beings were divinely merged  
 In absolute True Being, and the World  
 Was not yet moulded by the mighty Gods,  
 The Self-existent Lords who are its Builders?

And where were they, the Builders, the resplendent  
 Sons of the Dawn of Universal Day?  
 In bodiless repose they were immersed  
 In Bliss Supreme that passes understanding,  
 Whilst into sovereign Darkness were withdrawn  
 The Mother of the Gods and the Æonian  
 Light which is Life and Universal Substance,  
 And which produces Form from Formlessness.

Did Silence reign? Where were the ears to hear?  
 Nay; there was neither Sound nor Silence. Naught  
 There was save that Eternal Breath, the ceaseless  
 Motion of Life, divinely self-unconscious.

The Cosmic Dawn had not appeared; its Ray  
 Had not yet vivified the Lotus-bud,  
 The Germ wherein subjectively are imaged  
 All things that are to be, and when unfolded  
 Becomes the Lotus-Mother of the World.

Her heart-bud had not opened to receive  
 The Ray of Life—the indivisible  
 Three which are ever One, and fall as Four  
 Into the Great Illusion called the Cosmos.

The Seven Sons, the Planetary Gods,  
 Had not as yet been bodied forth anew  
 And vested in Primordial Light, the fabric  
 Of all things visible. For Darkness only—  
 The Light Unseen—is THAT which is alike  
 The Father and the Mother of all Beings,  
 And in the Darkness bode the Causal Light.

The Dual Darkness is the Germ—the One  
 Which is divinely Two as Father-Mother.  
 The Universe, the Son, was yet concealed  
 In the omniscience of the Father-Thought,  
 Its image mirrored in the Mother-Bosom.

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## THE EVIDENCE OF IMMORTALITY

By Dr. J. A. Anderson

(Continued from page 189)

### IX.

#### Effect of Death Upon Intuition and Feelings

Intuition is but the wisdom in the higher ego (incarnating ego) as the result of its experience during its many incarnations upon earth. The memory of these experiences may be lost forever, and it is well that this is so, for it would consist very largely in a record of mistakes and sins through many a long and weary life, but the net result, or the wisdom resulting therefrom, remains. As has been pointed out, the man who uses the multiplication table in his daily occupation does not wish to be encumbered by the memory of the hours spent in learning it originally. It is one of the many evidences of the wisdom of Those who planned the universe that its dissolution erases the records of the past, and only preserves the effects. The record of each earth-life is erased from the physical brain at each death of the body, and although preserved elsewhere in the more permanent vestures of the soul for a time, yet these, too, will likewise be overtaken with destruction as the universes of manifestation slowly lapse back into Unmanifested Being. Thus eternity presents an eternal *tabula rasa*; an infinite opportunity to begin anew, with the memory of past errors all expunged, while at the same time preserving the wisdom accruing therefrom.

But intuition is the wisdom resulting from past experiences, and can never be destroyed. It will pass on life after life, and when all life as we can understand it is done, it will still be preserved in the unfathomable abysses of Infinite Wisdom.

So with the Feelings. In the last analysis they are consciousness itself and are just as indestructible as is this. The

only question which could possibly arise is, whether the feelings are preserved as an individual expression; whether egoism accompanies them back to the Infinite, as it has certainly accompanied them as a potentiality in their journey out from that Infinite. That the feeling of ego-hood, of I-am-I, has arisen in nature, and is now expressing itself in man—is conclusive proof that it came from Divinity and will re-become divine, even if it does not constitute the very essence of Divinity itself, as many philosophers, notably Hegel, have believed and taught. No stream can rise higher than its source, and if we find the feeling of I-am-ness expressing the very acme of consciousness and at the apex of evolution, we may expect confidently that it will be still farther accentuated as man rises to higher states. Our selfish conception of it will and must disappear, but who can conceive of the powers and glory of Hierarchical I—a great note of common consciousness as much beyond the petty, personal I as the united strength of all humanity is superior to that of any unit thereof. And beyond this lies the cosmic I, and still beyond, the universal I-am-myself-and-all-others, of perfected bliss!

So that we have every warrant for assuming that the feelings will always be associated with an I who feels them, and that this I will never cease to be our very selves, although we may be made happy beyond all conception in finding, that within that which we feel and know to be our own ego-hood, is also that of all humanity—of all that lives and breathes.

For this is brotherhood: to find within our hearts all our lost brothers; to hear in our own voice, the tone, the mass-chord of all humanity, and to feel that in the far-off eons to come we may be able to include the entire manifested universe in one solemn, cosmic harmony that breathes its, and our, bliss in one great I-AM!

### X.

#### The Mortal and Immortal Man

It has become clear in the course of our study that man falls naturally into

a mortal and immortal portion—a perishable and an imperishable part but thinly welded together and easily separable. The materialistic teaching of one life in a physical body followed by an incomprehensible, eternal heaven or hell, are both due to the same causes. They arise in mistaking the man of flesh for the real man, and for the somewhat childish reason that he is tangible and in sensuous evidence, while the real man is not discoverable by the senses but must be sought out by the aid of reason—a thing which we proudly claim to possess, but of which only the first faint functionings are beginning to flutter and stir our being. Reason in the brain-mind, has only reached the stage of ignorant egotism, that wherein it sees nothing unreasonable in supposing that the sun and moon were created solely to light man's doddering footsteps by day, while the stars which inhabit the unthinkable abysses of space are only put there to afford a very imperfect substitute for the sun and moon at night! Nothing absurd is discovered in the teaching that this is the only inhabited spot in the universe! Yet we think we reason! It is well that the magnificent reason of our brain-minds does not follow us beyond this very imperfect life, but must be constructed anew at each return to earth.

The mortal portion of man, having been constructed especially to relate his consciousness to this earth—to enable him to approach a state of matter far below that of the real home of the soul by means of the coarse and imperfect senses—it is small wonder, in view of his imperfect reasoning powers, that this specially constructed bundle of sense, organs should appear of such paramount importance, or that earthly concerns should loom so large upon his mental horizons. Indeed, it is right that we should bend our energies and direct our will towards any task at hand, and not permit our minds to go wool-gathering. Our present task is to understand the meaning of life here, and to profit by its lessons, for the entire universe is divine, and no portion of it unnecessary to the soul's experiences. It is, therefore, only the fatuity of un-

essary ignorance which makes man blind to this indwelling, immortal portion. All nature cries aloud that existence does not depend upon the material *form*, and demonstrates this beyond cavil every time it reproduces the dead plant, with every detail preserved in all its perfection, from a seed or bulb. Except in a few instances, as the lotus, for example, there is absolutely no hint of the form which lies hidden in the germ that reproduces either animal or vegetable creations. The one seed will evolve from its mysterious recesses the humble, tiny fern; its exact counterpart, the acknowledged monarch of the forest. Two ovals, almost exactly identical in external appearance and internal histology, will result in the colossal elephant and the pigmy mouse. This divergence in form is solely due to the inner force coming from the soul-side of nature; the so-called external forces—the air, sunshine, earth, water, etc.—are powerless to produce the slightest original variation.

Scientists have dissected and analyzed the material universe to discover the secret source of the wonderful development of life, and have at last been compelled to admit the old, despised vital force as a factor. And, however external the sources of the ordinary physical forces may appear, this vital force comes from within—from some mysterious realm to which the senses, aided with all the precision of science, can not penetrate. This fact ought to have directed attention to an inner man as the permanent base upon which the outer was constructed, but it did not. Earth and its transient concerns have been held to be of paramount importance, and the interests of the real man neglected and forgotten.

Man loses by death his sense-organs which related him to the earth of molecular matter. With them he loses the power to externalize his universe, and must live in a world of his own creating until he rebuilds his sense-organs upon reincarnating. The senses, also, having furnished the data upon which reason was exercised, the latter power slowly ceases its functions under the lack of new stimuli. Comparing, therefore, the per-

manent with the impermanent portions of man's nature, we have:

The Mortal Man	The Immortal Man
The Senses	The Consciousness of Life
The Lower Desires	The Imagination
The Emotions	Intuition
The Brain-Mind	The Feelings
Reason (due to objective stimuli)	Reason (due to subjective stimuli)
The Physical Body (Linga Sarira)	The Causal Body

It is at once apparent how perfect is the man who passes on from life to life—the eternal Pilgrim, for whom death does not exist—and how imperfect and unimportant the unreal man who passes away at death. The physical and astral body perish, and with them go all the lower man—his impulses, his lower desires, emotions, brain-mind, and all thought which is aroused by the senses. But the soul takes with it the consciousness of life, the imagination, the higher, or subjectively aroused reason, the intuitions, the feelings, and all these in a body so stable, yet so ethereal, that no entity struggling in the cycle of evolution can disturb the perfect peace and safety of man's subjective existence. Nay, no entity lower than the gods can even know of his existence—much less disturb his felicity. He exists far above—or within—the great ocean of being; where change is not; where the ceaseless struggle for place, which afford the necessary training ground for entities actively climbing the ascents of life, is unknown. He does not exist; he IS. He has ascended, if but temporarily, to the Sources of Life; he sits beside the Fountain of Being.

It may seem startling to the unthinking to assert that the brain-mind perishes; yet not only is this true, but all progress would be choked and stopped were it not so. That this is true is self-evident from the fact that all start with absolutely no mind at birth. Whatever hypothesis of life we may set up, all must admit that the brain-mind is the result of experience and education, acting under the law of cause and effect. The higher mind comes over as a potentiality, and is only capable

of exhibiting its powers when the necessary conditions are furnished. Genius is evidence that the higher mind, or that belonging to the reincarnating ego, is enabled to act, and its rarity is the warrant for the assertion that the great mass of humanity lives only in the brain-mind. For much that is called genius is not at all this divine faculty. Musical, mathematical, and other infant prodigies, are often but the effects of brain-mind training acquired in former lives, which passes over the karmic heirloom of the lower ego—not the higher. A very fine mathematician, for example, may be very low morally, and the same is true of musicians which shows that this is not the higher ego manifesting its divine functions, but a karmic sequence of lower, brain-mind training. The tendency to, and expertness in, thieving or counterfeiting, may be, and is, also transmitted as the effects of a former life of crime, yet we would hardly, in these instances, term the unfortunate possessor a genius. But this has been fully dealt with in the previous works of the author.

It is evident that the brain-mind represents the mortal man, for it perishes at the death of the mortal portion. The possessor of a hundred painfully acquired languages, for example, loses all recollection of them after death, or at least before reincarnating. Much of the training and instruction that our brain-minds receive is positively hurtful, as cultivating shrewdness and similar qualities at the expense of the finer feelings and altruistic sentiments. Witness the philanthropist, who is almost universally regarded as a kind of softy, to be admired perhaps, but not imitated by any means.

So that he who is compelled, or rather permitted, by death to retire to the divine shores of the subjective life, leaves little, indeed, of any value behind. He is an incorruptible body; he has the consciousness of pure, blissful existence; he constructs his own paradise by the divine power of imagination; intuition and the higher reason abide as faculties for use in the next earth-life; the divine feelings of pity, compassion, love, hope, find in this subjective state ideal conditions for

their divine functions. For who in the body, even, would not relieve suffering and make others happy if he could do so without cost to himself, and without conscious effort? All this the soul freed by death from bodily desires and limitations can in its imagination do and, therefore, however much it may be disturbed by its lower desires for a time after death, when these subside, and the real, subjective life of the true ego begins, it will be dominated only by the very highest desires of which it ever dreamed while in that body now cast aside.

## XI.

### The Process of Death

Death itself is at present a most mysterious and appalling phenomenon. It takes place under the law of cycles, which is itself inexplicable. We can only recognize death as a law of Being, and submit to its immutable decrees.

It is a phenomenon of change, and, of course, occurs most quickly and oftenest where change is the most rapid. And that, unfortunately for mortals, is exactly the condition which obtains in our unstable world. Not in all the eternities during which it has existed has it been for a single moment the same. It is a Wandering Jew—unable to find rest until it shall be at last dissipated in space. From the moment in which its star-dust began to be magnetically attracted towards a non-magnetic centre, throughout all the stages of fire, gaseous, liquid, and solid, down to that in which it slow-dissipates in space—a cold, dead moon—a world is under the domain of change; of restless resistless motion not only as a mass, but down to its tiniest molecule.

Death is a change which need be neither mysterious nor appalling. It is our benighted view of life, the belief that we are here upon earth for the first time, and that we leave it for all eternity in dying, which makes it seem dreadful and awesome. We have refused to look beyond the grave from the point of view

of common sense—to say nothing of true science—and can see naught in the gulf beyond; a gulf entirely of our own creating. The most superficial examination ought to have convinced us that the body was not the real man, and that its perishing was but a comparatively trivial incident in the progress of the soul. The body changes constantly from the cradle to the grave; the soul is a spectator, and its recognition of self is immutable and eternal. It lives in the eternal Present, in that NOW whose mysterious persistence affords mortals a hint of the real nature and essence of eternity. It is NOW with the first dawn of consciousness in the child; it is NOW when the vigour of manhood is attained; it is still NOW when the panorama of molecular life fades because the failing bodily senses no longer enable the soul to perceive it. Ought not this persistent now-ness to lead us to suspect the truth—that the soul belongs not to time, but to eternity and that time is but an illusion caused by the fleeting panorama of material phenomena?

The body dies, as said, in obedience to the law of cycles—that mysterious ebbing and flowing of something which would seem to be akin to a positive and negative life, electricity, and which will not permit a permanent association of the life-atoms, but drives them asunder when some unknown point of energy is reached. Normal death is as painless and far more pleasant than the sinking into sleep of a tired wanderer. That tremendous energy which, in the case of the heart suffices to lift so many tons of foot-pounds of blood during the twenty-four hours, and in the deltoid muscle alone enables it to exert a force of some six-hundred pounds, when, after death, the same muscle will only sustain a bare fifty; that mysterious, wonderful force is withdrawn, and the body dies—quietly, suddenly, painlessly. If there be suffering in abnormal death it is because it is abnormal, but it is doubtful even in this case. The accumulation of carbonic acid gas through the failure of the respiration and circulation acts as an anaesthetic in almost all cases, and death is thus rendered painless.

But during this process of physical death occurs an awesome, fearsome hour for the soul. It is brought directly before the Judgment Seat, and sees all its acts pass before its freed and quickened vision, knows wherein it has sinned, and in what it has done well. For the Judge upon the Judgment Seat is ITSELF. Freed from the clamour and confusion of the senses, with all its powers evoked and quickened by the tremendously important event which is taking place, the soul itself sits in judgment upon its past life. No sin can be hidden, for the soul knows them all—participated in them all. There can be no hiding from that GOD which we suddenly find our real selves to be! All through life the Judge has spoken—has warned its lower, incarnated self when it walked in evil paths, but alas, too often the solemn voice was unheeded! Materialistic philosophy (so-called) has even tried to still its counsels by declaring it to be only the outcome and product of education and environment. For the voice of the Judge during life is CONSCIENCE, and although it may say different things to different men—may even issue contradictory commands in different cases—yet it never fails to warn a man of the wrong he contemplates, and to point out the best and highest path he has rendered it possible for him to take. That it tells a savage to kill his enemy, is not because it is right to kill enemies, but because the savage has so benumbed its voice that nothing better than this can be understood by him. From whatever heights one may have attained, into whatever depths one may have fallen, its voice is always perceived, counselling the very highest which that particular soul can understand. It holds no one to account except for those conceptions of right and wrong which he is capable of understanding. It draws no hard and fast line to which all must hew. One man's right is not another's unless he is capable of realizing fully its ethical bearings. It will lead any soul out of any depths, however low, if he but live up to its highest warnings, for as his moral perceptions become less clouded by his upward effort, so will it set newer and ever higher conceptions

before him. Because it speaks in differing voices to differing men is not that the source is less divine, but that the vehicle through which it must make itself heard is less perfect.

Man is the very highest expression of divinity upon earth, and the depth and grandeur of that divinity he little realizes when incarnated in, and listening to, the roar of the senses. But in the solemn hour of death these are stilled, the soul stands in the presence of its Higher Self; judges itself, and KNOWS that the judgment is just. This reviewing of the acts and thoughts of the passing life is too well attested by science to be questioned. Case after case of partial drowning, or hanging, or deadly peril to bodily existence, have been recorded wherein the whole life, down to its most minute detail, has passed in review under the extraordinary stimulus of the circumstances which encompassed the soul. But such cases are only faint forshadowings of that which takes place when death has really seized the body. Here, the busy brain deliberately reviews the ebbing life to its uttermost detail, and, without passing any formal sentence, simply KNOWS the effect which will await each act if the accounts have not been already balanced. It sees the circumstances which must surround it in its next life, in order to satisfy that exact justice which holds the universe in its unrelaxing grasp. Being divine, and face to face with its own divinity, it demands that justice be done even though the future life which confronts it be full of the blackest horror. Nothing but personal suffering, it well knows can atone for the personal sin. The soul stands in the presence of the Christ, which is itself! None but the SELF may atone for its lower selves, and this can only be done by affording exact justice in every instance of transgression.

That the soul willingly yields to the delights and temptations of sensuous existence, is shown in that sincere repentance which so often accompanies illness. This fact has passed into a popular proverb which runs:



The devil got sick—  
 The devil a monk would be;  
 The devil got well—  
 The devil a monk was he!

Such a universal desire and resolution to live a better life when this physical one seems to be approaching its end, is the surest proof that we are not living up to the well-understood behests of our conscience. If we quail in the presence of the voice of conscience in sickness, how will it be when the soul stands in its presence with all its deeds fully unveiled in the hour of death?

This is the bar, and the only bar, before which the soul will ever be arranged. In this court there can be no partiality, no forgetting, no confusing, no forgiving. Only justice—exact justice. The soul will go forth from it not to everlasting damnation nor to eternal bliss, but to the atonement of another life, where it will have opportunity to right all the wrong it has done, and to stand before itself at the end of its long pilgrimage, justified and glorified! ....

We can follow by the light of scientific facts the fate of the soul even after death for a time, and know what awaits it. This is due to the fact that life is continuous, and that no hard and fast lines divide life in the body from that out of, and beyond, the body. One of the most instructive experiences along this line of phenomena is recorded by a physician. It is especially valuable because of the trained power of observation and ability to analyze which its experiencer possessed. He relates that as he lay upon his bed, severely ill, he appeared to die—and did die, so far as the observation of his attendants could determine. He found himself out of his body and watching with a curious interest the weeping relatives who surrounded it. Suddenly he perceived that he was entirely naked, and feeling somewhat abashed he started to leave the room, but had not reached the door when, to his surprise, he found himself clothed. Passing out of the house, he noted all the objects with which long association had made him familiar. Nothing appeared new nor strange until he had gone some little distance, when the road,

perfectly normal heretofore, suddenly ascended into the sky. From this time the real and unreal were strangely blended, growing more and more confused, until a lapse of consciousness ensued, when the physician found himself again in the body, with his relatives rejoicing at his apparent resuscitation from the dead.

Now, if this entirely truthful account is carefully studied, it will be at once apparent that the imagination plays the leading role in the soul's consciousness after death. The feeble remains of the physical senses enabled the bodiless soul to locate itself physically for a time, but were not sufficient to prevent the subjective visions of the imagination being interjected. All of us unconsciously locate heaven above, notwithstanding the fact that above is never the same direction for two successive moments. For this reason, the physician unconsciously to himself projected the road in an upward direction—pretty good evidence by-the-way that his conscience was not troubled very much, else it would undoubtedly have inclined to the opposite angle! Similarly, the clothing which appeared in response to his desire for it, shows how quickly the imagination responds to our lightest thought. Out of its depths all the environments of the naturally disembodied soul appear as surely and as instantaneously as when God said: "Let there be light; and there *was* light!"

To each soul must come differing experiences after death because each one will create differing surroundings out of the resources of his own imagination. The persistence of the remains of the senses will be much greater in some than in others. The activity of the imagination will be displayed in a thousand ways, accordingly as the passing life has given it trend or bias. Out of its activities will grow all the heavens and all the hells which the soul ever experiences in post-mortem conditions. And when the imagination shall have become wearied, or its stock of material exhausted, then will come a new rest and sleep—only this time the sleep will be that waking dream we call earth-life!

(To be Continued)

## THE MORAVIANS

In a recent series of articles on the spread in the eighteenth century of the Church of the United Brethren, or Unitas Fratrum, or Moravian Church in Ireland the intense hostility of the existing churches to the teachings of this body is described. "They were styled Antinomians because they denied the law. Their strict discipline really made them pillars of law and regularity. They were opposed to schism, and came nearer to being a 'Union' church than any Protestant denomination which has ever existed. They laid stress on personal experience—another heresy! If faith were the greatest test of membership, they insisted on conduct corresponding.

"Strongholds of evangelical piety throughout the eighteenth century, they demanded no formal creed from their adherents. In fact they steered clear of the theological strife in matters of definite creed. Their width of view, for their age, was indeed extraordinary—going far beyond barriers of nationality.

"Their greatest heresy was the belief that the kingdom of heaven was not confined to any particular party, community, or set of opinions. Their plea for disinterested service—"that we are entitled to no reward for doing it," with 'a vast deal more of such fooleries,' was further proof of their ignorance both of faith and works."

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For Meditation—"Keep thy mind naked and bare, empty of all sense image; keep thy intellect open, inclined towards eternal life, and thy spirit, like a pure living mirror spread out before God, shall be ready to receive the divine likeness." Now, on examining this refraction of the image of God within ourselves, it is seen that the image is not *one*, as might have been expected, coming from the One, but threefold. The divine ray is refracted into three fundamental faculties. These faculties correspond to the three divine hypostases.

Ruysbroeck—The Mirror, chap. x.

## THE UNKNOWN INFINITE

Religion and science were closer knit than twins in days of old; . . . they were one in two and two in one from the very moment of their conception. With mutually convertible attributes, science was spiritual and religion was scientific. Like the androgyne man of the first chapter of *Genesis*—"male and female," passive and active; created in the image of the Elohim. Omniscience developed omnipotency, the latter called for the exercise of the former, and thus the giant had dominion given him over all the four kingdoms of the world. But, like the second Adam, these androgynes were doomed to "fall and lose their powers" as soon as the two halves of the duality separated. The fruit of the Tree of Knowledge gives death without the fruit of the Tree of Life. Man must know *himself* before he can hope to know the ultimate genesis even of beings and powers less developed in their inner nature than himself. So with religion and science; united two in one they were infallible, for the spiritual intuition was there to supply the limitations of physical senses. Separated, exact science rejects the help of the inner voice, while religion merely dogmatic theology—each is but a corpse without a soul.

The esoteric doctrine, then, teaches, like Buddhism and Brahmanism, and even the persecuted *Kabala*, that the one infinite and unknown Essence exists from all eternity, and in regular and harmonious successions is either passive or active. In the poetical phraseology of Manu these conditions are called the "day" and the "night" of Brahma. The latter is either "awake" or "asleep." The Svabhavikas, or philosophers of the oldest school of Buddhism (which still exists in Nepal), speculate but upon the active condition of this "Essence," which they call Svabhavat, and deem it foolish to theorize upon the abstract and "unknowable" power in its passive condition. Hence they are called atheists by both Christian theology and modern scientists; for neither of the two is able to understand the profound logic of their phil-

osophy. The former will allow of no other God than the personified *secondary* powers which have blindly worked out the physical universe, and which became with them the anthropomorphic God of the Christians—the Jehovah, roaring amid thunder and lightning. In its turn, rationalistic science greets the Buddhists and the Svabhavakas as the “positivists” of the archaic ages. If we take a one-sided view of the philosophy of the latter, our materialists may be right in their own way. The Buddhists maintain that there is *no* Creator but an infinitude of *creative powers*, which collectively form the one eternal substance, the *essence* of which is inscrutable—hence not a subject for speculation for any true philosopher. Socrates invariably refused to argue upon the mystery of universal being, yet no one would ever have thought of charging him with atheism, except those who were bent upon his destruction. Upon inaugurating an active period, says the *Secret Doctrine*, an expansion of the Divine essence, *from within outwardly*, occurs in obedience to eternal and immutable law, and the phenomenal or visible universe is the ultimate result of the long chain of cosmical forces thus progressively set in motion. In like manner, when the passive condition is resumed, a contraction of the Divine essence takes place, and the previous work of creation is gradually and progressively undone. The visible universe becomes disintegrated, its material dispersed; and “darkness,” solitary and alone, broods once more over the face of the “deep.” To use a metaphor which will convey the idea still more clearly, an outbreathing of the “unknown essence” produces the world; and an inhalation causes it to disappear. *This process has been going on from all eternity, and our present universe is but one of an infinite series which had no beginning and will have no end.*

Thus we are enabled to build our theories solely on the visible manifestations of the Deity, on its objective natural phenomena. To apply to these creative principles the term God is puerile and absurd. One might as well call by the name of Benvenuto Cellini the fire which

fuses the metal or the air which cools it when it is run in the mould. If the inner and ever concealed spiritual, and to our minds abstract, Essence within these forces can never be connected with the creation of the physical universe, it is but in the sense given to it by Plato. It may be termed, at best, the framer of the abstract universe which developed gradually in the Divine Thought within which it had lain dormant.

—Isis Unveiled, ii. pp. 263-265.

## INITIATION

There are four grades of initiation mentioned in exoteric works, which are known respectively in Sanscrit as “Scrota-panna,” “Sagardagan,” “Anagamin,” and “Arhan”—the four paths to Nirvana, in this, our fourth Round, bearing the same appellations. The Arhan, though he can see the Past, the Present, and the Future, is not yet the highest initiate for the Adept himself, the *initiated* candidate, becomes chela (pupil) to a higher Initiate. Three further higher grades have to be conquered by the Arhan who would reach the apex of the ladder of Arhatship. There are those who have reached it even in this fifth race of ours, but the faculties necessary for the attainment of these higher grades will be fully developed in the average ascetic only at the end of this Root-Race, and in the Sixth and Seventh. Thus there will always be Initiates and Profane till the end of this minor Manvantara, the present *life-cycle*. The *Arhats* of the “fire-mist” of the seventh rung are but one remove from the Root-Base of their Hierarchy—the highest on Earth, and our terrestrial chain. This “Root-Race” has a name which can only be translated by several compound words into English—“the ever-living-human-Banyan.” This “Wondrous Being” descended from a “High region,” they say, in the early part of the Third Age, before the separation of the sexes of the Third Race.

This Third Race is sometimes called collectively “the Sons of *Passive Yoga*,” i.e., it was produced unconsciously by the Second Race, which, as it was intellectu-

ally inactive, is supposed to have been constantly plunged in a kind of blank or abstract contemplation, as required by the conditions of the Yoga state. In the first or earlier portion of the existence of this third race, while it was yet in its state of purity, the "sons of Wisdom," who, as will be seen, incarnated in this Third Race, produced by *Kriyasakti* a progeny called the "Sons of Ad" or "of the Fire-Mist," the "Sons of Will and Yoga," etc. They were a conscious production, as a portion of the race was already animated with the divine spark of spiritual superior intelligence. It was not a Race, this progeny. It was at first a wondrous Being, called the "Initiator," and after him a group of semi-divine and semi-human beings. "Set apart" in Archaic *genesis* for certain purposes, they are those in whom are said to have incarnated the highest Dhyanis, "Munis and Rishis from previous Manvantaras"—to form the nursery for future human adepts, on this earth and during the present cycle. These "Sons of Will and Yoga" born, so to speak, in an immaculate way, remained, it is explained, entirely apart from the rest of mankind.

The "BEING" just referred to, which has to remain nameless, is the *Tree* from which, in subsequent ages, all the great historically known Sages and Hierophants, such as the Rishi Kapila, Hermes, Enoch, Orpheus, etc., etc., have branched off. As objective *man*, he is the mysterious (to the profane—the ever invisible) yet ever present Personage about whom legends are rife in the East, especially among the Occultists and the students of the Sacred Science. It is he who changes form, yet remains ever the same. And it is he again who holds spiritual sway over the *initiated* Adepts throughout the whole world. He is, as said, the "Nameless One" who has so many names, and yet whose names and very nature are unknown. He is the "Initiator," called the "GREAT SACRIFICE." For, sitting at the threshold of LIGHT, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. Why does the solitary

watcher remain at his self-chosen post? Why does he sit by the fountain of primeval Wisdom, of which he drinks no longer, as he has naught to learn which he does not know—aye, neither on this Earth, nor in its heaven? Because the lonely, sore-footed pilgrims on their way back to their *home* are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind, though but a few Elect may profit by the GREAT SACRIFICE.

It is under the direct, silent guidance, of this MAHA—(great)—GURU that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these "Sons of God" that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars. Secret Doctrine, i. 206-208.

\* \* \*

The individualization of man after death depends on the spirit, not on his soul and body. Although the word "personality," in the sense in which it is usually understood, is an absurdity if applied literally to our immortal essence; still the latter is as our individual Ego, a distinct entity, immortal and eternal, *per se*.

--Key to Theosophy, vii.

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## Unusual Books

are my specialty, on any subject from modern sports to "The Ancient Mysteries." Let me know what you want, and I will let you know what can be had.

N. W. J. HAYDON, 564 PAPE AV., Toronto 6

## AN INTRODUCTION TO PATANJALI

By Edith Fielding

### III.

#### Book I. (Continued)

As previously stated, the work before us is to control and train the lower, or psychic nature, and we find that the chief difficulties we have to contend with are the activities of this psychic nature, which activities are "spiritual powers run wild."

"Egotism is but the perversion of spiritual being. Ambition is the perversion of spiritual power. Passion is the distortion of love. The mortal is the limitation of the immortal." Johnston.

These activities are five in number:

1. Sound intellection: direct observation, inductive reasoning, and trustworthy testimony.
2. Unsound intellection: false understanding, not resting on a perception of the true nature of things.
3. Prediction: carried on through words or thoughts not resting on any object perceived.
4. Sleep: the psychic condition which rests on mind states, all material things being absent.
5. Memory: holding to mind images of things perceived without modifying them. Johnston.

"The control of these psychic activities comes from the right use of the will, and from ceasing from self-indulgence. 1, 12, Johnston.

It may puzzle some that sound intellection, or right knowledge, should be considered a hindrance. It must be remembered, however, that Book I. deals with the theory of Yoga, and so has to state the whole case, as it were. But in the practice sound intellection has its place, being for most people a state they have not yet reached, and as Johnston says, "Each element of it is a spiritual power thinly veiled. "Direct observation is the outermost form of the soul's pure vision. Inductive reason rests on the great principles of continuity and correspondence, and these on the supreme

truth that all life is of the One. Trustworthy testimony, the sharing of one soul in the wisdom of another, rests on the ultimate one-ness of all souls." I. 7. At a further stage, however, mind must be transcended.

Self-indulgence is not only seeking gratification of the senses, but includes the "desire of being." A study of the three Gunas, Satva; Rajas; and Tamas; Truth, Passion and Darkness, will be found very helpful at this stage, hints being given in various of the commentaries and also in other works.

When the psychic activities are stilled, when the mind is in control of the senses, and not until then is there any suggestion of meditation being attempted.

This is divided into stages. First, meditation on an external object, and the beginner will discover that long practice is required to do this properly, before passing to the second stage, that of identifying oneself with the object. There are three factors here, the object or known, the knower, and the act of knowing. In the second stage, the cause of the object is meditated on, which leads to the third stage, meditation on the abstract or ideal, from which the next step is to the "Cause of all causes." Higher again, is the cessation of all activities. Preceding this, is the development of the following qualities, "Faith, valour, rightmindedness, one-pointedness, perception." Johnston.

These results may also be attained to "by devotion to Isvara," Isvara requires a little explanation, for on this point the Yoga system has incurred much criticism, being accused of positing a God for purposes of meditation while the whole teaching throughout the contents of the book disproves any belief in such a being.

Isvara, however, is not God, in the ordinary accepted sense of the term, that of Creator. Isvara is another name for Alaya, or World-Soul, and this is made up to the collective souls of the Perfects, whose name is OM. This is the Teacher of teachers, and is the Higher Self of each individual, for the "Soul and the Over-Soul are one."

By continually dwelling on the fact that "Thou art That" spiritual consciousness is awakened, but this should only be done where the motives are pure. Continued practice alone will effect this awakening, but it must be remembered that a mere intellectual dwelling on the idea, even though with a keen appreciation of its value is of no use, and an emotional desire, which this might arouse, may prove even dangerous, if it is not carried on to the higher plane, and actually used in this practice, for this energy, once generated, has to be used in some way, and if not gathered up by the Self, and turned to the contemplation of spiritual things, it will strengthen those psychic activities which we are trying to still.

The obstacles to the emergence of the spiritual man are—"Sickness, Inertia, Doubt, Lightmindedness, Laziness, Intemperance, False Notions, Inability to reach a stage of meditation, or to hold it when it is reached." Johnston.

"Disease, Dullness, Doubt, Carelessness, Sloth, Worldlymindedness, False Notion, Missing the Point, and Instability." Dvivedi.

Sickness, Languor, Doubt, Carelessness, Laziness, Addiction to Objects of Sense, Erroneous Perception, Failure to attain any abstraction, and Instability in any state when attained." Judge.

These are not quite so simple as they read, and require pondering over.

The accompaniments of these are "Pain, Despair, Nervousness, Inspiration, and Expiration." Dvivedi.

"Grieving, Despondency, Bodily Restlessness, the Drawing in and sending forth of the life breath." Johnston.

To avoid these, the mind should be trained constantly to apply itself to any one thing. This must be done at every moment, so, whatever the subject in hand, we can train ourselves by and through the exact circumstances in which we find ourselves. In every duty is a possibility and an opportunity.

When the above stages have been faithfully followed, when all sensation, all mind activities have been stilled, then the mind becomes the "Transparent Jewel"

for, "Like a pure crystal it takes the colour of what it rests on."

Through the four stages of meditation the Seer is perfecting his instrument, the psychic and mental nature, and is in control of mind constantly turning it upon different objects. This is called "meditation with seed."

When the mind is held and controlled, and not turned upon anything, held in its own state, as it were, "meditation without seed" is accomplished.

This is the emergence of the spiritual man; who has conquered the illusion of separateness, and is one with the ALL.

(To be continued)

## THE ASTROLOGICAL HOUSES

### III.

Houses No. 5 and 6 are concerned with very mundane affairs. First, House No. 5 deals with offspring, their number and their quality. Fertile signs on the cusp are signs of large families, so also are what are known as double signs, Gemini, Sagittarius, or Pisces, but the contrary is indicated by such signs as Aries or Capricorn, which restrict the size of the family, or may prevent the arrival of any children.

A study of the immense powers operating through the zodiac, will drive away any fear as to what will become of the race or the nation. The Great Clock of the Universe will continue to turn, and at the proper time souls will arrive on earth to continue their work and forward their development. The fear advanced that in a few years the world will be covered with bungalows having accommodation for two persons to sleep and a motor car, is quite unfounded.

House No. 5 also presides over entertainments and amusements. Venus ruling this house will incline to light pleasures, music, dancing, and the theatre; to beautiful things, flowers, perfumes, jewelry; to fancy beautiful costumes of bright colours and fine texture, inclinations which are delightful and wonderful, providing that circumstances are such as to make it possible to secure them.

Imagine if you can the lot of a person who having such tastes and inclinations, finds himself in an environment which utterly prevents such pleasure. Thus it is that one House supplements another, all working towards the fulfilling of Karmic law.

Leo on the cusp of House No. 5 will incline to extravagant pleasures, with great display and expenditure. There are also many forms of entertainment and pleasure that may be more correctly styled hobbies, such as the collection of coins, stamps or rare books. These relaxations are particularly under the rule of Uranus. Mars will give more activity and incline to sport, thus racing, sailing, or flying. The variety in these matters as in all others is by the combinations of zodiacal signs, the position of the ruling planet, and planets within the house.

House No. 5 also carried a relation to speculation, developing into gambling under certain influences. But there is a form of speculation which is covered by the influence of this house, that is the speculation of enterprise. In this sphere we may find the man who will risk every dollar he has, and can beg or borrow, to place it in some enterprise in which he has perfect confidence. Such an act will indicate a man who has faith, faith in himself, faith in the ultimate good of the universe, and does not fear to place himself under its laws. But, as always, to carry an enterprise to success, he must possess other qualities besides faith, qualities that will insure success in his chosen line, and these will be indicated by other houses, finance, honour and pre-ferment, or leadership.

House No. 6 has relation to the health of the native. Will his health be uniformly good and uniformly bad, or will he have the usual play of light and shade in this regard. Many signs may occupy the cusp of this house with either good or evil results, depending on the position of the ruling planet, planets in the house, and aspects to either or both of these. If conditions are good as to planets and aspects, a fixed sign such as Leo or Aquarius will be good, but if conditions are evil, then a fixed sign will tend to

retain poor health through life. Watery signs will put the weakness in the blood or fluidic structure. Airy signs will affect the breath or breathing system, bringing bronchitis, asthma, or tuberculosis.

Cold signs or cold planets tend to promote cold diseases, and Saturn indicates lingering or slow working illnesses. Hot signs and hot planets indicate fevers, or illnesses creating high temperatures. Generally speaking Leo governs the heart, and its ruling planet the Sun, should it be afflicted by evil aspects, will tend to encompass the native's death by making the heart's action weak.

Hot signs joined with Mars and the Sun also bring accidents; thus Aries, fire or injuries by metals; Sagittarius, railway or automobile accidents; airy signs assisted by Mars and the Sun may mean explosions. Jupiter or Venus may bring diseases if badly placed, but generally they tend to mitigate evil. The zodiacal sign governing the part of the body indicates the part of the body where the disease is located. Thus Saturn in Aquarius (governing the ankles) gave the native rheumatism in the ankles, but a good aspect from Jupiter prevented its becoming serious. Also Jupiter ruling House No. 6 and placed in a fixed sign, the native's health has been generally good all his life. The passing of evil planets through the sign (Pisces) has resulted in minor ailments, Saturn passing over Jupiter in the sign of the throat (Taurus) brought on an attack of diphtheria.

\* \* \*

Mystical knowledge is a science with definite and precise rules, one which holy men alone can acquire. This knowledge is obtained by realizing a state of mental vacuity, "by means of a union superior to intelligence, when intelligence, withdrawing from all beings and again left to itself, unites with the splendours that shine above it, and, inundated with brightness on all sides, obtains illumination from the unfathomable deeps of wisdom." Ruysbroeck.

# THE CANADIAN THEOSOPHIST

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## OFFICIAL NOTES

The General Report for 1926 has not yet been issued, on account of "circumstances over which we have no control," we are informed by an Adyar official.

\* \* \*

Miss Dygraaf, who has been General Secretary of the Dutch Section for nine years has resigned and Mr. C. Ramondt Kirschmann has been elected in her place. He writes: "In taking up the new function I want to express my sincere wish for as much co-operation as possible between our Sections, thus uniting our forces towards the realization of the Theosophical ideals throughout the world."

\* \* \*

The H. P. B. Library, Victoria, B.C., announce the publication of an exact reprint of the first edition of "The Voice of the Silence," post free in paper for 50c; limp cloth, 75c. The book is published under the auspices of the Buddhist Research Society, Pekin, China, and

bears the sign manual of the Tashi Lama. A facsimile of four maxims engrossed by his own hand is included as a frontispiece. Notes by the editors are also appended. As the sixth number of the Blavatsky pamphlets there has also been issued at ten cents, "A Tibetan Initiate on World Problems," a reprint from "The Occult World," of a letter which does not appear in "The Mahatma Letters."

\* \* \*

Comparatively little response has been made to the annual appeal for the \$2.50 which under the general constitution remains the sole link of membership with the Society which is recognized. Some members have declared that it is unbrotherly to place a member on the inactive list for non-payment. Perhaps it is unbrotherly also not to pay the dues. Five cents a week is not such a heavy tax. Moreover, the post office authorities will not carry the Magazine as second class matter for any but bona fide subscribers. Those who wish the Magazine and who do not pay their dues can have the Magazine at the subscription rate of One Dollar a year. A letter is being sent to all members in arrears explaining the situation.

\* \* \*

In a report of the "Canadian Theosophical Federation News" in the current issue of "The Messenger," Wheaton, Illinois, it is stated that "The Federation deeply regrets that the section was unable to complete the formalities which would have made it possible for Bishop Arundale to speak in Toronto." This would appear to throw the onus of Dr. Arundale's inability to visit Toronto on the T.S. in Canada. Canadians, of course, have no influence over United States Immigration Officials. The Wheaton authorities wrote to Washington at the instance of the T.S. in Canada and could get no assurance that Dr. Arundale would not be treated otherwise than like other people. Dr. Arundale himself took the decision that he would not risk a ruling that he was inadmissible to the United States, although no interference such as he feared has ever occurred at the Niagara frontier.

\* \* \*

We have been reliably informed that



the Buddhist monk, spoken of in last month's magazine as Mr. Ruh, is really the British M. P. known as Trebitsch Lincoln during the war, who was convicted of spying for the Germans. He appeared in Peking some time ago, staying at the Hotel du Nord under the name of H. Ruh. A Hungarian Jew by birth he took out English letters of naturalization, and early in the century left the Lutheran for the Anglican Church. After 14 months as a curate he gave up the Church for Journalism. He became private secretary to Mr. Seebohm Rowntree, and in 1910—M. P. for Darlington, for which he sat only a few months. When the war broke out he acted for a time as censor, but for association with enemy spy organizations, he was warned to leave the country. Arrested in America for forgery and extradited, he was given three years at the Old Bailey in London and after his release was deported. In 1920 he turned up as a leader in the short-lived rebellion to restore the Kaiser in Berlin. In 1926 his son, Bombardier John Lincoln, was executed for murder. His father journeyed from Ceylon where he had been in a Buddhist Monastery, but was too late to see him. He is reported to be endeavouring to enter Tibet with a view to assist the Russian revolutionary movement to Bolshevize the world.

#### MEETING OF THE GENERAL EXECUTIVE

The General Executive met on Sunday, December 4, at 2.30 and continued in session till 5.45 p.m. The General Secretary reported on the letter sent to Mrs. Besant regarding the neutrality of the Society, again in peril by reason of the Presidential letter requiring recognition of Mr. Krishnamurti as the World-Teacher. This appears elsewhere. The Annual Report to Adyar was also read. Mr. Kartar Singh reported that the Traveling Library work had not yet been completely organized. Mr. Bridgen reported having visited Ottawa and gave an account of the Lodge there. Letters from the West were read setting forth to some extent the need of a lecturing tour. Misrepresentations by several agencies were

considered and referred to the General Secretary. It was agreed to begin a course of study in Theosophy in the January issue of the Canadian Theosophist. The Correspondence Department was commended to the members, and it was decided that it should not be made a propaganda agency as desired by Headquarters officials.



Mrs. Carroll Aikins, member of Summerland Lodge, now in Toronto with her husband who is the new director of the Hart House Theatre, University of Toronto.

#### AMONG THE LODGES

Besides the lectures by Mrs. Alice Bailey, the Toronto Theosophical Society had another attraction early in December, when on the 11th, Mrs. Carroll Aikins, wife of the new director of Hart House Theatre, spoke on "Buddhism," of which she has made a special study. Mrs. Aikins belongs to the Summerland Lodge, where she conducted the Secret Doctrine Class last year. She may take up a class in "Buddhism" in Toronto this winter.

\* \* \*

Calgary Lodge reports as the most at-

tractive feature of the Lodge work Mr. Knechtel's Astrology Class which frequently has twenty to thirty in attendance. This work is, of course, on Theosophical lines. The Wednesday evening lecture and the Sunday morning Secret Doctrine Class are other activities. Members have been attracted to Dr. Lash's Rosicrucian Lectures which filled the Public Library Hall to capacity. "I certainly think we have suffered from the lack of public lectures," writes this correspondent.

\* \* \*

Two new appointments have been made by the Toronto Theosophical Society. Mr. Dudley W. Barr has been appointed Secretary. He was acting Secretary of the Society during the absence of Miss Crafter who accepted the office as a temporary measure until other arrangements could be made, and who has a sufficiently heavy task in the office routine work for the Section, and who on her return resigned the Secretaryship. Miss Agnes Wood, who recently came to Toronto after a long absence in New York and other parts of the world, has been appointed to take charge of the Lotus Circle. Miss Mary Henderson, the former teacher has decided to remain in Ireland for the present.

\* \* \*

The Hamilton lodge last month commenced to experiment with week-night lectures. It was felt that people would be reached in this way who would not otherwise be contacted, and the audience that attended the first of Mr. A. E. S. Smythe's lectures on Fundamentalism on Tuesday, November 29, justified this opinion. Many new faces were seen in the well attended meeting and considerable interest was displayed. The public library here recently started a system whereby public lectures are kept indexed, so that enquiries may be directed to addresses on subjects in which they were interested. The lectures of the local lodge have been included in this list of forthcoming events. During the month four highly interesting Sunday lectures were given in Hamilton, all by Toronto members. Mr. Leslie Floyd's lecture on Spiritual Mathematics dealt with the problems of "higher space" and the new

geometry. Mr. Dudley Barr's "The Occultism of Shakspeare's Plays" was reported rather fully in the local press, and was commented on favourably by many outside the society. Mr. M. Linton Cole spoke on Nordic Mythology, a presentation of the subject from the scientific angle; while Mr. G. I. Kinman's lecture on Human Races aptly followed and supplemented that of Mr. Cole.



Mrs. Alice A. Bailey

\* \* \*

*Upasika* (Madam B.) and Subba Row, though pupils of the same Master, have not followed the same philosophy—the one is Buddhist and the other Adwaitee. Many prefer to call themselves Buddhists, not because the word attaches itself to the ecclesiastical system built upon the basic ideas of our Lord Gautama Buddha's philosophy, and because of the Sanskrit word "Buddhi"—*wisdom*, enlightenment; and as a silent protest to the vain rituals and empty ceremonials, which have in too many cases been productive of the greatest calamities. Such also is the origin of the Chaldean term *Mage*.—The Mahatma Letters, p. 399.

## MRS. BAILEY'S LECTURES

The visit of Mr. and Mrs. Foster Bailey to the Toronto Theosophical Society, December 4-7, was the most satisfactory lecture engagement the Society has had since the visit of Mr. B. P. Wadia some years ago. Mrs. Alice A. Bailey has suffered by misrepresentations, and deliberate misstatements, as for example by "Brother Twelve" who had declared she had joined his particular delusion, with the apparent confirmation of an article contributed for another publication having been printed in his special organ. Mrs. Bailey is, however, unattached to anything but the Theosophical Society, being a member of the New York Central Lodge. She conducts the Arcane School, perhaps an unfortunate name, but fully worthy in its aims and methods. It is open to anyone, whether attached to The Theosophical Society or not, with the result that all manner of students are taking advantage of it, every degree of Protestants and Catholics as well, Jews, Christian Scientists, various brands of Rosicrucians, and all the other varieties of mystics and occult students seeking training in The Secret Doctrine. She is a staunch supporter of Madam Blavatsky's writings, though not believing in the infallibility of any book, nor the authority of any leader. In all respects Mrs. Bailey appears to be an exponent of the Theosophical Movement as it has been understood in the T.S. in Canada. Her platform is free and open to all, and every student is required to study for himself and make up his own mind. No cliques can be formed as the students are not permitted to meet together. Nor are they dependent on Mrs. Bailey as their papers are far too numerous for her to inspect them, so that they are sent to one of the score of those who read and correct the examination papers in all parts of the world. This appears to be the best school for student Theosophists that has yet been organized, all the others requiring personal allegiance to some teacher, or acceptance of some special tenets or belief in the special authority of some writer. There are no fees for students to pay, and no students are encouraged who do not exhibit diligence in their work. The movement is supported by voluntary

contributions, and at least a third of the students contribute nothing. Mrs. Bailey's books are of imposing dimensions, but they are not put forward with any special claims, and are subject to the same standards of criticism as other books. Her last, *The Light of the Soul*, a study of Patanjali's Yoga Aphorisms, makes an immediate appeal to the reader, and should become one of the most popular textbooks on this important—this indispensable subject. Mrs. Bailey addressed the members of the Society in Toronto at a closed meeting on Sunday morning and she and Mr. Bailey at once captured the friendship of the audience by their broad views and faithful adherence to Theosophical standards. The four lectures in the evening were on "Values and Fallacies in Occultism," a careful estimate of the real and the unreal in this field; "Modern Esoteric Movements," in which the bogus and the fallacious received due attention; "Christ and Anti-Christ," in which among other topics a reference to Mr. Krishnamurti indicated no hostility, but rather sympathy for a young man with a marvellous opportunity, who might after all assert himself under the heavy burden laid upon him; and lastly, "The Masters of the Wisdom," in which sane and wholesome conceptions of these Elder Brothers were contrasted with the mushy, sentimental and emotional ideas that have been circulated by those who ought to know better. The meetings were well attended in spite of the lack of newspaper publicity. Not a line of any report appeared in any of the Toronto publications calling themselves newspapers. One morning paper conducted by a gentleman who believes himself to be a Christian, sent out an agent to ask for the Toronto Society's advertisement. It was given him for Saturday morning on Friday. On Saturday it did not appear. The excuse was that the said proprietor had killed it late the previous night, without giving notice to the Society so that it could not be inserted in the other morning paper. Breach of contract does not trouble professing Christians of this stamp. They have the keys of the Kingdom, but they neither enter in nor permit others to enter. Verily, they shall have

their reward. Mrs. Bailey is expected to pay another visit to Toronto next year, and her platform manner and her excellent material, lucidly and pleasantly conveyed, will ensure her crowded audiences when she returns.

### FELLOWS AND FRIENDS

Dr. Mary E. Rocke died on September 18 on the S.S. China on the way to India to attend the Convention at Adyar. She is best known as the instigator of the Stadium at Sydney where the Christ was expected to appear, and where seats were sold at \$500 each. The intimation appears in the "International Star Bulletin," which takes the place of the "Herald of the Star," which has ceased publication.

\* \* \*

Buddhism is making progress in England, and the organ of the movement "Buddhism in England," supplies helpful articles. "A Reasoned Exposition of Buddhism from the Western Standpoint" is a serial discussion carried on in question and answer, which is to be reproduced in volume form. This work is by members of the Buddhist Lodge. A hearty commendation of the new third edition of E. D. Walker's book, "Reincarnation," welcomes that pioneer volume, and the magazine will take its place as a promoter of Oriental thought in England.

\* \* \*

Mrs. Ethel Stilwell Allan has issued a little book of verse—"To You." It is the work of one who has lived and suffered, and will appeal, consequently, more to the thinker than the critic. Here is a stanza strongly and feelingly put:

Oh, to bring my Hell from the deep  
abyss

And ride him through the streets  
at noon!

But it must be at the dead of night,  
In the dark of the moon—alone!

\* \* \*

The advertisement of The Canadian Theosophist in The Occult Review, of London, England, has brought a number of enquiries and letters. Among these is one from Mrs. W. Wilson Leisenring, formerly of Toronto, who says that the reading of it gave her a "feeling of home-

sickness." She remarks: "I long ago left the T.S. but am still an ardent student of H.P.B. and your name brought up a vivid memory of the Toronto days at Dr. Lelia Davis's flat, and when I used to attend the Secret Doctrine class conducted by that very fine man, Mr. Beckett." Mrs. Leisenring has been editor of "World Power," and has recently issued a booklet of reprints from that publication entitled "Methods and Meaning." Mrs. Leisenring remains proprietor of The Path Publishing Company.

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An interesting article by S. M. Ellis on Mortimer Collins, author of the novel "Transmigration," which by the way, is not mentioned in the article, appears in The Bookman for October. Collins died July 28, 1876, at the age of 49. He was buried at Petersham, and the following anecdote is related. The Irish novelist "Owens Blackburne," the pen name of Elizabeth Casey, attended the funeral, although she had never met nor seen Collins in life. During the service she said to a friend: "Who is that tall, broad-shouldered man walking about rather rapidly? He has on a velvet coat, and is very big in the shoulders, and long in the legs; he has a brown beard and moustache. He is going about from one person to another, and seems very troubled that no one will speak to him or take any notice of him." "Why, how amazing," replied her friend; "I see no one here answering to your description, and no one is walking about; but you have described Mortimer Collins exactly as he was in life."

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Among the problems of reincarnation are those of the birth of authors who have come into life in India, though their parents are of English race. Some very notable men belong to this class. Lord Macaulay is one, and his interest in things Oriental is manifested in his essays. And not merely his interest, but also a point of view which has to be accounted for. William Makepeace Thackeray is another notable Englishman of Indian birth. Few realize that "Philip" depends for much of its plot on the reincarnation of the child of "The Shabby-Genteel Story." Rudyard Kipling is another great writer

born in India, whose mental and spiritual kinship with Hindustan does not need to be emphasized. W. L. Courtney, the famous critic, is another of the Indian-born. A novelist whose work is gaining in favour, Eden Philpotts, is still another. Who can say whether these men are more likely to be the incarnation of egos whose previous lives had been largely in India?

\* \* \*

Emma Goldman gave the last of her series of lectures on dramatic and social topics on Friday evening, December 9, the subject being "Why I am an Anarchist." It was a truly Theosophical address in its plea for liberty of thought and action, its determined stand against all tyranny moral, mental, social, political or religious. Miss Goldman does not expect to achieve the reformaton of the world by forceful revolution, but by educational means and the development of thinking ability among men and women. She is utterly opposed to force, whether military, municipal, moral or mental. By voluntary cooperation communities could be formed and all the functions of society carried on as at present except that the result would be that each would get the fruits of his labour. Questions were asked. Would it not be necessary to use force in the transition period? Not at all. The peasants of Russia were quite willing to exchange their products with the industrials through the Cooperatives, but the central government at Moscow would not permit this, having insisted that all government should be centralized. This was the difference between real and communistic anarchy, and the system adopted by the present Soviet government which was as autocratic and tyrannous as the Tsardom. In all practical respects Miss Goldman's ideas of social reform are similar to those which have been in force for thousands of years in the village system of India. This is fully described in the fine work by Bhagavan Das, "The Science of Social Organization." It is merely Theosophy in practice socially.

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"By true religion the world shall at last understand the adoration of one Supreme, Invisible, and Unknown Deity by works and acts, not by the profession by vain human dogmas."

## THE PICTURE COMING TO LIFE

It is of considerable importance to find that Mr. Krishnamurti, in spite of the inhibitions to which he has been subjected, has found some common ground on which he may easily meet the Theosophists who are regarded as traitors to claims which he does not appear to have made and which never should have been made. The current reports in the newspapers since his arrival in India indicate that he may have declared himself to be the Buddha, but his utterances as printed in lectures delivered in Holland last summer suggest that he is occasionally misreported. One of his intimates told the writer some time ago that Mr. Krishnamurti was really anxious to free himself from the bonds imposed upon him, and to live a more natural and therefore more Christlike life. This also may be true, and these addresses appear to corroborate the report. The T. S. in Canada has so long been misrepresented as being hostile to Mr. Krishnamurti, that it may not be out of place to restate the position so well known to its members, illustrated again and again in practical ways, that it is only because people will not investigate for themselves but prefer to listen to the tales of interested parties that there has ever been any misunderstanding. The Constitution for the T. S. in Canada states that every member has a right to believe or disbelieve any doctrine or dogma and to express such belief or disbelief. The motto of the T. S. reads: "There is no religion higher than truth." On these two principles we can all stand. Loyalty to Truth is a greater thing than loyalty to any personality, but a great many people, not knowing what truth is, or how important it is, prefer to substitute loyalty to personalities. We do not interfere with their liberty in doing so, but we must assert our right to express disbelief in the value of such an attitude. Here is the difficulty. Those who feel that they have been condemned by the expression of such a view merely lack tolerance when they separate themselves from those with whom they differ. Brotherhood does not consist in living agreeably with those with whom one is in perfect harmony intellectually, but in liv-

ing agreeably with those who differ with one intellectually. All souls agree because they are in touch with the truth. It is only our muddled and muddled brains that divide us by the confusion of our thought and the obscurity of our thinking. We have always asserted that if Mr. Krishnamurti announces what is obviously true we shall be the first to recognize it. We trust all others shall do the same. His present addresses deal with the problem of reality, and the choice each mind must make for itself between appearance and reality. Hear this:

"For sixteen years you have worshipped the picture which has not spoken, which you have interpreted as you pleased, which has inspired you, given you tranquility, given you inspiration in moments of depression. You were able to hold to that picture because that picture did not speak, it was not alive, there was nothing to be kept alive; but now that the picture, which you have worshipped, which you have created for yourselves, which has inspired you, becomes alive and speaks, you say: Can that picture, which I worshipped, be right? Can it speak? Has it any authority? Has it the power to represent the World-Teacher? Has it the magnitude of His wisdom, the greatness of His compassion, fully developed and can it be manifest in one individual? These of course are questions which you must solve for yourselves. . . . .

"Now that picture is beginning to get alive, and you cannot have anything true which is not alive. . . . . Before it was easy to say that you expected a World-Teacher and it meant very little: but now you are face to face with the problem of that picture coming to life. Whether you are going to worship continually a mere picture, or worship the reality of that picture, must, of course, be left to the individual. But do not, please, try to use your authority to persuade another, as I do not use mine to convince you of the truth of that picture being alive. To me it is alive. Though I used to worship that picture, I was not satisfied in the mere worshipping; I wanted to find out, to get behind the frame of that picture, to look through the eyes, think through the mind, feel through

the heart of that picture. I was not satisfied, and because of my dissatisfaction, because of my sorrows, I was able to identify myself with the picture and hence I am the picture. There is nothing very complicated about it, nothing very mysterious, nothing to be excited about in order to convince others. It is when you are willing to put yourself under authority that you will be broken—and quite rightly—because authority varies from day to day. One day it will be one person, another day it will be another, and woe to the man that bends to any or all of them. That is the very thing that we must not have, and that is what you are trying to bring about. You want an authority that will give you courage, that will make you develop more fully; but no external authority will ever give you the power to develop. Whether the truth which the picture speaks, when it has come to life, is of importance or not must be examined by yourselves."

All this is what the T.S. in Canada has been asserting for years, and Mr. Krishnamurti, had his Karma been favourable, need not have gone through sixteen years of dissatisfaction, discontent and sorrow, had he merely studied Madam Blavatsky's writings or those of any other real Theosophist. He has said that he never read any Theosophical books nor understood their jargon, no doubt referring to the Leadbeater literature, which is not really Theosophical, but psychic. Now that the "picture has come to life," or shows signs of doing so, we may look for investigation and research, and perhaps the conclusion that the Buddha came to, that "the middle path," was the way of Truth. Mr. Krishnamurti has also had published six other addresses made in Holland under the title, "By What Authority?" These cannot be ignored by students who are interested in the welfare of the Theosophical Movement. It is impossible not to see that another crisis is before the Society. If Mr. Krishnamurti has the strength of soul to stand by these published utterances, and defy authority as it will be necessary for him to do if he is to reach the level of even a disciple of the Master, not to say the level of the Master Himself, he will need all the sympathy and all the help that any

true Theosophist can render him. There is not space to deal with all these addresses, but they are to be commended to the student to judge for himself. Much of what is said is immature, even banal, but the phenomenon of a mind and soul struggling for freedom and striving after a great truth dimly grasped, was never more significantly presented. We have just room for two more paragraphs:

"It does not matter who gives you the Truth, who gives you the understanding that will enable you to climb to the mountain-top where you will discover yourself and the Kingdom of Happiness. If you worship the personality of Krishna-murti, if you give your affection to that being, you will suffer, because that being passes away, is destroyed and decays, because it is a transient thing. While if you are disciples of the Truth, then you will become part of the Truth. When you see the beauty of a sunset, that sunset does not give you a moral code, it does not give you laws, regulations, dogmas, creeds, but if you become part of that beauty, then you need never worry about laws, regulations, modes of life, moral laws and so on. If you have that understanding, you will not be held in the net of transient things, of complicated things that have no value.

"In saying all this, I do not wish to exercise authority, but to convince you of your own value, of your own strength, to multiply your own desires so that you may achieve, so that you may give. Whether I am this or that, or whether I am that which I profess to be, is of no value. That which I am, remains with me. That which I am not, falleth away from me. That which I have gained, that which I possess, that which is part of me, can never go."

## THE IDEA OF REINCARNATION

From *The Spectator*, London, England,  
October 29.

Forty years ago, working in the London slums, seeing occasionally, when the public-houses closed, the mob of rowdy, swearing, animalized men and women hurtling out into the grimy street, or when toiling in the sordid courts, I would think: "For these hopeless, helpless ones,

what can be done? Better an earthquake should swallow them up, and leave none of their type. They and generations after them can never know the beauty, the joy of really human life." One worked on. What else could one do? The work would have helped one day in a far-off future, in a world renovated which did not admit slums. But I would say with Swinburne:—

"There is no God, son,  
If thou be none."

Then came the Secret Doctrine, and all was changed. The Sun had risen. These congenital criminals were only re-born savages. The people who seemed so helpless, so hopeless, had in them a seed of the Divine Life, and therefore of Divine perfection, as the acorn which grows into the image of its parent oak. Reincarnation was the law of the developing individual, as Evolution was the law of developing bodies.

What then is Reincarnation? Here is the hypothesis, to be studied, understood, and then tested by application to human lives, to see if it serves as a key to their riddles.

The "Spirit" in man is the Life of God, individualized in the human form, when that form has evolved to a stage which made it possible that the three basic qualities of Divine Consciousness manifested in our worlds, Power, Wisdom, and Creative Activity (or Love) could germinate within his material form as Will, Self-realization, and Intellect. In the higher animals, from whom the form had evolved, these could only faintly be shadowed forth, as germinal mind, desire, and action.

Reincarnation is to the individualized Spirit—the Soul or Ego—what evolution is to bodies, and continues from the beginning of the human stage to its ending in the superhuman, freed from death and re-birth.

These facts can only be verified when the human being has outstripped the present normal stage of evolution; this can now be done by study and practice of the science of Yoga, as the scientific gardener can produce the present wonderful roses from the ordinary garden blossoms, themselves evolved from the wild ones. In this statement I speak from personal

experience, having practised the science for thirty-eight years, and I am still continuing its practice.

The human being lives in three worlds which form the several encasements of his actions, his emotions, and his thoughts. During the period between birth and death these show as his waking consciousness. The "dream consciousness" works in subtler matter (as indicated by the different measures of space and time in the second world) and in deep trance in the third. Modern psychology has to some extent penetrated the three. After putting off the physical body, the soul, wearing its emotional and mental encasements, passes into the second or intermediate world—purgatory and paradise; the length of his stay in the former, during which he experiences the cravings of the lower passions, depends on the extent to which he has allowed them to dominate him in his physical life; he cannot satisfy them, having lost his physical body, and he thus learns the lesson of self-control. Then while still in the second world, he passes on to the enjoyment of good though partially selfish emotions; during these stages he can communicate with those living on the earth, and give his personal experience. Lastly he carries these emotions, refined and purified, with his good and uplifting thoughts, into the third or mental world—Heaven. There he remains for shorter or longer periods, depending on the amount of good and useful thought during the earth period, living there among his friends, as he knew them, in unbroken happiness, until he has built into capacities and powers, mental and emotional, all the unselfish and ennobling experiences he gathered while on earth. I have known an instance where the Heaven stay lasted for 2,000 years. When all the experiences are assimilated, the soul feels hunger, as it were, for new experiences, and this desire draws him back to earth. The *devas* (angels) guide him to parents who can give him the physical body most suitable for his needs, and he is re-born.

Such is "the wheel of births and deaths." We cannot leave it while we are bound by desires, or until we have gained human perfection. When the pilgrim has

learned all that earth can teach, then his bonds are broken, and he can choose his future path. Among such conquerors are found those whom we Theosophists call Masters.

Reincarnation follows the Law of Readjustment (Karma), or in Christian phrase: "Be not deceived; God is not mocked, whatsoever a man soweth, that shall he also reap." The Soul can retard his evolution, but if he clings to ignorance, suffering at last becomes intolerable. Obedience to Law means growth and happiness. Reincarnation is a message of Hope. The worst criminal embodies the Light "which lighteth every man who cometh into the world." He is only ignorant and is in a low class in the Divine School. Our congenital criminals are very likely the murdered savages of our Colonial bush, returning to us to profit by our civilization; they should be reformed, not punished, though kept under restraint (for the guarding of society) and taught. And Reincarnation is a message of Joy. Our most wonderful sages and saints were once as we are to-day. We suffer because we have wronged. Let us cheerfully pay our debt, by right service. When our will is in accord with the Divine we give the service which is perfect Freedom.

Moreover, Reincarnation makes life intelligible. If every soul is newly created, why is one embodied in a congenital criminal and another in a saint; one in an imbecile, another in a genius; one in a happy home, another in a miserable; one of pure and noble parents, and trained in virtue and honour; one of a ruffian and a harlot, joined by lust or violence, and trained in vice? It is no answer to say: "Nay, but, O man, who art thou that repliest against God; has not the potter power over the clay?" I answer "No, if the clay be sentient; surely with perfection, *noblesse oblige*."

By our thoughts we build our characters; if we have built badly in the past, why not build better to-day? By our desires we attract opportunities; why not desire the more permanent rather than the transient? By spreading happiness among others we reap happy circumstances for ourselves. With Reincarnation, we have as much time as we need.



Our talents may be small; but our aspirations will make them into great capacities in the heaven world, and we shall bring these back with us to our next earth-life. We can create a full and splendid Heaven if we will; it depends on our studies, our thoughts, our aspirations here. Our future is in our own hands. Let us sow good seed. The Law ensures the harvest.

Annie Besant.

## ECONOMIC THEOSOPHY

### X.

In the case of the wholesaler and the manufacturer there is in every production of goods a net increase. This then requires an equivalent increase in goods-tickets. At present this expansion is in bank deposits resulting from issues of financial credit. But as we have seen previously these actually smother the existing circulating currency to balance them.

This increase can be calculated under the Douglas system and when the credit users settle with the banks an issue of currency is made to their deposits in actual cash.

Ultimately, then, the banker would only receive back out of each credit issue the value of the actual consumption less the net increase in wealth. Under the Douglas system of currency and credit, therefore the much needed impetus which would allow consumption to measure up to production in the home market is forth coming.

Thus pressure would be at once relieved in the export markets of the world by reason of the increased home demand. It is this uncontrolled pressure of the export market in a steadily narrowing geographical field, as more and more countries pass from the primitive agricultural state to manufacturing exporters—even Canada is now a competitor in this field—which leads inevitably to war. For the most part, under wrong impressions of economics the public is led to believe that war is a result of insults to the nationals—whether commercial or religious—of the flag itself.

Obviously, however, this is not so but

only incidental, the real trouble is economic antagonism forced by commercial rivalry and competition. Alloting the home population a more just distribution of goods will relieve this condition greatly, by cutting down the volume of exports in certain commodities. Coincidentally, provided the adoption of the system was universal, the volume of what we might call natural or unforced exports would tend to increase as foreign buyers with their increased consuming power would naturally extend the area and volume of their buying. So much for those artificial restrictions imposed by tariffs.

As an illustration of this let us take an example in a natural Canadian export, viz., wheat. After the post-war deflation in Great Britain, i.e., reduction in consuming power artificially brought on by the financial interests, the consumption of wheat per head was 12 lbs. below that of 1914. Now a decrease in quantity of wheat exported from Canada eventually means less internal consuming power in Canada.

Let us analyse this just a little further in order to drive home the evil of deflation. It is well known that our leading industrial and financial captains continually shout that what Canada needs is increased population. How is that population to grow unless it is given adequate economic facilities to thrive on? How will emigration into a country already starved for lack of adequate consuming power help to increase that insufficiency?

Recently the Daily News (London) conducted a symposium on why various readers of it were unmarried. Of 1,664 reasons cited nearly 70% were purely economic, while of the remainder another 15% could be traced to the same root cause. Incidentally a curious sidelight is thus thrown on the questions of crime and disease. It is, also, easy to trace almost all of the feminist question to the fact of economic competition for a share in the ever dwindling consuming power which the credit-cheque system and the profit system makes possible. The price is rapidly becoming too dear a luxury for Anglo-Saxondom.

No less an authority than Professor Frederick Soddy, M.A., F.R.S., in two lectures to the Student Unions of Birkbeck College and the London School of Economics in November 1921 scored the Douglas system for the retention of profit and interest. The Professor is without doubt right but at the same time it is unquestionable that to preserve our civilization as a going concern until that point is clearly recognized, the Douglas system is the only possible adjustment. Time enough to tackle the profit bugbear when some degree of convalescence is reached.

I only have space for two quotations from Cartesian Economics—as these lectures are called here. “No doubt the instance quoted is an extreme one, but when one enquires further as to who is in charge of the calibration arrangements that fix the purchasing power of money, much that has hitherto seemed inexplicable about our time becomes clear. These powers are welded by private banks, like the Bank of England, in the steadfast interests not of the community but of the creditors of the community. Whereas no changes of revenue, so long as the currency remains constant, affect the relative proportion of the whole revenue secured by the creditors, any increase of currency diminishes their relative share and hence is known as inflation, while any decrease increases their relative share, and hence is called ‘sound finance.’”

“The word economics was coined by Aristotle as signifying household management in contradistinction to money and trade (chrematistics) What Aristotle meant 2,250 years ago, I pointed out again last lecture when I charged ‘economists’ with confounding debt for wealth. A ham merchant working on what he is pleased to call a 10 per cent basis of profit, may buy ten hams for the same sum as he sells nine. He may be pleased to think he has made a profit of one ham, but he certainly has not made a ham. There were and remain ten, whereas if anyone had made a profit of one ham, there should now be eleven.”

C. V. Craik.

### FISCAL REFORM

“Theosophy in Ireland” offers the following as a remedy for the evils of our economic code:

1. That the cash credits of the population of any country shall at any moment be collectively equal to the collective cash prices for consumable goods for sale in that country, and such credits shall be cancelled on the purchase for consumption.

2. That the credits required to finance production shall be supplied, not from savings, but be new credits relating to new production.

3. That the distribution of cash credits to individuals shall be progressively less dependent upon unemployment. That is to say, that the dividend shall progressively displace the wage and salary.

### NEUTRALITY OF THE T.S.

The following letter was addressed to the President by the General Secretary in reply to an official letter in which it was stated that as Mr. Krishnamurti was now the World Teacher he could not be expected to act on the General Council:

\* \* \*

My dear Mrs. Besant,

I have your letter of September 1 from Adyar mailed in Ceylon, anent the nominations for the General Council. Before dealing with the actual details I regret that I feel compelled to protest against the introduction of matters which, if allowed to pass without comment or protest, would seriously imperil, if not entirely vitiate the claim of The Theosophical Society to neutrality and non-dogmatism. The General Executive of The Theosophical Society in Canada found it necessary to protest two years ago against the imposition upon the Society as a whole of the theory of a World Religion with a set of beliefs, and an Official purported to represent heavenly powers upon earth. Your present letter, if accepted as it stands, would imply the tacit assent of the National Society in Canada to a series of propositions which are totally contrary to the Con-

stitution of The Theosophical Society, and would create a break with the policy which the Society faced the world with until at least the death of Colonel Olcott. I cannot but feel that you have not been as jealous of the reputation of the Society for neutrality and independence as he always tried to be. He erred, as I believe, in adopting a centralizing policy with regard to the Headquarters, but you remedied that in declaring once more the autonomy of every Lodge and Section. We would be false to our principles did we fail to note the danger that lies in the implications of your present letter. We cannot as a Society either admit nor deny the assertions that you make regarding Mr. Krishnamurti, any more than we can admit nor deny the existence of the Masters, a point upon which the Society took action upon one important occasion. It is incumbent upon us to protect the Society in its neutrality upon all such issues. Our members are free to make up their minds either way upon the question, but we cannot allow any claims to be forced upon the Society by any Official, however worthy of respect, without a determined protest.

You speak of the confusion that has arisen regarding "The expression 'The Fellowship of the World Religion' (used in the resolutions passed in the General Council meeting of the T.S. during the Jubilee Convention, and printed on page 327 of the General Report of the 50th Anniversary and Convention of the T.S.). The General Secretary of England repudiated in his "News and Notes" the statement that the General Council had adopted the title of a "Fellowship of Faiths" instead of a "World Religion," and I have seen no contradiction of this since. When I wrote to you on the subject you accused me of making trouble. In any case, if the series of "beliefs" that were appended to the statement regarding the "World Religion" are to be perpetuated in connection with a "Fellowship of Faiths," we must continue our protest against the acceptance as an Official Statement of any such document. It has been admitted by prominent members of the T.S., and recognized by still

more prominent people outside the Society and representing the various religions involved, that it is not representative of their faiths, and could not be accepted by them. It would, in short, only add another barrier to those which now keep the religions of the world separate and non-co-operative. "The Basic Truths of Religion" are unfortunate in their failure to embody the real points of agreement among the Religions of the world, and this failure makes it evident that the plan was ill-advised in going outside the well-known platform of the Society, to which no exception can reasonably be taken.

I have no objection to Sir T. Sadashivier as a member of the General Council.

I assent to your nomination as President for the term 1928 onwards.

I assent to the re-election of Nawab A. Hydari and of Mr. Hirendranath Datta.

Fraternally and sincerely yours,  
 Albert E. S. Smythe,  
 General Secretary, T.S. in Canada.

## FROM ZEALOTS TO SCORNERS

We are informed in Theosophical literature that an effort is made by the great brotherhood, to present certain phases of occult teachings to the Western world, at stated periods, under Karmic and psychic laws. For instance, it is intimated that in the last quarter of the 18th century, such an effort was made through three personalities, known in that day as Mesmer, St. Germain and Cagliostro. These have been written down by historians and encyclopedia makers as charlatans, but Mesmer's mission to medical science, in explaining the rationale of animal magnetism, has since been accepted, and his reputation re-established. The same recognition, it is predicted, will be accorded the other two. We have seen, in the last few years, the restoration of the derided William Blake, mystic, poet and painter of a century ago.

One naturally expects this sort of thing from the ignorant, and those who have made no pretence of studying either the history or philosophy associated with the

Theosophic movement, but it does seem strange that members of the Society, with more or less intimate knowledge, pass through the transition of earnest zealots to the role of scoffers and scorers. Since the advent of the Mahatma Letters, which had lain dormant for forty years in A. P. Sinnett's document case, many minds have been affected by their contents. Some of the most brilliant of the intellectuals in the society after pretending to a serious study and review of these documents, have declared their conviction that, although having handled the originals, they are convinced that the Letters are not genuine, and that they have been written by H.P.B. herself in forged hand-writing.

Theosophical literature is saturated with charges of faking and of fraudulency, directed chiefly towards H. P. B. How any fair minded person can read the 44th letter of H. P. B. in the volume of her Letters to Sinnett, and not be convinced of her sincerity and innocence is beyond my comprehension. We are reminded that intuition is always better than intellect and brilliant intellectuality has done more than anything else to try to bring about the wreck of the Theosophical movement. First and foremost of these offenders was the President-founder himself. H.P.B., in August 1885, in writing to Sinnett, said that Olcott, with all his grand qualities, had become a perfect bag of conceit and silliness. "This," she observed, "He does unconsciously. So blinded is he, honestly believing he is thereby saving the Society . . . . He has adopted of late a policy of propitiating the Moloch of public opinion, by cautiously admitting that I might have supplemented, at times, bogus for real phenomena; that I am suffering at times from mental aberrations. He is stupid enough in his real and inaccurate though ever unwise honesty, to forget that by admitting even so much (and that he knows for certain to be false) he thereby confesses himself first and chief confederate in the alleged bogus phenomena."

There are numerous references along these lines in that particular letter, and

a striking pronouncement in the 48th letter, in which she refers again to Olcott's contemptible treachery.

"Poor, poor Olcott," she says. "I can never cease loving him but I can only pity one so dull as to not comprehend instinctively that if we were Theosophical twins during our days of glory, now in such a time of universal persecution and false charges and public accusations, the twins have to fall together as they have risen together, and that if I am at all events confessed a fraud by him, then must he be one also. 'Guilty in one guilty in all.'"

These references, however, may not appeal to those who may have sold themselves to the idea that these letters are all bogus or forgeries. I have no means of saying they are or they are not, outside of their inherent truths which intuitively appeal to me. They may not so impress others. It is abhorrent to my reason to believe that any human being could undergo the torture, the shameful persecution, the horrible physical punishment which H.P.B. patiently endured; for something that was only bogus and unreal; drenched in dirty deceit.

I have, however, an autographed open letter to the fellows of the American section, issued by H.P.B. in London, October 1889. It bears her signature, and I am convinced of its authenticity. It was issued to defend her character and good name against false and malicious reports about herself and the Society that had been spread by Michael Angelo Lane. I quote three paragraphs from this pamphlet:

"I now close in addressing myself to Mr. Lane personally. I challenge and defy him to prove what he says about my conspiracy with Mr. Judge. I challenge and defy him to prove that I have ever received any money from anyone on fraudulent pretences, or was ever paid for so-called phenomena; or that I did not give almost every penny I have earned with my literary work to the Theosophical Society; or that even in those rare cases when I received from personal friends, small sums, I have failed to turn them over to the society, not-

withstanding their expressed wish that I should keep them for my own use; or that I have one penny in this world that I produced by tricks bogus phenomena; or that I have ever asked or begged for money not only for myself but for the Society; or to show on good authority that I have invented the Masters, or could call my own, and finally, that the British section, "the Blavatsky Lodge" and the esoteric section have any of them more than a few pounds in their funds. And he has to prove, not state, that the working fund of the Esoteric Section for the establishment of which labour of love on my part, I received only curses, treachery and vilification, putting up with all that for the sake of a few who are true and worthy, that this fund has not been kept alive chiefly with the small sums furnished by a few Fellows of the "Blavatsky Lodge," American dollars being very rare guests in it. He will also have to bring forward those members of the Esoteric Section, or Fellows of the Theosophical Society who have ever been pressed personally for funds or asked for them by myself, from anyone in the United States, India or England. Let him prove this—but publicly, before a court if need be—if he would not be regarded by every honest man as a wicked slanderer. I therefore defy him to produce one single proof. . .

"I ask for no defence, expect no help, plead for no one's sympathy. I have now given up all hope in human fairness, and lost all faith in better days to come for myself. I am prepared for the worst kind of martyrdom, and would smile in its face. I work for TRUTH and in accordance with my sacred pledge and vows, which I at least will never break. But I demand in the name of humanity stern justice only and that I should be judged on facts, not on the word of my enemies, none of whom I have ever offended, consciously or unconsciously. Personally, I forgive them, but to defend the Theosophical Society I will fight to my last breath. Bring forward irrefutable, undeniable proofs, all of you who would kill the society, and crush its faithful servant H. P. Blavatsky, for gos-

sip and even the most cunning insinuations are played out. The days of shame for those who were credulous and weak enough not to discern truth from falsehood, sincerity from hypocrisy; loyalty from treachery, is perhaps at hand, and when it comes, it will be a day of bitter regret for some. Let that honest man whom I have ever wronged arise and denounce me. Let any honourable person whether man or woman, who thinks that he has become worse in morality through his association with Theosophy—let him point his finger at me. Where is that Fellow whom I have ruined or led astray, and where are they whom I have tried to take away from their duty, or advised them to dishonest action; or, if they lived under the same roof with me, who if honest did not become the better for it. Let such be unearthed and brought forward if possible, then and only then proclaim me a FRAUD. Failing such, the world must in justice condemn my accusers as VILLAINS."

In replying recently to a correspondent on this very subject I wrote:

"You ask me a question—you want to know why you should not say that Madam Blavatsky was a dishonest person, when you think so. I would be very careful, my friend, in labelling anybody dishonest—especially, in publicly proclaiming them so. It is not Theosophical, it is not Christian like. Do not add unnecessary penalties to your Karma. Spend some little time in trying to convince yourself that H.P.B. was honest, instead of being dishonest; knock at the door where Truth can be found and it will be opened unto you."

Hamilton.

W. M. W.

## THE SHEDDING OF A LESSER FAITH

"Man is liberated or enslaved by his beliefs rather than the facts."

A faith which is based on less than knowledge is worthless. Knowledge is attained only by experience; there is no other way. Truth is tested by personal experience; there is no other test. Truth, although relative to the state of con-

sciousness of each ego, is the womb of reality within which a legitimate faith may be born. An open mind is the indispensable instrument in the quest for truth. The ego must bring each experience before the bar of his own judgment. The power of judgment is a combination of the reasoning and intuitive faculties; there are as many degrees of this power as there are men. Therefore a given experience brings no fixed quantity of knowledge to all men. But, as knowledge is the distillate of experience, no living faith may have a soul other than of this essence. Any lesser faith is a soulless thing and like any form from which the life has fled it is only a matter of time until a sorrow—a great shock—a testing shall come and the soulless faith be shattered and fall to the ground in dead and smothering dust, leaving the bereft one gasping for the life-giving air of truth.

When the Ego sees his cherished Gods of a lesser faith, broken and in fragments around him; having placed at their feet the keeping of his soul and looked to them only, for his happiness, well-being, and hope of immortality—those properties of the Universe which are not in the giving of any God but are the heritage of all men—having placed his whole faith in these impotent images he loses faith in everything. It is terrible to lose faith in all things—terrible, because one feels suspended without visible support in a bottomless abyss of awful loneliness; but this is often the necessary, the soul rending, initiation into the realization that the "Kingdom of heaven is within," which comes, when at such a time, one concentrates all the force of his nature in an invocation for guidance, when he wills that if there be reality within the Universe it shall be manifest to him and out of this agonising travail of the soul is born the infant body of a great faith and he first glimpses the flame of the answering torch of the God within.

If it be the object of life to express, through form, in ever increasing power, fullness and splendour the ensouling spiritual principle of the Universe and we have in humanity the highest manifestation of this principle which we can study

and know, then it must be the particular business of each individualized centre of consciousness as actively and wisely as possible to further his development. But in the measure that this development is undertaken with an idea of individual preferment—a sense of separateness—so does it fail of the high purpose of the Universe. But in the measure that it is undertaken with an understanding of the oneness of all life—a sense of Unity—that the active principle which we are is of the Great Soul do we work with the Law and in ever expanding consciousness further the plan of the Universe. It is in knowledge of the Law and purposive activity with it that lies the attainment of liberty and we know freedom to the degree that we shed the confinements of the evil of ignorance—of the lesser faiths. There is no evil but Avidya. There are no barriers but Avidya. Knowledge is freedom; but there is with this a complementary responsibility which increases in ratio to the liberty so that one may enjoy freedom only to the extent that the exterior Laws of the Universe have become interior and he no longer needs social authority to direct him; thus develops self-responsibility.

Leon Denis has said, "Oh! human minds, do not imagine that thought must sternly follow the ruts dug by the wheels of centuries." It is the child mind who places his faith where points the hand of authority and the precepts of the sacerdotal caste, who drags along a lifeless faith, dear but dead. To erect a faith upon information—and not upon knowledge which is the only solid foundation—is to live in continual danger of the inevitable storm of sorrow and testings which, finding him houseless, sooner or later must sweep the devotee beyond all help from authority, priest and unverified information. The fiercer the storm, the more tempestuous the sea of emotion, the more deserted and destitute of anchorage feels the personality, the louder knocks an opportunity of the soul, for that which was swept away was temporal and unreal. Then, as the flood of his sorrow subsides he seeks for something of which he may be sure, for

truth, reality; and seeking in nature, which is the garment of deity, notes the unfailing and assuring return of the days and nights, the ebb and flow of the tides, the procession of the seasons, the orderly movements of the planets and by these experiences he knows the universe to be a realm of Law and because one may know only that to which he is related he comprehends something of his royal connexions and so fortified, he formulates a philosophy and orders his living in harmony with these observed laws.

Each time he is bruised, whether physically, mentally, or spiritually he knows that the action by which he bruised himself was one opposed to the Law and so again and again re-orienting himself to an ever widening knowledge of the forces of nature he travels more swiftly and surely the path of the evolutionary plan; and he does it joyously knowing the joy of a conscious and necessary participant, however small the part, in the Great Plan, the wonders and glories of which are constantly being unfolded to him as he seeks with an open mind in passionate loyalty to his ideal of truth.

He has learned that pain is a necessity of knowledge for how else would he know that which is evil? Until mind evolved there was no standard of justice, the instinct of self-preservation which is the sum of the lower forms alone determined action. Pain is the outcome of karma which compels us to enquire into the cause of things, stimulating us into fresh energy and determination to avoid the cause of suffering. Thus pain serves knowledge and karma ever modifies consciousness. He finds in many of the pleasures that we so readily lift our hands to grasp lie hidden the thorns of misery; and so the power of discrimination develops. He learns that to rise above and be liberated from his present environment, that the duties and responsibilities which are to hand must be fulfilled with all the power of his being, for, in so doing, one thereby burns up the necessity of having to do them. He can place himself where the faults of his lower nature may have no need to rear their heads but there is no safety here, no virtue in this negative goodness, one knows not his strength until the hour of trial. Spiritual progress is not made

in the cloister, in isolation from the world's temptations, but in the thick of the daily battles of life. Temptation is the fire which tempers the metal of our will; here again knowledge which is the soul of any living faith, is served and the will develops. The principles by virtue of which the Absolute brings forth existence and manifestation, are those which operate now. It is impossible to conceive of others. These principles bring to man the exact equivalent of the material he thrusts to the grinding of their mills. The material he gives to them are his thoughts, speech and actions.

Man must create as the Gods do; there is no other method. So wisely, or otherwise, with every activity he creates; but to build wisely he must attain knowledge of the Law and of his divine inheritance and in the measure that he does this he becomes of the company of the Gods. These Principles neither reward nor punish. Their operation is a dispensation of infinite justice; and to the extent that man recognizes his relationship to them does his sense of justice develop and in strength and freedom grows the body of his great faith. The oldest form of slavery is self-indulgence; and intolerance is evidence that one is making little endeavour toward true freedom, because just so soon as one crusades upon the conquest of self there lights up in him an understanding sympathy for the weakness of his fellows which kills intolerance; and so the power of compassion develops. Isolation from the world can only be fitted for one who has passed through all the struggles of physical existence and come out at last victorious; such a one is a great soul who—if he could envy—would envy another not his happiness but his misfortune. For misfortunes are rungs in the ladder of human progress up which one must climb to an understanding of his fellows and to the conquest of the self; and only to the extent that one forgets the self does he hear the Voice of the Universal Soul which is the Voice of the Great Faith. And having heard he then knows "There is no soulless destiny that dares to boast its self man's master."

Glencoe Lodge,  
Vancouver, B.C.

J. E. Mecredy.

## ODE TO DEATH

Why do thy little children fear thee,  
Mother,

Thou who art tenderness and smiling  
peace,

Who givest for our sorrows swift sur-  
cease,

Thou, and none other,

Whose quiet and compassionate embrace  
Smoothest the saddest face?

Mother thou art, thou great untiring  
Death,

Bringing thy gift to all these sick and  
sad,

Lest of their shamed being they grow  
mad,

Hating their breath:

Shall we then fear serene, uplifting arms  
That still all wild alarms?

We have made of thee a monstrous shape  
- obscene,

A fleshless, towering spectre, wormy-  
crowned,

Shedding a baleful light of venomous green,  
With grave-cloths bound:

Insatiable devourer, man thy prey,  
Breathing a swift and ruinous decay!

Whereas, whereas, beneficent and kind,  
Hiding thy ancient glory from our sight,  
Healing thou bringest to the darkened  
mind,

And for our darkness, light,

The soul, surmounting these delaying  
bars,

Triumphant soars beyond the outmost  
stars!

Wearing the garment, age on ages spun,  
Radiant possessor of all mysteries,  
Returning in full splendour to the sun,

To the eternal seas:

One with all life, all loveliness, all truth,  
Shining in free, unconquerable youth!

Ah! thou art fair, thou lone impartial  
reaper,

Meekly obedient to unchanging laws

Sealed now to man, the sleeper,

And now thy lovely name thy children  
awes;

Yet, as one calls thee ere his time is come,  
Aloof thou broodest, deaf, and blind, and  
dumb.

So, we nor know thee, neither under-  
stand

That magic transformation into gold  
Worked through eternity by mystic hand

On man, on tree, on mould;

Or with each travailing, each fragile  
breath

We should implore thy touch, Life-  
bringing Death!

Yea, we should smile, nor fear thee any  
more,

Yea, we should care no more to laugh or  
weep,

Seeking in thee a still and soundless  
shore,

The shore of sleep;

Knowing we should, some dawn, some  
wind and tide,

Awaken in Love's likeness, satisfied!

Could we but see thee, patient in thy  
power,

Beyond all sadness as beyond all sin,  
Drawing the broken and the vanquished  
in,

We should not cower

Before the terror and the unknown dread  
Of the sublime, the safe, the mystic dead!

Nay, it is well we may not now discover  
The shining beauty of thy shrouded eyes,

Lest all too soon we should proclaim thee  
lover,

And loose the ties

That subtly bind us from our smothering  
birth

To this illusive home, this mortal earth:

There is none like thee, wise and so  
forgiving,

Immutable Death, whose face we may  
not see

Lest, in our agony, we turn from living  
To follow thee!

It is too soon, too soon, thou hidden God,  
Man must be man until all paths are trod!

Vancouver.

Aileen Beaufort.