

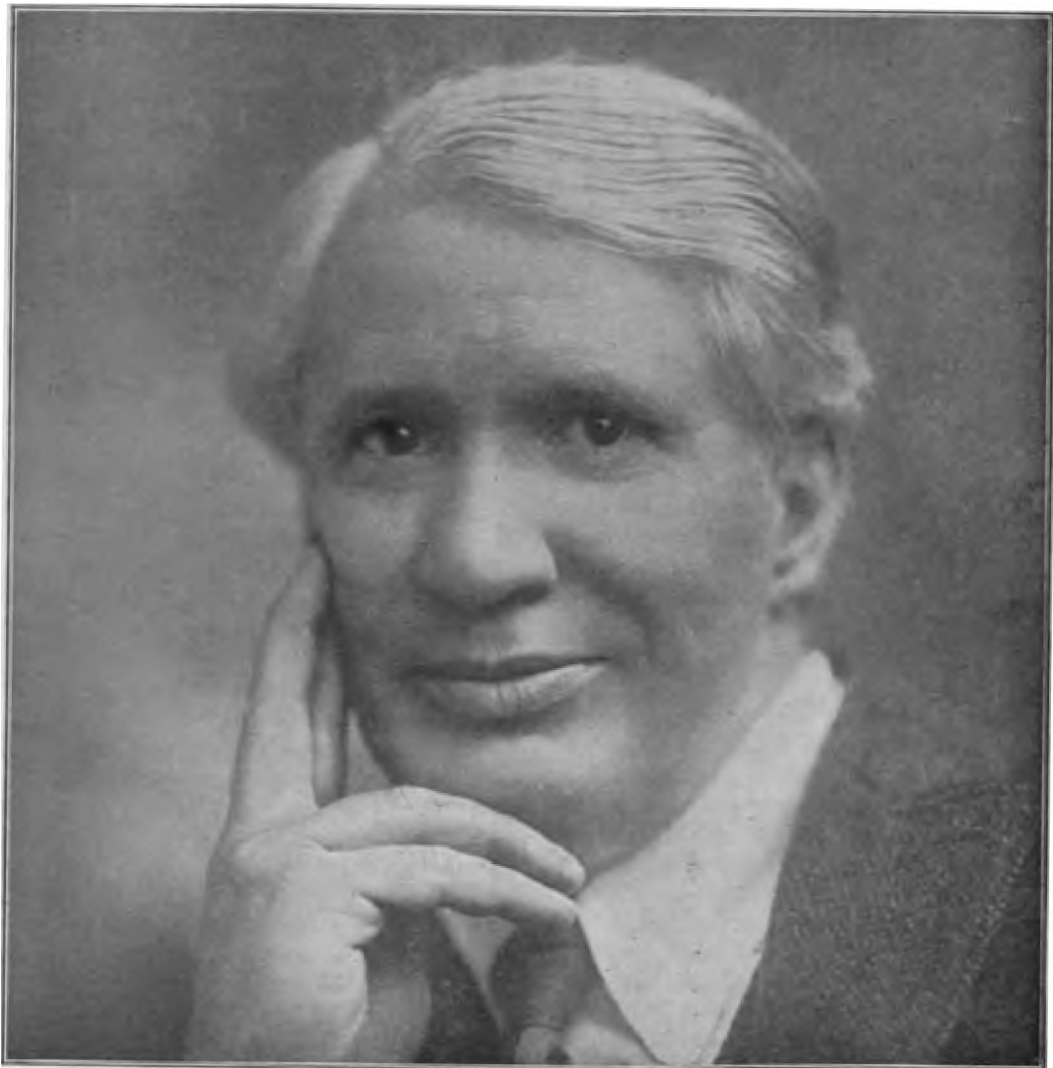
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MODERN THEOSOPHY

By Claude Falls Wright

(Continued from Page 265)

CHAPTER II.

COSMOLOGICAL

Everything harmonizes with me which is harmonious to thee, O Cosmos. Nothing for me is too early or too late which is due time for thee. Everything is fruit to me which thy seasons bring, O Nature. From thee are all things, in thee are all things, to thee all things return.

As few persons in the west take interest in discussing pure metaphysics, it is to some extent regrettable that we shall at first have to lead the reader into that domain; yet at the outset it is absolutely necessary so to do, that a correct idea may be formed of the fundamental conceptions upon which the doctrine rests.

Occult science teaches that we comprehend the nature of things outside our individual consciousness only in so far as we understand our own natures; that we, as well as all other beings, reflect in ourselves the whole cosmos, and that the closer we examine into the details of this reflection, the nearer we shall come to a clear understanding of the whole. To have a really just notion of *what life is*, we must draw our conclusions respecting it from a survey of our own position. Such is the only road to success in these matters; to travel any other will only lead to hopeless confusion and despair.

Individual consciousness is not possible without the two factors of subject and object, thinker and thought, perceiver and perception, or whatever we may choose to call them, and the oriental philosophy holds that similar factors must operate in universal consciousness. These must have come into play simultaneously at the very genesis of the cosmos—"in the beginning." What lies behind, what produced them, is a mystery as great as that which produced us, and cannot be immediately known. It is the abstraction of Being—Beness—and

is something like the Absolute of modern metaphysics. Theosophists, adopting most of their terminology from the Hindus, know it under the name of Parabrahm—that which lies behind or *beyond* Brahm or the first cause—and it might well correspond to the *impersonal* God of some thinkers.

In the history of the Cosmos according to Occultism, the life-drama is opened with the coming into action of two principles, out of which interaction all else proceeds. These two are called in their universal sense, Spirit and Matter, the Hindus naming them Purusha and Prakriti—"Divine Thought" and "Primordial Substance". Their interaction weaves the whole fabric of universes, planets and beings, and finally effects individual existence. In other words, Divine Thought thinks out the plan upon which the cosmos will be constructed, and out of Substance it is fashioned.

We here must break for a moment the thread of our remarks to guard the reader against an error which will probably arise unless he be very exact in his mode of thinking. Arguments such as these have reference to purely metaphysical concepts, not to material, physical things. One of the principal reasons for establishing the Theosophical Society and for giving out the teaching the west has received through it, was to do away as much as possible with the tendency of the masses to materialize the most spiritual ideas. The realistic, sensuous, non-imaginative, and iron method of regarding things, fashionable among our modern scholars,—a reaction from the superstition of the Black Ages,—is to be observed quite as much among exponents of religion as among those whom we dub "atheists". Entirely forgetting that spiritual knowledge and religion have their source in the faculties of intuition, imagination and veneration, they have sought to reduce the perceptions of the soul to the analytical thought of the brain. For example, the "Divine Thought" of Esoteric Philosophy is the same as the

“Spirit of God” which is said to brood over the face of the waters in the genesis of the world according to the Hebraic philosophy—water in this, as in every religious system, being the same as Matter in its first condition, or “Primordial Substance”,—and this “God” has now been materialized into a great Man! Truly an illustration of the “letter that killeth” the spirit.* The “Matter” which is conceived of in Occultism as coming into existence with the dawn of life is only so-called for the want of a better name; it is Matter only in the sense of *objectivity*, not what we now know as such, as Spirit also is such only in the sense of *subjectivity*. Basically, they are one and the same thing—Parabrahm—and merely represent its two poles. The north pole of the magnet only exists because of the existence of the south pole; they are mutually dependent on one another. Spirit, or the root of subjective or thinking existence, only knows active life because of its opposite—substance, the root of material objective life: that of which these are the two poles is abstract Being—Parabrahm. Similar poles, call them by what name we will, must exist likewise in every entity in the cosmos. If we are to start fairly in tracing the “becoming” of the universe, we

*Romans vii, 6; 2nd Corinthians iii, 6.

must begin with the most metaphysical ideas, materializing them later as is permissible when in the descending scale of thought we approach our own state of consciousness.

The two factors necessary for existence having been taken into account, the first picture of the panorama may be brought forward and the gradual construction of the universe shown. But before doing so we should answer a question which will by this time have formulated itself in the reader's mind. Granting the impossibility of understanding existence *per se*, and granting that all that can be said of it is that it “was, is, and ever shall be,” that we know nothing about its Cause, yet a survey of the shifting scenes around us

shows everywhere constant birth, growth, decay and death, and it would be reasonable to conclude that this everlasting change was inherent in the nature of all things. Are we then to understand that the esoteric doctrine teaches that the cosmos itself was born, lives, and will eventually die? If so, how did it come into being, and what will become of it at dissolution?

Now without going into the exceedingly metaphysical question of Time, upon which these and such like enquiries properly turn—really an illusion, but perhaps difficult for us to comprehend as such, save by argument—let us at once say that the philosophy does hold that the universe has its birth-periods, living and dying like any other entity; but it does not pretend to say why. Every philosophy must have its fundamental propositions, and this is one of which the secret doctrine says—“let it be granted.” But look around you: Search with your telescope the stars, or peer through your microscope into the tiniest drop of blood! Examine nature's workings in all her fields—in the mineral, animal, vegetable kingdoms! Gather together the facts attained through scientific investigation, in astronomy, in geology, in physiology, in chemistry, in every department! And everywhere you will find, without exception—I speak deliberately, *without exception*—the indication of one underlying law of cycles, alternation, or periodicity. Day gives place to night, and night to day—eternal sleeping and waking. Winter succeeds summer; summer follows winter. Year after year the trees put forth their leaves; year after year they die, and are born again. Life gives place to death and decay, death again replaces life. Such is the immutable law of being; nature reveals herself to us only through the unending sequence of ebb and flow. The universal tendency of everything is to complete a cycle of manifestation, returning eventually to the point from which it originally started. This constant alternation, this law of periodicity, of ebb and

flow, we must accept as a fundamental law of life. Therefore the secret doctrine holds that the self-same laws apply equally in the greater and lesser manifestations of nature, it teaches that the universe itself as a whole is also subject to this law of alternation, and has its periods of sleeping and waking. In other words, that while it exists eternally, it is only *manifested* periodically. These periods of manifestation and non-manifestation were called by the ancient Hindus the "Days and Nights of Brahma," or Manvantara and Pralaya, Manvantara being the Day, or period of waking, and Pralaya the Night or period of sleeping. And, if we would unveil the mysteries of the universe and tell the story of the birth and development of the myriads of worlds and beings, we shall have to commence with the dawn of a Manvantara, or with the first moment of the coming into *manifestation* of the dual principle of Spirit-Matter heretofore alluded to.

One other difficulty must be referred to. Neither religion nor science would be asked to give a reason for the wherefore of the whole drama of life, because one recognizes in both these great divisions of thought an imperfectibility of development; but Theosophy, because it is supposed to hold itself competent to explain everything, and give a reasonable answer to every query concerning life, will certainly be the target for questions like this, and it may be well to meet them, as far as possible, at the outset.

Theosophy, no more than any other philosophy, can give a *reason* for existence, as such. It does not pretend to do so; all it can do is to offer an explanation for things as they are. The question has been asked age after age, and of every philosopher and sage that has ever lived, and it never has been, never will be answered in such a way as to satisfy the human mind. But Theosophy does give a reason for individual life during a Manvantara, or period of manifestation. It says: "the universe comes into existence in order that

it may understand itself," and it may be added that since the root of nature—Spirit-Matter—exists as a unity in duality from the dawn of the Manvantara to the close, the myriads of individual lives thrown into being as the result of this dual existence have each to experience and to understand the whole. We are all but scintillations of one Universal Mind or "Over-Soul", which has incarnated in order to gain experience of material life, so as to understand *itself*; in which sense "God goes to school." The secret doctrine affirms that each soul, once separated from its fountain head as a spark may be thrown out of a flame, has to act its part in the play during the whole tragedy of life. It regards us as "Pilgrims" wending our way round the cycle of "necessity" or experience, who, having passed through the mineral, vegetable and animal stages, have issued into the human, with many before us high up on the road, many others following behind.

It will be well at this juncture to sum up the three fundamental propositions formulated by the philosophy.

(a) The *Nature* of existence: In this we find "an omnipresent, eternal, boundless and immutable PRINCIPLE, on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude," which expresses itself by its two aspects of Spirit—or consciousness—and Matter, or Divine Thought and Substance—subject and object, the two factors necessary for the *manifestation* of life; which two factors, by virtue of necessity, must be reflected in some condition or another in every entity in the universe, as in the universe as a whole.

(b) The *Method* of existence: In this we see the law of cycles, of alternation, ebb and flow, a fundamental law in life, and the consequent periodical appearance and disappearance of the myriads of worlds and universes in the deeps of space.

(c) The *Purpose* of existence: This is to enrich the whole, through the individu-

alized experience of its parts. It must here be remembered that the secret doctrine "admits of no privileges or special gifts in Man—intellectual or spiritual—save those won by his own ego through personal effort and merit throughout a long series of metempsychoses and reincarnations."* This is the pivotal point of the esoteric doctrine, which finds no room for vicarious atonement.

And now, having formulated our propositions, let us return to the history of cosmological development.

THE DAWN OF THE MANVANTARA

"Intelligences are without beginning."

—Oracles of Zoroaster.

The writer does not propose to bring before his readers the variety of metaphysical states through which Being is supposed to pass before the first film of individual life appears on the shoreless ocean of space; for such they must refer to volumes more complete than this. The awakening of visible worlds commences with a vibratory thrill which impels itself throughout all space; motion thus becoming the first and the greatest god of *all*—he who works untiringly and unceasingly from the beginning to the end of time. Spirit and Matter are next described as arising one within the other, spinning, as they divide, a "web",* which may be said to be connected with Spirit above, with Matter below. This web, as will be at once seen, both divides and unites the two poles of life; it is indeed nothing less than the universe itself, brought into being by such separation. In its meshes are afterwards woven the innumerable worlds and systems, the process of construction lasting until the twilight of the Day of life.

But there is another agent which comes into being at the same moment. It is that incomprehensible link between mind and matter which must be held to exist if we would reason well; and in the occult system is called Fohat. The necessity for such a link in any philosophical system must above all things be manifest to the

*The Secret Doctrine, Vol. I., page 17.

thinking and intelligent individual.

Thought, for example, a purely immaterial and spiritual thing, could have no effect on matter unless there were some medium existing in nature by which it was joined to that matter. We have command over every sinew of our frame; by the power of thought we are enabled to raise an arm or move a finger. But we do not thus dominate the whole of nature; beyond our bodies our will-power normally fails us. This shows a definite connection existing between the body and the mind or soul which has incarnated in it,—some principle by which they are joined together. In the Cosmos as a whole the Spirit or Deity which incarnates in or inspires Matter is, in like manner, linked to that Matter by a medium operating between the two. This is Fohat, which is simply the *energy* which causes the advance and motion and evolution of nature. Behind this energy stands Deity or Divine Thought. "Fohat is the steed; the thought is the rider." On the terrestrial plane Fohat appears as electricity in the widest sense. It is the basis of all the multifarious forces which are apparent, though unseen, throughout nature. The electric current which flows between the positive and negative poles, the heat generated by the flame, gravity, will, the mesmeric fluid, are all aspects of this principle.

The universe is indeed but one grand school of opposites, positive and negative, Thought and Substance, linked by the fohatic medium. Coming into life with the manifestation of these two poles at the awakening of Being, in its more comprehensive sense Fohat is the host of gods and powers which call the worlds into existence—"the transcendental binding unity of all cosmic energies, on the unseen as on the manifested planes, the action of which resembles—on an immense scale—that of a living force created by will, in those phenomena where the seemingly subjective acts on the seemingly objective and propels it to action. . . . On the earthly plane

*The language is of course metaphorical.

its influence is felt in the magnetic and active force generated by the strong desire of the magnetizer. On the cosmic, it is present in the constructive power that carries out, in the formation of things—from the planetary system down to the glow-worm and simple daisy—the plan in the mind of nature, or in the Divine Thought, with regard to the development and worth of that special thing.”* From every aspect it is the errand-runner between the spiritual and the material sides of nature, the “messenger of the gods.”

The universe comes into being on *seven* planes† of consciousness. The esoteric doctrine has not, so far, presented us with a reason as to why the number *seven*, which plays so important a part in the whole system, should be that employed. But it may be remarked that one proof of the basic identity of all creeds might be found in the observance of the constant recurrence of this number throughout all scriptures, and it has been said that it is the basic number of the present period of evolution in this solar system. These seven planes naturally partake of the two qualities of Spirit and Matter, since in their totality they embrace every phase of consciousness in the universe. Three of them are spiritual, and four material—or, in other words, the subjective, inner side of nature is held to exist on three planes of consciousness, while the objective, visible part, is constructed on four.

With the dawn of life, the gods or *intelligent* forces in nature—the various aspects of Fohat—are brought into being on all planes of consciousness in seven classes. These are the greater fashioners of the planets and systems; the lower orders—the “builders”—moulding the

worlds in obedience to the direction of their superiors, those of the essence of the Thought Divine.

A full and proper treatment of that portion of the esoteric philosophy dealing with Fohat and the birth of the gods or builders, is of the greatest importance in demonstrating the harmony of the whole; nevertheless it can only be briefly touched upon at the present stage of this work. The whole of space is held to be filled with countless myriads of these “builders” of all degrees of development and experience, whose work lies in the “drawing-out” or expanding of the occult side of nature into the visible or known world. The growth of external forms may indeed, as the biologist tells us, be the result of the interaction of natural forces, but Theosophists demur to the statement that such forces are “blind”. The secret doctrine holds that there is no force without its *intelligent* guide or director, and that the least as well as the greatest of the gods are indispensable in the “*Creation*,” or calling into visible being of the universe.

But it must be remarked that the universe throughout the whole Manvantara is in the “act of becoming” in answer to the Thought which impressed itself in Matter at the commencement of the drama, this Thought afterwards retiring into “silence and darkness,”—because it becomes immersed in that which is produced. This Thought is “Grand Architect of the Universe” of Freemasonry—the architect, understand, he who plans, not he who creates, for, according to the ancients, creation is the work of many gods or forces, not the labour of one; man himself, yea, and every entity in space, down to the least of the animalcules, is a creator in his sphere. Thus the occult philosophy believes in no such things as unintelligent matter; each congeries of atoms has its ruler or lord, who guides it more or less intelligently—according to its degree of consciousness—during its passage through life. This subject will be more fully

*The Secret Doctrine, Vol. I., page 111.

†Plane is a term used by Theosophists to indicate the field in which such and such a mode of consciousness operates. Thus we may speak of the Mental plane, or the field of the mind’s play; the Physical plane, or field of material action; the Dream plane, etc.

treated under another section of this chapter,* and it only remains to be said meanwhile that, grouped all together, these primal gods and forces are known under the generic name of the "Dhyān Chohans," corresponding to the "Heavenly Hosts" of the Bible.

Although seven planes are affirmed, yet each of these is again subdivided into seven, and this subdivision is continued *ad infinitum*, the septenary being in every instance divided into two parts—three (relatively) subjective, and four objective, or the everlasting duad of Spirit and Matter. At present, however, we are dealing only with the general cast of the universe, and our concern is therefore only with the seven major divisions, but it must be remembered that the greater and lesser of these divisions have always an exact correspondence with one another. The author has however, neither intention nor desire to discourse at any length on "Planes of Consciousness," and only touches on the subject just in so far as is absolutely necessary to give a general outline of the secret doctrine, purposely omitting all names and correspondences. But an observation of correspondences of this nature is indeed a most important one to the student of the esoteric philosophy. The "Microcosm is a reflection of the Macrocosm," said the ancient Kabalists, meaning by this that the least thing in nature contains in itself the potentiality of all, and is to this extent a copy of the greater being in which it lives. That which we find to be true concerning ourselves will prove to be equally true concerning the universe and the planets. Therefore only the broad outline of that which occurs at the awakening of the Manvantara is given. For at the birth of the planets, at the birth of man himself, as of all creatures, precisely the same play is enacted as at the birth of the cosmos. Were we able to remember and place on paper the various changes of state and condition we pass through before birth and

*The "Astral Light".

in childhood during our gradual development and awakening into this life, we should have a complete description of the genesis of cosmos.

The "builders" alluded to, set to work to create, and from the lowest elemental kingdom in nature to the highest and most perfect, carry on the work of construction from the beginning to end of the Manvantara. Leaving them for the time being to their labours, let us consider some other aspects of the doctrine necessary for a correct conception of what is to follow, returning later to view their handiwork in a description of the planets and spheres, according to eastern philosophy.

THE ULTIMATE LAW OF THE UNIVERSE

Lower than hell,
Higher than heaven, outside the utmost stars,
Farther than Brahm doth dwell,

Before beginning and without an end,
As space eternal and as surety sure,
Is fixed a power divine which moves to good,
Only its laws endure.

Edwin Arnold, *The Light of Asia*.

It was said that the *pivotal* doctrine of the philosophy ordained that no special gifts were possible in man, or indeed in any entity in the universe, save as the result of individual effort, and consequently of merit. Yet we have seen that with the very commencement of the Manvantara, the "builders" or creators—the Dhyān Chohans—come into existence, and proceed to construct that universe. Here, then, an apparent contradiction will be noticed, and the point will require some elucidation.

The solution of the difficulty is, however, simpler than might at first appear, if it be recollected that the universe is itself subject to the aforesaid conditional progress. The dawn of each Manvantara witnesses the revivifying of all those entities who disappeared at the commencement of the preceding Pralaya; they are resurrected and are ready to continue their upward march along the line of evolution. Day after day of life they reawaken merely to continue the journey onward.

We are aware that a question naturally follows from this concerning previous Manvantaras; as to the number of these, and how, for instance, life arose in the first. But Theosophy says that *there never was a first*: Time in the eastern philosophy, exists solely as a relative thing, and has no existence outside the period of manifested life; once this manifestation takes place, however, we descend within its circle. The ancients symbolized life by a serpent swallowing its tail, intending thus to illustrate that it never had a beginning and can never end; so that we must understand an infinite number of Manvantaras to stretch behind and an infinite number to be awaiting us.

The law which regulates the progress of each entity in cosmos, and of the universe itself, is the law of equilibrium, called by the Hindus "Karma," and it is this law which may be said to be the ultimate Law of Laws—the fountain-head, all others being traceable to its operations; by its action Manvantara after Manvantara come into being. So that on re-awakening after their long period of sleep, all beings that arise take their positions of importance and necessity in accordance with the equilibrium or balancing of their record, in a previous Manvantara—this is their Karmic record, the volume of results and causes, the "Judgment Book".

The operations of this law are more elaborated in a succeeding chapter, and the question is only briefly referred to here in order to clear up any possible difficulties arising in the reader's mind.

SPIRIT AND MATTER

Mere intellectual enlightenment cannot recognize the spiritual. As the sun puts out a fire, so spirit puts out the eyes of mere intellect.—W. Howitt.

As the whole of the theosophical position rests on a correct conception of the two bases of life, Spirit and Matter, I find it absolutely necessary to return for a while to the subject, and to endeavour, by more fully explaining what is meant by these,

to do away with any misconceptions that might otherwise arise.

It will be remembered that we showed at the opening of this chapter, the necessity for two poles of Being, which we then named Thought and Substance. Owing however to the fact that there are really many manifestations of these, although they ever remain but two in essence, it becomes necessary to speak concerning these manifestations. Here also we shall be compelled to introduce the reader to many of the eastern terms employed in the philosophy—employed for the reason that the English language, having developed chiefly from materialistic thought, is without words to express very many ideas conceived by eastern nations. This, we may add, is the excuse offered by the Theosophist for the use of strange words in dealing with these subjects.

"Spirit" and "Matter," "Thought" and "Substance," "Purusha" and "Prakriti," are words used to express the root-nature of those elements which compose *life*. The perception of existence on the part of the human being is readily divisible into two factors—(a) the thinking part of his being, and (b) those things about which he thinks. Destroy the harmony existing between these two sides, and there will be no human being. When the *spirit* or thinking part of the man is withdrawn, we say that he is dead; but no less dead would he be if the whole of that complicated series of images and objective forms which he daily regards, and those things about which he thinks, were deducted from his sphere of being: unless a man *thinks*, in some way or other, he does not live. Therefore we see that his being is made up of these two principles, and we must consider their relation, if we would understand Being in the abstract.

Some philosophers have sought to explain life by hypotheses which made of the external world around each man merely the production of his thoughts. But were this so, we should be always able at will to alter the appearance of things,

which manifestly we are not. The oriental students of the occult sciences explain nature by showing that the principles of "thinker" and "thing thought of" which compose human life are not *first principles*, but have their roots far back in the life of the cosmos. To find the true sources of life by "trying back" both in the subjective spheres of their own being, and in those of the external world, has been the effort of sages and seers for ages.

The relation of "thinker" and "thing thought of" obtains in some degree and kind throughout the whole process of life, like principles being found operating in every existing thing.* At the very beginning of things this relation on the part of the fundamental principles of the cosmos must have existed. Hence the necessity of an active Deity of some kind becomes apparent—"Deity" and "nature,"—the "Spirit of God" and the "waters of space." From the work of God in nature, the action of Spirit on Matter, arises all the motion, change and growth we see around us. But Spirit itself can never really identify itself with Matter; it merely inspires it. Fire cannot associate itself with water, but water placed near the fire will boil, becoming inspired with the heat. This heat is not of the same consuming nature as the flame, although its source is in the latter; it is transformed into an energy of a different kind, one which acts directly with the water. The water itself is thus endowed with the dual nature of energy or heat, and matter. So with the true "Spirit" or "Purusha;" it merely impregnates "Matter" or "Pakriti," which thereupon itself becomes endowed with a dual nature, much akin to that of "Spirit" and "Matter." The inspiring process is repeated again in the latter couplet—the Spirit impregnating the Matter; so on almost indefinitely. The states thus pro-

*The action of thinking being an active agency—a force, and the things thought of constituting the passive substance in which the thought works, we see a direct and immediate analogy with the Energy and Matter of the physicist.

duced constitute the different planes of Being, which, while they rest in seven great divisions, yet by virtue of their quality of sub-division, are indefinite in their extent.

These being the fundamental principles of the cosmos, they are reflected in every manifested thing in the universe; that is, nothing can have existence without their co-operation. As we descend the scale of Being, however, greater differentiation of necessity takes place: Matter triumphs over Spirit, and the quality of that inspiring fire is so changed in its reflections from plane to plane, that in the lowest terrestrial state it is scarcely recognizable as the original essence. Here the physicist knows it as *energy*. This energy stands therefore as the agent of the true Spirit and is at the same time the link between that and Matter; regarded in a universal sense, it is called *Fohat*. The reflection of the fundamental principles of the cosmos in every manifested thing is the cause of the well-observed fact that nothing in nature is producible without the coming into contact of two poles—positive and negative, active and passive, male and female, subject and object; that force which both joins these two poles together and is thrown off by their action on one another, is Fohat.

At the dawn of the Manvantara, and just before the breaking of the day of life, Being is said to slumber in absolute consciousness—virtually for us one and the same thing as unconsciousness, as we cannot cognize it. Inherent in it is the "first cause"—that which is as unexplainable as the absolute itself. This has been called the *logos**—the *first logos*, rather, for three are recognized. It is that which is spoken of in that exceedingly metaphysical little treatise called the "Gospel according to St. John," where in the opening chapter the author writes, "In the beginning was the Word, and the Word was with God, and the Word was God." As the awakening process continues, the two poles of

*The "Divine Thought," or "Spirit".

Spirit and Matter come into existence—not yet however as two separate principles, but as one, which we may speak of as Spirit-Matter. This is called the second *logos*. From it springs immediately the third, or *manifested* word which is the coming into being of the universe. Spirit separates from its shadow, Substance, and then overshadows or inspires that. This overshadowing process being reflected from plane to plane, as shown above, causes the segregation of Substance—or Akasha, as the Hindus call it—into seven natures or principles, in all degrees of matter from the most refined to the most material. The highest is called Mahat—Universal Intelligence, or Cosmic Ideation, called also Maha-Buddhi—the “first product of Pradhana, or Akasha;”^{*} it stands as the proxy of the Absolute Spirit. The lowest is the soul of our terrestrial world—the “Astral Light.” “In this manner,” says the Vishnu Purana, “were the seven principles of Prakriti reckoned from Mahat to Earth. . . . At the time of Pralaya (pratyahara) these seven successively re-enter into each other. The Egg of Brahma (Sarva-mandala) is dissolved with its seven zones, seven oceans, seven regions. . . .”[†]

In Occultism, the above is always spiritual to the below. Unless this is understood it will be hard for the reader to grasp the idea that the highest conceivable thing—Mahat—is itself Substance, a differentiation of the Akasha. But as a vehicle or *upadhi* of the One Unknown—absolute consciousness—it must be of the nature of Substance, although infinitely transcending all physical phenomena. It is (abstract) Substance from the standpoint of the Absolute, though to us true Spirit. To put it plainly: Spirit cannot express itself without some basis to focus upon, any more than fire can burn unless it consume some material stuff. “There can be no manifestation of consciousness, semi-consciousness, or even ‘unconscious

purposiveness,’ except through a vehicle of Matter.” The Akasha then is the whole universe, in which the one eternal PRINCIPLE has incarnated; it is Substance in the abstract, in all possible degrees from Mahat to the soul of our world. The above being spiritual to the below, the poles of Spirit and Matter are to be found relative to everything in the universe; their action and interplay produces the whole cosmos; the universe hangs between these two poles of Being. The modern metaphysician tells us that the “coöperation of subject and object results in the sense-object or phenomenon,” which is the same as saying that Mind and Matter, or Spirit and Substance, acting upon each other, or “coöperating,” produce what we know as objects of perception. “But,” some will ask, “why say ‘produce’ these—are not these sense-objects themselves gross Matter?” Yes; and no; according to Theosophy. Yes; if we understand Matter to be merely that which we may call Substance in a state of vibration or motion. No; if by Matter is meant this Substance itself. If we wave a lighted stick rapidly to and fro in the air, we shall see what appears to be a band of red fire; but we are aware that this band is merely an appearance, the effect on the eye of the motion of a single point of fire. This will help us to understand what Matter as we see it really is, namely, that which we have called Substance, or the *atom*, in vibration. And, therefore, let our chemists search as they may for the atom, it will never be found through the use of weights or measures, *because it exists on another plane of consciousness*. In the words of Madame Blavatsky: “Atoms are called ‘vibrations’ in Occultism; also ‘Sound’ collectively.” This does not interfere with Mr. Tyndall’s scientific discovery. He traced, on the lower rung of the ladder of monadic being, the whole course of the *atmospheric vibrations*—and this constitutes the *objective* part of the process in nature. He has traced and recorded the rapidity of their motion and

^{*}The Secret Doctrine, Vol. I., page 256.

[†]Vishnu Purana, Book VI., ch IV.

transmission; the force of their impact; their setting up vibrations in the tympanum and their transmission of these to the stolithes, etc., etc., till the vibration of the auditory nerve commences—and a new phenomenon now takes place; the *subjective side* of the process or the *sensation of Sound*. Does he perceive or see it? No; for his specialty is to discover the behaviour of matter. But why should not a psychic see it, a spiritual seer, whose inner eye is opened, and who can see through the veil of matter? The waves and undulations of science are all produced by atoms propelling their molecules into activity *from within*. Atoms fill the immensity of Space, and by their continuous vibration *are* that motion which keeps the wheels of Life perpetually going. It is that inner work which produces the natural phenomenon called the correlation of forces. Only, at the origin of every such 'force,' there stands the *conscious* guiding nomenon thereof—angel or god, spirit or demon—ruling powers, yet the same.

"As described by seers—those who can see the motion of the interstellar shoals, and follow them in their evolution clairvoyantly—they are dazzling, like specks of virgin snow in radiant sunlight. Their velocity is swifter than thought, quicker than any mortal physical eye could follow, and, as well as can be judged from the tremendous rapidity of their course, the motion is circular. . . . Standing on an open plane, on a mountain summit especially, and gazing into the vast vault above and the spacial infinitudes around, the whole atmosphere seems ablaze with them, the air soaked through with these dazzling coruscations. At times, the intensity of their motion produces flashes like the northern lights during the *aurora borealis*. The sight is so marvellous, that, as the Seer gazes into this inner world, and feels the scintillating points shoot past him, he is filled with awe at the thought of other still greater mysteries, that lie beyond, and within, this radiant ocean. . . ."

*The Secret Doctrine, Vol. I., page 633.

The ancients held that the world as we see it—that is, as perceived by our five senses, is an illusion; truly as the mere vibration of the ether or lowest principle of the Akasa it is nothing else. The Christian tells us that no man can see God, which is only another way of saying that the roots of life can never be viewed—God in this sense being both Spirit and Matter, neither of which can ever really see the other, because they are in truth essentially but one thing. But by their coöperation they raise the great tabernacle of life, and in *its* forms they meet and see each other, but never face to face. The plants, the animals, and all the images in the garden of nature are but *symbols* of the Spirit which hides behind them; all our most scientific examination of life's structures will not reveal her hidden springs, any more than will the minutest dissection and microscopic scrutiny of the letters of a word tell us what it means.

(a) Atomic life then is true Substance, the Ether of modern physics; its underlying roots is called Akasha, the Æther of the ancient Greeks; while Matter as we view it, is simply Substance in a state of vibration.

(b) Its opposite pole is Universal Ideation or Mahat, the basis of individual mind. It is that which underlies the whole of the inner side of our being.

But the mystery of the relationship between the subjective (inner) and objective sides of Being can never be wholly told; it is occult, in the truest sense of the word. Until these two are merged together in each one of us, we cannot be said to truly *know*. Even then we stand before the veil of "that yet more awful riddle, before which even the highest Dhyān Chohan must bow in silence and ignorance—the unspeakable mystery of that which is called by the Vedantins the Parabrahm",—the Absolute, the ever Unknown God.

† In physics, a hypothetical medium of extreme tenuity and elasticity supposed to be diffused throughout all space (as well as among the molecules of which solid bodies are composed) and to be the medium for the transmission of light and heat.

(To Be Continued)

STELLAR WORSHIP

II.

The Stellar Cult was not only a religion, but it was a philosophy as well. It not only taught that the universe was a solidly constructed and orderly thing; that great Beings of power and intelligence conducted it, but also that man was a product of vast ages of growth, and the trend—even the detail—of that growth and development was concealed in the symbolism of the Zodiac, the planets and, above all, the Sun.

As the Sun poured out into every atom of the Universe vast streams or rays of power, which produced everything that we consider as life and growth in the physical realm, so also the great Being whose physical symbol was the Solar Orb, supplied life and light on every plane of being. Life, illumination, consciousness, first of physical things, then of intellectual and finally of spiritual realities, all are potentially in the rays of power continually pouring out with such strength and intensity from the Sun, so that every atom or monad in existence is vivified by them and stimulated to evolve to the highest, even to equal the great Being who created and enlightened it, to become in reality "one with the Father".

The course of the Sun through the Zodiac, which produces the seasons with their alternate growth and quiet, is intended to teach mankind the great law of Reincarnation; that the human race is on a great pilgrimage, eternal and wonderful beyond all thought. That in this pilgrimage there are periods of activity followed by periods of rest. That these active periods consist of birth, life, action, reaping, followed by death, rest and then resurrection, to follow once again the duties and the necessities of sowing and reaping, cultivation and achievement.

The whole Christ story is a record of the Sun's course through the Zodiac, and is intended to, and will teach, if we look carefully and deeply, the course of the

human race taken in its broadest sense, and likewise the experience which each individual must go through in order to overcome his task, or better still, to absorb from the Zodiacal signs all of their qualities and make them his own, even part of himself. Thus They make man in Their image.

If you will at midnight on December 25th stand looking out at the sky facing the south, the whole Nativity is spread before you. At that time a new light is born, for the Sun which has been going away, now begins its return journey.

The three wise men—the stars in Orion's belt—rise in the East, they have seen his star—Virgo—and set out to find him.

The snake or dragon, signifying Herod, rises up to destroy the newborn, while the Ram or Lamb sinks in the west, thus fleeing before the dragon into Egypt.

The story of Jesus and the disciples going through the corn is the progress through the sign Virgo, and the miracle of turning corn into bread, and water into wine are symbols of the action of the Sun in Virgo upon the harvest, and further upon men by regeneration and development from the lowest physical to the highest spiritual.

The crucifixion takes place at the vernal equinox when the Sun crosses the equator; the sign now is the Lamb (or the Ram) which is slain and rises again. The crucifixion has so many meanings that it is difficult to select just the one that suits the particular view desired. It means unquestionably the descent of the soul into Matter, and is also closely linked with the birth into matter of those great beings, the Sons of the Flame, who come into the human race to assist it in its evolution. They came down to dwell among the lower animals or animal nature of man, and make their appearance first in a stable or cave, the physical human body symbolized by Capricorn ruled by Saturn the form builder. Golgotha or the place of a skull is the human head where-

in the final union must take place.

In the winter sky, as before suggested, will be found the Crown of thorns, Simon of Cyrene, Mary Magdalene and many other wonderful symbols giving scope for great study, of which the merest intimation only may be given here.

In a larger measure these myths and symbols relate to the whole course of human events from the first outpouring of Divine Force, symbolized by Aries, to the final consummation and union of the two great principles which might be symbolized by the double sign of Pisces or the union of Spirit and Matter.

The Iliad and Odyssey of Homer are other variants of the same story, and the Parable of the Prodigal Son embodies many of the same truths.

The whole Bible, perhaps the Old Testament most of all, bristles with astrological learning. The twelve sons of Jacob, and the twelve apostles of Christ, the twelve tribes of Israel are simply allegories calling attention to the twelve signs of the Zodiac and their mystical meaning.

The same allegory in a different form is embodied in the story of the building of Solomon's temple. Sol-Amun are just two names, that of the Sun and the Egyptian name for God, and the temple of the Sun is the glorious temple (man) now being built for the abode of the Sun-God. "Your bodies are the temple of the living God," said the apostle, and shall only be completed and dedicated after many lives and rounds of the Zodiacal signs.

Abraham has been identified as the planet Saturn, and we find in Ezekiel the description of the four fixed signs in a description of the four living creatures before the throne, Taurus, Aquarius, Leo and Scorpio.

Sara, the wife of Abraham, is the Moon, and the story of her change of name and of character are a story of the Moon's passage through the Zodiac, when in conjunction with Saturn she is his (Abraham's) wife, but in the other signs she is his sister.

The reference to St. John the Evangelist, whose day is Dec. 26th, and John the Baptist, whose day is June 26th, are also allegories of the Sun. John the Baptist is said to say of Jesus, "He must increase, but I must decrease," postulating the effects of the Solar influence after these dates.

The story of Moses being drawn out of the Nile is so close a parallel to that of Osiris as to be practically identical, and Osiris was always the Sun.

Another interesting thing in connection with the Stellar Cult is the scientific fact known as the precession of the equinoxes, which is the recession in the Zodiac proper of the point at which the Sun crosses the equator at the Vernal equinox. This recession is sufficient each year to pass through a whole sign in the lapse of about 2100 years. A peculiarity of the resurrection of the Lamb (Ram) in a different sign is the appearance of a new form of religion or religious worship. Virgo is the World Mother, a form of worship which exists today. Taurus was indicated by the worship of the Golden Calf. Aries was the religion developing the Lamb or Ram as the acceptable sacrifice, while Pisces would account for the many fish symbols associated with Christianity. We are now in Aquarius and may look for a religion dealing greatly with service to and for mankind.

Jesus told his disciples to discover the upper room for the Passover by finding a man bearing a pitcher of water (aquarius) and follow him.

So you may study this wonderful philosophy or religion or science, as you prefer, in an endless variety of ways, but always it leads to the winding path of the Zodiac.

George C. McIntyre.

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The more the body is exhausted, the freer is the spiritual man, and the more vivid the impressions of the Soul's memory. —Isis Unveiled, I. 179.

"THE VANISHING AMERICAN."

The sun was sinking slowly behind the pine trees on the west shore of Squaw-Sakahegan (Woman Lake) when a young Indian maiden grounded her canoe on the portage into Washagomis-Sakahagen (Clearwater Lake) and jumped nimbly ashore.

Evening after evening for the past two moons Nagos (The Little Mother) had landed at this particular spot and when the shadows cast by the trees reached the eastern shore her high clear voice echoed through the narrows of the two lakes the first notes of the Love Call of the Ojibway Indians.

For two moons her lover had been away fighting in the swampy country known as Lac St. Joseph, for the Ojibways were at war with the Crees, and now Nagos was becoming more and more sad as each evening passed and no answering call came back to her.

She had almost given up hope of ever hearing it again and had decided that this would be the last evening that she would paddle up from the lower lakes, for surely her brave had been killed.

Nagos sat down for a moment on a bank of moss waiting for the shadows to reach the centre of the trail, for this was their prearranged time signal. Her thoughts went back to the many happy evenings they had spent there together before Niska had gone off to fight. The evening before he went they had agreed that when he returned they would be married by the old chief Papaomoto in the "utamin"—place of worship.

The weird cry of a loon came up the lake like the cry of a woman in agony and Nagos shivered, for, thought she, must not that be an evil portent? The loon was the totem of the tribe of Indians who were hostile to the Ojibways.

At last the shadow was in the right place and she sang the notes of the Love

Call which might be for her a call of farewell. Before the last notes had died away a faint answer echoed across the lake and Nagos sprang to her feet in great excitement. Perhaps it was only an echo or the imaginings of her disordered brain, but soon a canoe rounded the point and she saw that her prayers to the "Great Spirit"—the Manitou—had not been in vain.

All this happened nearly ninety years ago and today Niska and his squaw are living on White-fish portage in the same district watching the advance of civilization. He has reached the venerable age of one hundred and eight and she is one hundred and five, yet they are active both in mind and body. They are known and esteemed by all the prospectors and mining engineers in the district.

Three years ago gold was discovered in the Red Lake district and later in Woman and Clearwater Lakes. Since then men have been busily engaged bringing in machinery and supplies to develop the mines and build cabins. Niska sits smoking in front of his wigwam on what will probably be the site of a flourishing city in the near future.

I have talked with him and tried to persuade him to tell me of the days of his youth before the white man came to steal the land and livelihood from the redskin. He is reticent like the majority of his race and his knowledge of English is small, but he has told me hunting stories and of his marksmanship when he was younger. Tales of how he killed a deer when it was no more than a brown speck on the farther shore and how he tracked a moose four days before he was able to get near enough to kill it.

Even yet Niska is no mean shot. I overtook them one day on Bear Lake. Two wizened up specimens of humanity they looked. The squaw was paddling as is the Indian custom and Niska was sitting in the bow with his rifle across his knees. The horns and legs of a fine buck were sticking over the edge.

Children they have had, these two, but

only a daughter survives to look after them in their old age. The others have gone to the "Happy Hunting Ground" taken away by some disease of the white man, for in the days of freedom sickness was almost unknown among the Indians. Their remains are lying in the Indian burial ground near Woman Lake.

Niska and Nagos make frequent pilgrimages to this burial ground and take with them some little article belonging to the deceased—a mouth organ, a string of beads, a frying pan, or a few coins in a box. They burn moose meat, probably as a kind of sacrifice, at certain points to the north and south of the graves.

The old couple are friendly towards anyone who calls, and when they talk there is no resentment in their voices against the white man who has robbed them of their country and their freedom.

They are very grateful for any little gift of tobacco or tinned food and in their turn they are always eager to assist any trapper or prospector who, on his way out finds himself short of sufficient food to carry him through the remaining two or three days' paddle to civilization.

The last I saw of Niska and Nagos before rounding a bend on Whitefish River on my way to Winnipeg, they were sitting in front of their teepee stolidly smoking—smoking and thinking—who knows what?

Tom E. Henderson.

March, 1928.

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After the death of the depraved and the wicked arrives the critical moment. If during life the ultimate and desperate effort of the inner self to re-unite itself with the faintly-glimmering ray of its divine parent is neglected; if this ray is allowed to be more and more shut out by the thickening crust of matter, the soul, once freed from the body, follows its earthly attractions, and is magnetically drawn into and held within the dense fogs of the material atmosphere.—Isis Unveiled, I. 319.

FRANCIS JOSEPH BROWN

It is with deep regret that we record the death of Francis Joseph Brown of Meadowvale on Tuesday, November 20. Mr. Brown was an old member of the Toronto Theosophical Society having joined in the early nineties. He was at the big convention in New York in 1896 after the death of William Q. Judge, and is mentioned in the Theosophical Forum for May as having spoken there; he took part in the firm establishment of Theosophy in Toronto. He had been married to Miss Miriam Williams before this and she too was an earnest member. They conducted a School of Expression at that time. Subsequently he taught elocution in a college in Kentucky, but in later years assisted his brother on his farm at Meadowvale. He did much missionary work there and held meetings from time to time, and on occasions spoke in Toronto. He was forceful and original in his thinking and had an excellent sense of humor. He had been making a study of Karma in the Bible this year and had prepared a paper on the subject which was about to be printed in The Canadian Theosophist when he sent for it to make some additions, but was unfortunately seized with his fatal illness before he returned it. We hope to recover this manuscript from his papers and print it as a memorial of an earnest and sincere student of Theosophy.

COLONEL OLCOTT'S

"OLD DIARY LEAVES"

is the only complete narrative, extant, of early days in The Theosophical Society, written from first-hand knowledge. Originally it was published in six "Series" in "The Theosophist", four of which were re-issued as books but are long out-of-print. I can supply one complete set of "The Theosophist" containing this serial, along with other valuable matter only therein published. 16 Vols. (Nos. 13 to 28, 1891 to 1906) fine condition, Roy. 8vo., ¼ morocco, \$65.00.

N. W. J. HAYDON

564 Pape Ave., Toronto (6)

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Hamilton, Ontario, Canada.

OFFICIAL NOTES

Senor A. de la Pena Gil has been elected General Secretary of the T. S. in Mexico. He sends cordial salutations and best wishes which we in Canada heartily reciprocate.

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The Theosophist for December has for a frontispiece a hitherto unpublished photograph of Madam Blavatsky of about the date 1879. It bears a remarkable resemblance to the late Robert Mantell, the tragedian, and is obviously a lifelike portrait.

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Mrs. Betty Hampton has the following syllabus of lectures for her tour. The Trinity of man; The Science of Soul Growth; Yoga of Action, Emotion, Thought; Man, the Crucible; Incandescent Souls; The Three Mountebanks; Blinding Intellect and Intuition; The Sym-

phony of Life. The first three are a sequence.

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In our July issue we gave a picture of the two aged Ojibway Indians Niska and Nagos, who are living at Woman Lake in Western Ontario at the great age of 109 and 106. It is a year since the account was written by Mr. Henderson which we print this month, but we feel sure it will be appreciated both by Canadians and those who live outside the Dominion.

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Other Lodges in the T. S. in Canada may be interested to know that the six or seven hundred lantern slides of the Toronto Lodge are available and will be sent for use if desired on payment of carriage. They are all indexed and if a set of slides are required for a lecture, Mr. Linton Cole of the Stereopticon department will be glad to select the slides suitable for the subject chosen. Write to 52 Isabella Street, Toronto.

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The Secret Doctrine is now to be had in several editions. The one volume edition exactly reproduced by photograph from the original two volumes may be had for \$8.50. The edition in three volumes and index may be had for \$17.50. The edition in three volumes including the Index recently published may be had for \$12.50. The Point Loma Universal Brotherhood also publish the original two volumes in four, the text being identical with the original, except for typographical corrections.

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As we go to press it looks as though the life of the King was in imminent danger. The astrologers have given warning that the present is a dangerous time for him, and December has been a fatal month to his family in general. It may be that the Prince of Wales will have become Edward VIII. before this reaches our readers. We suggested in February, 1926, that his career might rival that of Henry V. The nation will be pleased if his father's health

be spared for many years yet, but if the time has come for a change there is no one who knows the Empire better, who has a more democratic outlook, or more sympathy with humanity than the heir to the throne.

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When making Christmas gifts do not forget Theosophical books. People who are at all interested in Theosophy will welcome a good book on Theosophy though they might hesitate to buy one themselves. See or write the Librarian or Book Steward at 52 Isabella Street, Toronto, where a good stock is kept. The Blavatsky Institute has just published Dr. Jerome A. Anderson's monograph, "The Evidence of Immortality," at One Dollar. This is better than a Christmas card at the same price. As an argument for Immortality it is regarded by good authorities as one of the best books ever written, giving as it does the Theosophical point of view as well as the latest scientific thought on the subject when it was written.

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One of the latest publications of the Theosophical Publishing House, Ltd., London, is "Studies in Evolutionary Psychology, illustrated from the history of science," by E. W. Preston, M.Sc., and C. G. Trew, Ph.D.Lond. This is issued in paper at 1s 6d. It compresses into 94 pages a marvellous amount of research, and is the first fruit of research work undertaken by Professor J. Emile Marcault, M.A., LL.B., Paris, and his colleagues at the London Centre of the Theosophical University. In an introductory note Mr. Marcault says: "That the Theosophical method of approach affords a truer view of the facts of human evolution than those still current will appear evident if one realizes that Theosophy—under whatever historical form, ancient or modern, it is considered—is a philosophy of universal evolution, a philosophy, that is, which includes man within the vast sweep of one life through all its graded forms, human and non-human." This book is dedicated

to Mr. C. Jinarajadasa. Another little book, a little duodecimo, by Mr. Jinarajadasa himself, is "Offering," an allegorical study of the Divine Child, very seasonable for Christmas, price Two Shillings.

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"A Tract for the Times", by Rt. Rev. J. I. Wedgwood is a somewhat remarkable production which has been sent to the General Secretary. We have been told that Mr. Krishnamurti is the World Teacher, and that we must wait upon his words with bated breath. Mr. Krishnamurti has been talking a lot in the last year or two, and he could scarcely use his common sense without saying some reasonable things. Among others he deprecates all ceremonial, all dogma, all tradition and bunk in general. So much have we agreed with him that we were almost persuaded that he had been reading *The Canadian Theosophist*. At any rate it appears he is not orthodox, and the pamphlet now to hand is intended to correct his heresies or heterodoxy or whatever it is. "He has thrown people back on themselves," says the Bishop, "and bade them examine the reasons for their membership in the various movements." This won't do at all. It appears when people followed this advice they found there was no good reason for the "various movements," and they resigned from them. "Disturbance of this sort," comments the Bishop, "while it is taking place, weakens and encumbers the work of any organization." No doubt, and in order to stop it we are given some information of the usual type. "I have decided that I had better write quite frankly," is the Episcopal decision, the frankness applying only to the situation in hand. The difficulty is really the simple one of having taught people to look upon Mr. Krishnamurti as an infallible authority, he now comes out with utterances which would upset any infallible authority however discreet. The Bishop writes voluminously on the point of getting the right kind of infallibility, though he says somewhat ambiguously that "probably

few people realize that the world has neither need nor use for infallibility in any form." Then he goes on to show that in spite of being a World Teacher, Mr. Krishnamurti had undergone the *kenosis*, and like Jesus had emptied himself of his glory and wisdom, and is therefore not to be regarded as anything more than the rest of us. "Students of the Gospels," remarks the Bishop, "cannot fail to be struck by this abrogation or surrender of the fulness of knowledge." Ha, ha! Mr. Krishnamurti. What will you say now? You have been abrogated, you see, and the faithful can no longer depend upon your emptiness. Mr. Wedgwood has discovered your hollowness, and if you will follow his advice you will get back under the Seventh Ray of Ceremonial. Then it does not matter whether you are infallible or not. Mr. Wedgwood will take care of you.

THE GENERAL EXECUTIVE

The General Executive met on December 2, all the members being present except Dr. Wilks, of Vancouver. His letters regarding the proposed lecture tour of Mrs. Hampton were read, and after some discussion of the situation it was agreed to endorse the action of the General Secretary in arranging to have Mrs. Hampton visit such lodges as desired her services, the extra expense to which she might be put to be paid out of the Section Funds. Mr. Bridgen of Montreal withheld his vote, his lodge not desiring to have Mrs. Hampton visit them. Members should not misunderstand the situation through statements that have been made. Mrs. Hampton will not speak on any but strictly Theosophical subjects and will introduce no controversial topics relating to other movements associated with the T. S. She will speak for three nights in Hamilton, eight nights in Toronto, January 20-27, and three nights in Ottawa. The work done by Mr. Felix Belcher in Ottawa was reported upon, and heartily endorsed. Mr.

Belcher also consented to undertake some organization work in new territory in the province of Ontario. The Travelling Library was voted another \$100 to carry on with. The By-laws of Hamilton Lodge were submitted and on motion, referred to the Lodge again as being within their autonomous jurisdiction. A deputation from London that had been arranged for, did not appear and it was decided to receive it at the next meeting in February or March. The General Secretary having changed his residence and for other reasons, tendered his resignation, but on motion it was unanimously declined.

CHARLES A. LAZENBY

Thousands of people all over the world will be surprised and shocked to hear of the sudden death, after an operation, of Mr. Charles A. Lazenby, B.A., University of Toronto. Born in 1878 he was just over fifty years of age, though he looked older, the result of prolonged ill-health in his youth. When about twenty he used to be wheeled into the lectures of the Toronto Theosophical Society in an invalid's chair, and few at that time expected his survival, not to speak of the eminence he won in after years as a Theosophical lecturer in Great Britain, all over the United States, and a few years ago in Australia. He became a lecturer in psychology in his *alma mater*, "the most unique lecturer the University ever knew," says Mr. R. C. Reade, the famous Rhodes scholar and writer; "he left an unforgettable impression on all who met him in those days. He was a great iconoclast and destroyer of orthodox shibboleths." And so he continued, and often professed that it was his mission to shock people, and to be a destructive agent of what he considered outworn customs. Determined to go to Egypt he set out with little or no resources and spent a night in the Great Pyramid. To get home was a problem, for he had to stow himself away in a vessel where, when he was discovered, he was promptly put in irons. During the

voyage, only a day or two from port, one of the passengers went insane. Mr. Lazenby, who had had a lot of psychiatric experience, conveyed this information to the captain through a steward, and was as promptly freed and given a chief seat in the cabin, taking care of the patient as few could do. This was only one of many an adventure through which he passed. "He had a voice of exceptional power and rhythmical beauty," says Mr. Reade; "to fill and thrill Massey Hall would have been nothing to that vocal instrument. He had an amazing faculty in copious yet choice diction." He had a marvellous memory also, and could recite a vast store of poetry. He was especially devoted to Whitman, but it was a real pleasure to hear him deliver Alfred Noyes' "Come Down to Kew in Lilac Time," with a relish and joyful spirit that incarnated the spring itself. He had great difficulty with mathematics, however, and failed in this subject several times in his degree work. Finally, it is said, he memorized the whole mathematical course, despairing of conquering the subject in any other way. So he got his degree. Mr. Lazenby was born at Brussels, Ontario, and lost his parents early, having been brought up by his uncle, Dr. Edward Adams, a well-known homoeopathic physician of Toronto. After his university career he spent some time with Elbert Hubbard at East Aurora. Subsequently he lectured in England and Scotland. There he met and married Miss Margaret Clarke who survives him with their daughter Petrovna, who is attending Alma College, St. Thomas, Ontario. He spoke in Toronto on Sunday, November 4, on "The Path to the Mahatmas," and again two weeks later on "Mary Queen of Scots." On the last occasion he was obviously out of sorts. He had spent the summer in Georgian Bay on an Island off Parry Sound, and came south feeling very well, but when he went to Detroit after his visit to Toronto he became ill, and was rushed to St. Thomas where he had been living since his return from Australia, his

daughter Petrovna being a student at Alma College. He was taken to the Memorial Hospital where he was operated upon, and died in a few hours. This was at four o'clock on Sunday morning, December 2. The news reached Toronto in the afternoon and was announced by the General Secretary to the large audience assembled to hear Mrs. Bailey, many of whom had heard him two weeks previously in the same hall. The service held at the Williams chapel on Tuesday, the 4th inst., was conducted by the General Secretary, by request, and followed the form of service used in Toronto. The Dedication passage was read from Mr. Lazenby's remarkable book, "The Servant," and other additional features were readings from the same book by Mrs. Hazel Garside. Before his death Mr. Lazenby had asked his wife to read some passages from the Tao-teh-king, but the book was not forthcoming. She recalled several from memory and repeated them to his great satisfaction. "Carry on," being his last words. Mrs. Lazenby read these passages as she had noted them down, and the tribute paid to her husband was enhanced by these references. Friends and members of the T. S. were present from Toronto, London and Hamilton, and the little chapel was crowded. Miss Muriel Bruce and Mr. Charles Freeman attended from Toronto; Mrs. and Miss Shaw, Mr. and Mrs. Wright, Mr. and Mrs. Peters, Miss Loney, John Cottam and others from London; Mrs. Davenport, Mrs. Laidlaw, Mr. and Mrs. Small were among the Hamilton members present. The remains were cremated at Detroit next day.

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If you are a believer in the Brotherhood of Humanity you should belong to the only Society that makes this the sole basis of membership. The dues are \$2.50 a year, including subscription to the official Magazine. Will you not join?

AMONG THE LODGES

Hamilton Lodge had a visit from Mr. and Mrs. Foster Bailey on Thursday, December 6, when a number of the members entertained the visitors to tea at 5.30. At eight o'clock Mrs. Bailey spoke on "The Secrets of Life," an exposition of the Seventh Stanza of the Secret Doctrine. Much interest was aroused and many questions asked. At the business meeting on the following Monday evening, Miss Mabel Carr was elected president, and presided for the first time on Sunday evening, the 9th when the General Secretary spoke on Cosmic Evolution and Reincarnation.



Toronto Lodge had a memorable visit from Mr. and Mrs. Foster Bailey. Beginning on Sunday, December 2, Mrs. Bailey addressed four evening meetings, and also a meeting of members only on Sunday morning when Mr. Bailey also spoke. This was a meeting of profound interest and of the widest outlook for the Movement. "Learn to speak your brother's language," was the keynote injunction from Mrs. Bailey. The subjects of the evening addresses were "The Religion of the New Age," "The Mechanism of Consciousness," "Meditation," and "The Path of Discipleship," the last being a study of initiation in the Book of Job. The meetings were all well attended. Two additional attractions were Secret Doctrine classes conducted by Mrs. Bailey on Tuesday and Wednesday afternoons. Altogether the visit was a most successful one.

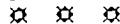
FELLOWS AND FRIENDS

Mrs. Margaret Jackson, General Secretary of the T. S. in England, has been seriously ill, having undergone an operation in a nursing home. She has made a remarkable recovery and is resuming her work.

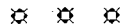


Dr. Lionel Stevenson, of the University

of California, is to arrive in Toronto on Christmas Eve, to address one of the University Clubs. He will speak to the Toronto Theosophical Society on Sunday evening, the 30th on "Evolution in Modern Poetry." His subject for the University is "Evolution in John Masefield's Poetry."



By a curious coincidence Mr. Joseph McCully, an old friend and admirer of Mr. Lazenby, died unexpectedly on the same day, December 2. He had attended the Secret Doctrine Class steadily on Sunday mornings. He was a half-brother of Miss Laura McCully, the poet, who died some years ago and who was also attracted to Theosophy.



It is announced that Mr. B. P. Wadia has been married in England to Miss Commanco who was well known at the headquarters of the United Lodge of Theosophists, No. 1, West 67th Street, New York. Mrs. Wadia was born in Buenos Ayres of Italian parentage, and speaks five languages, besides being highly cultured in every way. She is at present lecturing in Paris, while Mr. Wadia is carrying on the work of the United Lodge in London.

CORRESPONDENCE

MR. PRYSE AND THE "VOICE."

Editor Canadian Theosophist:—The letters in your November Number attacking Mr. Pryse because of his masterly article on the Voice are not, it seems to me, worthy of publication in a Theosophical Magazine. I spoke to Mr. Pryse about them, and he said he certainly would not make any reply to articles displaying a spirit so violative of Theosophical Ethics. Said he had found not a single point in their criticism that was well taken, and that there is nothing in his article on the Voice that he would care to change, though very much might be added to it. In that article, as in all his other articles and books, he had been careful, he said, to make no state-

ments that he was not sure would meet with the approval of H.P.B. herself.

Taking these letters in the order they appear in the Canadian Theosophist, I shall answer every quibble in them thus:

Mrs. Cleather: "Manu's Law-Book" defines Acharya as an instructor in the whole Veda, the rules of ceremonial and the Upanishads (Thus Shankara, who wrote commentaries on the Scriptures, was properly called Acharya.) Upadhyaya is defined as a "sub teacher", who gives instruction in one part only of the Veda or in the Vedangas (such as grammar, etc.). *Vide* Monier Williams "Indian Wisdom", p. 239, obviously neither Acharya nor Upadhyaya fitly applies to the Initiator or Hierophant, referred to in the Voice as "a spiritual preceptor, a Guru".

Mr. Pryse applies the term "orthodox" to the teachings of pure Buddhism, and justly terms modern Buddhism, decadent, since it is split up into discordant sects and corrupted with superstitious and spurious doctrines. His "criticisms" of the Voice (which he praises without stint as being "of inestimable value" to "real students of esotericism") are all made in a kindly spirit, and only for the expressed purpose of clearing the text of these pseudo-Buddhistic doctrines which are stumbling-blocks, almost unsurmountable obstacles, to many students. He reiterates in his "Prelude" that his comments are for those only who are students, and who wish to take up the practice of Yoga and gain Noetic faculties. He expected, of course, that his readers would know the meaning of ordinary English words, as "nominal" and "hyperbolic," even if, in ignorance of Greek and Sanscrit, they were to stumble over *Nous* and *Manas*. Hyperbole is simply exaggeration for rhetorical effect. The hyperbolic expression concerning mind as the slayer of the real, applies solely to Yoga-concentration, *Dharana*, as shown by the context. When one begins to concentrate the mind it is quickened to greater activity; this activity must be suppressed, and every-

thing must be excluded from the mental field except the "one interior object" chosen for meditation. That the expression "Slay the Slayer", is too exaggerated and obscure is proven by the failure of Mr. Pryse's critics (notably Mrs. Henderson and Mr. Williams) to understand its meaning.

Mrs. Henderson: Because Mrs. Besant, in carrying out the charge laid upon her by H.P.B. to correct the Voice, did it gingerly and rather ineffectually, instead of doing it conclusively and unanswerably, as Mr. Pryse has done, it does not follow that she was either disregarding H.P.B.'s direction or obeying a behest from spook-land.

Neither Mr. Pryse nor I are members of the T. S.; and we certainly are not connected in any way with "the leaders of the Federation of Theosophical Societies", whatever that may be, to which Mrs. Henderson grandiosely refers. We accept the occult doctrine of compassion, but we certainly "throw overboard", as a brutal libel upon the Divine Law governing the Universe, the "doctrine" that all the Saints and Adepts must endure "unspeakable mental woe for cycles of ages", becoming countless stones wedged into a wall "raised by their torture, by their blood cemented". In all the Hells of all the exoteric religions there is nothing so frightful as that. Mrs. Henderson explains that it is perfectly all right, because the Arhats are not "consigned" to their Hellish fate, but accept it as "the Great Choice". Yet it is only a "Hobson's Choice", as the only alternative is to join the Yoga Acharya School and become a *Pratyeka Buddha*. Of course Mrs. Henderson, whose letters are permeated with Divine Compassion, is on her way to make that "Great Hobson's Choice", and spend the next few million years in stone-wall torture and unspeakable mental woe.

H. N. Stokes: There is nothing in Stokes' diatribe that deserves a reply. It contains only personal abuse, bald assertions, misrepresentations, and false in-

ferences. Yet he tries to cover up the spitefulness in which he indulges by referring to the "White Lodge". I confess that his letter leaves in my nostrils a scent that seems to emanate from the Black Lodge. As a physician, I would regretfully diagnose his case as the preliminary stage of *dementia praecox*, undoubtedly due to brooding on the Leadbeater case, the harping upon which he imagines will advance the cause of Theosophy.

W. S. Maharg.

ARE WE VAGUE AND SENTIMENTAL?

Editor of Canadian Theosophist:—Some of the letters and articles in your magazine during the last few months have aroused serious questioning and concern in the mind of an ordinary member. Why all this vagueness and lack of standards?

One writer states that "all the books written by H.P.B. are a mass of unsupported theories", that "no real knowledge can be obtained by any normal human being". Again "criticism must be avoided" and people are advised "to contemplate their own ignorance". Another writer suggests that "our charity and humility should stretch so far as to make us unable to perceive "the slight differences" which in the writer's opinion have killed Theosophy in the Society and made it a laughing stock to the world.

Has Theosophy then no common ground work of essentials to which all intelligent members can subscribe? Or must mankind for ever vacillate between knowledge and ignorance? Is a knowledge of his own, nature and his place in the Universe impossible? Can he find no philosophy for the future, nor unerring guidance for wise living in this life? Was not Theosophy re-declared in the West to make just this knowledge possible? If this Divine Science is worth anything it must be to give to man the key he fails to find in organized religion to his own dual nature, and to the knowledge that man's essential nature

being Divine he may rise to heights untold and cease "to contemplate his own ignorance". The process must begin sometime—why not now?

The tolerance advocated is so vague as to have almost no practical value, and the brotherhood so vague and sentimental that it lacks spiritual foundation—when examined both boil down to no standards at all! Surely the *raison d'être* of the Theosophical Society is to awaken the dormant spiritual powers in man, to teach him that by self discipline he may grow into the divine man. The process of regeneration requires Spiritual perception of these facts and earnest study which might well absorb the energies of the Lodges in our section—instead of these energies being dispersed on so many irrelevant matters.

I remain, yours sincerely,

Louisa Priestley.

3566 20th Ave. West,, Vancouver, B.C.,
Nov. 21st, 1928.

NOUS AND MANAS

Editor Canadian Theosophist:—In justice to H.P.B. I hasten to correct any impression I may have given in my communication on the Nous that I consider she practised, in the words of the editor, "wilful deception." I compared her methods to those of other great writers; and Browning, for instance, is not deceitful because he is terse.

The Editor reasserts that Nous is Higher Manas. Well, others have regarded it as Buddhi, among them the Master K.H. (see Mahatma Letters, page 455), H.P.B., Plato, Anaxagoras (Key to Theosophy, U.L.T. edition, page 73), Pythagoras ("Key" p. 73), and Plotinus (Enneades). Etymology, mythology and Greek philosophy show that Nous is Buddhi.

With the Greeks the Nous was the first emanation from Bythos (the deep) and Sige (silence). Plotinus taught that the Nous came into existence *mysteriously* from the One or the Good which was not being (i.e., it was "beness") (H.P.B. has

the same teaching about Atma and Buddhi). From Nous Psuche was generated and Psuche extended into the corporeal as a point became a line. The Nous of Anaxagoras was homogeneous and self-moving (the two aspects of Buddhi—love and will). Dionysius is Buddhi-Manas or the Christos (Atma being understood). H.P.B. says he is one with Krishna, Buddha and Osiris. Dio or Deus or Zeus (Sanskrit devas) is Manas (Secret Doctrine, revised edition, II., p. 438). Zeus is a name given to two principles; I called attention to this some time ago in an article on the Word Theosophy. Nysius is Nous. Dionysius was born of Zeus (Manas) and Thyone (motion—an aspect of Buddhi, cf. Anaxagoras' "self-moving"). Anaxagoras derived Nous from the Egyptian Nout, and Nout is the mother of Osiris, while Seb (Manas) is the father.

If Nous was Higher Manas we would have Plotinus teaching that it was derived *directly*, from the Absolute, and Anaxagoras tacitly denying the "I-ness" of Manas; while Buddhi would be excluded from the Egyptian and Greek Christos.

To make Nous Manas is to make Atma (e.g., the supreme deity—to *Agathon*—of Plato and Plotinus) the next principle above Manas. Mr. James Morgan Pryse falls into a similar error when he says in the article on The Voice of the Silence, "The Silence is Atma and the Voice is Manas, the Nous." I agree that the Voice (logos, wisdom) is Manas but the word "Silence" is not, strictly speaking silence but "the Spiritual Sound" or Buddhi. But his article bristles with unconsidered statements.

If Mr. Pryse had said that Nous was Buddhi-Manas, I would have agreed, *with reservations*, with that statement, for Buddhi without Manas is no ego and Manas is not the Spiritual Ego without Buddhi. The Editor tacitly admits the latter when he stresses the unity of Atma-Buddhi-Manas, and doubtless he always had it in mind.

While laying emphasis upon the duality of Manas, we should not overlook its *triplicity*. To explain the latter I may be pardoned for referring to an analogy I have used in a study class. Let Atma correspond to the sun, the sun's rays to Buddhi and a planet to Manas. On the side nearest the sun the planet is lighted up by the rays of Buddhi, on the reverse side is shadow or Kama. The earth and water of the planet are ephemeral, the atmosphere (also Manas) through which shine the rays of Buddhi, is immortal. Here the illustration becomes as fantastic as H.P.B.'s illustration of the Antahkarana, but some have found it helpful. After death of the physical body the dark side of the planet (Manas) collapses into the bright side, and only the latter is left. We have to imagine it without a shadow. This corresponds to the devachanic state after death. At the end of the devachanic period the bright side of the planet (Manas) fades in its turn, its *essence* being absorbed into the atmosphere which is also Manas.

Here we have the triplicity of Manas, (1) Manas allied to Kama, (2) Manas *reflecting* Buddhi, and (3) Manas *through which shines* the light of Buddhi, in glorious refulgence.

The first the Editor calls the lower Manas, and Mrs. Annie Besant (in the Manuals) named it Kama-Manas; the second H.P.B. called Manas-Taijasi, and Mrs. Besant, the lower Manas; the third the latter called the Higher Manas. The first and second are illusory, as H.P.B. used the word. Psuche H.P.B. called the soul (Manas) in its collective or generic sense ("Key" p. 74), i.e., she meant the term included all aspects.

To revert to the illustration. If we imagine the planet as being able to look upwards towards the sky (the transparent Manas) and to aspire towards the light, it might say (assuming it had the power of speech) that it aspired towards the sky (Manas) but it would be more correct to say it aspired towards the lighted sky

(Buddhi-Manas) or towards the light (Buddhi), for without Buddhi there would be no light and without the sun (Atma) there would be naught but darkness.

It has not occurred to me earlier, but I mention it in concluding, that H.P.B. in using the term *Nous* as the synonym of *Manas* may have given it the meaning ascribed to it by Aristotle ("Key" p. 83, and his *Psychology*) and modern exoteric scholarship.

To forestall the possible charge that I have exercised discrimination in the choice of authorities, I add that H.P.B. used *Nous* as the Synonym of *Buddhi* extensively, that the attributes of *Buddhi* were given to *Nous* by a whole range of Greek philosophers and philosophic schools (I have mentioned only a few), and that the evidence from etymology and mythology can be extended further into Greek and Egyptian teachings, and into (at least) the Hindu and Hebraic. Among the Greek philosophers Aristotle is the only one I know who, materialistic and muddle-headed as usual, confused *cosmic* with *self-consciousness*, or *Buddhi* with *Manas*, thus drawing a red herring across the trail, and creating a new one which has been followed by the west (in general) for the last seven centuries.

Cecil Williams.

41 East Seventh St., Hamilton,
November 28.

CHILDREN OF PHANTASY

Editor Canadian Theosophist:—After careful consideration of the implications contained in two articles appearing in the September number of the *Canadian Theosophist*, viz. "A Dish of Herbs", and "Thine Own Ignorance", it is apparent that neither writer appreciates the necessity of understanding the *nature* of the principles with which Theosophy is concerned.

When a definite connotation of Theosophical terms based upon a true understanding of their intrinsic meaning be

agreed upon in the Society, might not such words as Brotherhood and Tolerance cease to be bandied about as loosely and light-heartedly as they are today?

Does the writer of "A Dish of Herbs" realize the significance of his own words?

"Let us get all this clear in our own minds, and perhaps some day we shall all wake up and consider why we split our Society, and why we do not first learn what true tolerance and brotherhood are before we begin laying down the law about the high things of the inner life".

It must be admitted that, the touch stone of a Universal Principle is its aspect of impersonality and that, personal opinion is material in its very existence. How then can Universal Principles overlaid with the distortions of personal opinion in infinite variety show anything but the vain simulacrum of Reality?

Are we dealing with realities in the T.S. or is the Society a playground for the children of Phantasy? At the present time the T. S. is a by-word to the normal, commonsense world as the home of deluded psychism.

Surely it would be hard to find a more efficacious means of stamping out the Aryan Philosophy than to give official sanction (as in the T.S. today) to the dilution of great truths by their psychic sentimentalism-cum-twaddle!

E. A. Hedley.

Vancouver, Nov 26, 1928.

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We (*i.e.*, our personalities), become immortal by the mere fact of our thinking moral nature being grafted on our Divine Triune Monad, Atma-Buddhi-Manas, the three in one and one in three (aspects). For the Monad manifested on earth by the incarnating Ego is that which is called the Tree of Life Eternal, that can only be approached by eating the fruit of knowledge, the Knowledge of Good and Evil, or of GNOSIS, Divine Wisdom.—S.D., III. 518.

THEORY OF REINCARNATION

The following correspondence appeared in *The Weekly Scotsman*, published in Edinburgh, in the issues of September 1, 8, 15 and 22. While much of the matter may be familiar to our readers, there are some new points and quotations, and for those unfamiliar with the subject the whole will be of value in its suggestiveness and breadth of allusion.

Support from the Poets

The idea that we have all lived in the past and will return to live many times again is a theory that has held a deep fascination for poets and philosophers of all climes and ages. We all know that it permeates the ancient literature of the East, but the remarkable frequency with which it recurs in our own English poetry of the last half or three-quarters of a century is a phenomenon of which even the most ardent lovers of modern poetry scarcely seem to be aware.

Browning's "Evelyn Hope" is, of course, a well-known example. In this elegy on the sixteen-years-old girl who died before her "time to love" had come, the poet gives a plain intimation of his belief that she and her lover in some future earth-life shall again find, and eventually possess, one another.

"Delayed it may be for more lives yet,
Through worlds I shall traverse not
a few—
Much is to learn and much to forget
Ere the time be come for taking you."

Tennyson wrote several passages embodying the theory of reincarnation. For instance, this from one of his early sonnets:—

"As when with downcast eyes we muse
and brood
And ebb into a former life. . . .
So, friend, when first I looked upon
your face,

Our thought gave answer each to each
so true,
That, though I knew not in what time
or place,
Methought that I had often met with
you."

Nearly all the poets who write on this fascinating theme take a hopeful point of view, envisaging successive earth experiences as an opportunity for growth, for "more life and fuller." Matthew Arnold seems to be alone in suggesting the possibility of ultimate failure, as he does in a striking passage from "Empedocles on Etna":—

"And when we shall unwillingly return
Back to this meadow of calamity,
This uncongenial place, this human life;
And in our individual human state
Go through the sad probation all
again. . . .
And each succeeding age in which we
are born
Will have more peril for us than the
last."

Among more modern poets, perhaps the most outstanding example is John Masefield, who has expressed his belief with much forcefulness. Here is the first stanza:—

"I hold that when a person dies
His soul returns again to earth;
Arrayed in some new flesh disguise,
Another mother gives him birth.
With sturdier limbs and brighter brain,
The old soul takes the roads again."

James Elroy Flecker has a beautiful reference to memories of past lives in "Oak and Olive":—

"Though I was born a Londoner,
And lived in Gloucestershire,
I walked in Hellas years ago,
With friends in white attire;
And I remember how my soul
Drank wine as pure as fire."

Oscar Wilde addresses a sonnet to Sarah Bernhardt, in which he says:—

“Ah! surely once some urn of Arctic clay
Held thy wan dust, and thou hast come
again
Back to this common world. . . .”

And Rudyard Kipling, at the end of those spirited verses, “The Rack of the Gods,” puts very succinctly the question to which all these poets give, without hesitation, one and the same answer:—

“They will come back, come back again, as
long as the red earth rolls.
He never wasted a leaf or a tree. Do you
think he would squander souls?”

J. H. J.

Your correspondent in his article on Reincarnation gives several examples of this belief from the poets. May I add a few more? Eva Gore-Booth, a modern woman poet, strikes her harp with no uncertain fingers. She says:—

In the days of Atlantis under the wave,
I was a slave, the child of a slave. . .
By the waters of Babylon I wept,
My harp among the willows slept.
When the great light shattered the world’s
closed bars,

I was a shepherd who gazed at the stars.
For lives that were lonely, obscure, apart,
I thank the Hidden One in my heart.

In another poem she asks:—
How is it doomed to end?
Shall I, when I come again,
Watch the sun in a new eclipse,
Breathe the same air with different lips,
With a new heart love the same old friend?

An Irish poet thus voices his conviction:—

Deep womb of promise! back to thee again,
And forth, revived, all living things
Do come and go. . . . In thee . . .
The angel man, the purity, the light,
Whom we are working to has his abode;
Until our back and forth, our life and
death

And life again, our going and return,
Prepare the way .

Edward Carpenter, poet and philosopher, wrote, “All the pains I suffered in one body, became powers that I wielded in the next.” And Emerson, also poet and philosopher, on the death of his child, expresses the idea that the world, “was not ripe to sustain a genius of so fine a strain,” and so the spirit, “wandered backward as in scorn, to wait an æon to be born.”

Walt Whitman sings of dying:—

I feel like one who has done work for the
day to retire awhile.

I receive now again of my many translations,
from my avatars ascending,
while others doubtless await me

An unknown sphere more real than I
dreamed, more direct, darts awakening
rays about me, *so long!*

Remember my words, I may again return,
I love you, I depart from materials,
I am as one disembodied, triumphant,
dead.

The doctrine of Reincarnation has a grand intellectual ancestry. Max Muller remarked that the greatest minds humanity has produced believed it. Buddhists and Hindus taught it. Josephus stated that it was accepted by the Jews, and Origen, the most learned of the Christian Fathers, declared that “every man received a body according to his deserts and his former actions.” Gæthe looked forward with joy to his return.

But it is not only a dream of the poets, and a doctrine of philosophy—it is getting to be a widespread belief among ordinary thinking men and women. It explains the apparent injustices and inequalities of life, and makes people more resigned to the ills that befall them, and to a fate they seem unable to alter just as one submits to medical or surgical treatment, knowing that though painful, it is beneficent.—J. T. S.

Under this title, Mr. James Hogg appears to attempt to prove that life cannot be eternal or continuous.

He quotes statements from the Old Testament to prove his assertion, and he

says that the "Word of God" mentions the only logical remedy as being the Resurrection. Has he ever read the New Testament? I would quote three verses, out of the many which bear on this subject:—

1. The wages of sin is death, but the gift of God is eternal life. Rom. 6:23.

2. He that hateth his life in this world shall keep it unto life eternal. John 12:25.

3. He is not a God of the dead, but of the living, for all live unto Him. Luke 21:38. In this passage Abraham, Isaac, and Jacob are spoken of as being alive at the time of writing.

I can see no reason to think that the life of the soul—an intangible thing, as intangible as love or hate—is not continuous and eternal. This is not apparent to our senses, whose range is, without doubt, very limited, and unable to grasp psychic matters.—K. J. C.

The question your correspondent asks, "What takes place when this life ends," is certainly beyond the ken of man to answer. The writer takes the only authority—the Bible—and quotes Psalm vi. 5 and Ecclesiastes, which show the dead to be dead indeed. Furthermore, he says the Scriptures make no claim that people are alive while they are in death.

Well, let us hear what the Master Himself says: "If a man keep my saying, he shall never see death (John viii. 51.) "And whosoever liveth and believeth in Me shall never die." But it is in Luke xvi. that we see something taking place after death. Lazarus dies and is carried away by the angels into Abraham's bosom; the rich man, although now dead and buried, is found appealing to Abraham to send Lazarus to warn his five brothers from sharing his own terrible fate.

Your correspondent has here, in this parable, abundant testamentary proof that there is a "Something" which persists in living even after death, and quite apart from the Resurrection.—James Keen.

In last week's issue, a writer on the subject "When Life Ends," finishes his letter with the remark, "The only logical

remedy for the situation is the Resurrection." He evidently imagines he has solved the problem, but he certainly has not. The Resurrection referred to by Jesus is a rising not of, but from the dead.—John Paul

I have read with interest the letter of James Hogg on this subject.

Our whole material body is an assemblage of atoms cunningly put together so as to make a structure of wonderful ingenuity and beauty. Every part is allotted to its proper function, and we live here and now by the co-operation and harmonious working of the whole. The particles which compose our body were collected together from vegetable and animal substance, and arranged by the indwelling or psychic entity which may be called life or soul, and which we do not pretend fully to understand. But therein lies the self, the character, the memory; not in the mechanism. The ear does not hear, it is the instrument of hearing. In itself it is mechanism, as a telephone is mechanism.

To identify the animating power with the material vehicle is to stultify ourselves and to shut our eyes to reality. A violin or an organ is an instrument; but the music requires a musician. We ourselves are not matter, we use matter and discard it; the body is our instrument, it only lasts for a time and then has to be buried or burnt; it has served its turn and its particles may now serve another organism.

We ourselves do not enter the tomb. We continue an uninterrupted existence. We may probably have another mode of manifestation—another body in that sense—though no longer made of matter. The old material body is dead and done with, it will never be resuscitated by us.

Those who have limited themselves to a material view of existence, and closed their eyes to reality, necessarily take a very low and limited view of human destiny, and think the idea of survival nonsense. If the brain is the mind, if all memory is stored there, if it is not only the instrument for reproducing and mani-

festing thoughts and ideas, but is the actual human being—a strange notion—then indeed we are feeble, ephemeral creatures, living our thousand months and then returning to the dust whence we came. A futile sport without permanence, without meaning. All our hope and faith and charity, all our joy and sorrow and self-sacrifice, going for nothing, blotted out and ceasing as a tale that is told.

To such theorisers the only notion of survival would be resuscitation of the bodily mechanism, an attempt at which is rightly called necromancy, a dealing with the corpse. There have been times when it was really believed that the graves would yield up their dead, and there would be a general resuscitation, and that our poor discarded, worn-out agglomerates of earthly particles would be collected together and be tortured or petted to all eternity. But most people have emancipated themselves from so gross a superstition.

In contrast to that, what is the truth? The truth is that we ourselves are not subject to mortality, that we do not decay or wear out, that we have a permanent existence beyond the life of the material, fleshy organism which we inherited from the rest of the animal creation. That it is the animating, controlling, and dominating spirit which really constitutes ourselves.

The permanent human element is the character, the will. That is what determines man's destiny. We have risen above mechanism; we are not coerced; we do not run in grooves like a tramcar; we are free to direct our course. Many of us are content so long as we keep clear of obstacles and spin along the highway. Some can do more than that. They can rise into freedom and beauty, they can sing like the lark and call us poor plodders to share in the ecstasy and the beauty and the majesty of the universe.—J. H. J.

It gives me great pleasure to see so much interest taken in the theory of reincarnation. This teaching runs all through the Hebrew and Greek Scriptures, but owing to the very imperfect transla-

tion of our present English version, it is not seen.

The only instance where it is rendered the least bit plain is in Revelation xx., 5, where we read—"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

And even here it is not very plain; this is owing to the necessity of having to personify heavenly bodies and terrestrial forces; thus the literal record has to subserve the allegorical. The word "dead" makes this passage somewhat confusing from a grammatical point of view. The meaning of this word will be found in Romans viii., 6, where it is written—"For to be carnally minded is death; but to be spiritually minded is life and peace."

We reap as we sow, as is written in Galatians vi., 7, and our condition, both individually and as a nation, is the product of our actions in our past lives. Reincarnation is not yet a teaching that appeals to the modern Western mind, which is yet young. In due time our present materialised mental condition will awaken to the fact that it ought to be master of its own products, and not subject to them.

(To Be Concluded.)

THE THREE TRUTHS

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

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

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

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

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

THE LORD'S PRAYER

Right at the beginning let me say, that if you who read are an academic student, one who loves historical accuracy, one to whom philology is a joy forever, one who can apply the knife of the mental vivisector to mystical literature, who can only be satisfied when each document is tagged with the name of some fleeting personality—here today, gone tomorrow—take my advice and for your own sake don't have anything more to do with this. If you do, you'll put it down with the disgusted remark; "She does not know anything about the subject, such ignoramuses should stay out of print." I hasten to assure you that I quite agree with you, I do not know anything about the Lord's Prayer, I just love it. In the hours when I dream, I and my Beloved have never thought to remember anything about where it came from, who wrote it, or whose lips first breathed to the listening air. What do we care for such like when our ears are attuned to the voice of love! Whenever yet was love known to counsel with common sense, or any of the reasonable facts of existence! Did I hear off there in the distance a whispered "Thank God?" Seems to me I did.

When my Beloved and I dream together we seem to see a long, long line of sin sick weary humans, tired past all belief of looking outward, turning the gaze inward, and there in the depths of the heart murmuring "Our Father". The hearts grow warm with the wine of life, that blood which flows through and nourishes the one who lives in the heart, the babe whose birth cry has been "Our Father", the Spiritual Self who, having come to birth, breathes in the heart and meditates therein. Whose quiet, steady gaze sees the line of its outbreathing, and knows that It can claim descent from none less than "Our Father". Then the steady eye travels along the golden thread to that region where in silence and darkness—What have I said? "Silence and Darkness", Nay, not to his eyes, for "What is midnight gloom to unenlightened souls

shines wakeful day to his clear gaze", but where in all the unimaginable glory of the blazing rays of the Central Splendour dwells that Parent whom reverend lips call "Our Father". We see this happen down all the weary centuries, and human hearts grow soft and warm, and human lives grow sweet and fragrant, while the One Who Meditates, passes from infancy to childhood, so that now

"There dwells a Master in the hearts of men

Maketh their deeds, by subtle pulling-strings,

Dance to what tune He will."

Then the One within the heart whispers "Our Father Who Art in Heaven", and the life is measured to "what tune He wills".

These are the glory dreams of my Beloved and me; not always are they so, sometimes we see a world dark, dreary, full of the blackest blackness of dark ignorance, we see men full of fear, dreading the very dancing of their own shadows, and in blindest superstition gabbling over the sounds of a foreign tongue in the frightened hope that the prancing shadows of their own fear will be exercised. Poor blind humanity, poor dull unmoveable minds, governed by its own unreasoning, uncontrolled emotions, of which fear is the dominant one; how oft has your cry gone aloft borne on the wings of this beautiful prayer! How oft have bleeding hearts been comforted, trembling fears dispersed, and courage instilled to step forth and meet the dragon in the path! Has not this been its mission and its purpose through all the centuries of Christian thought? No wonder that we love it, for how do I know but that my own lips have spoken it in hours of deepest ignorance, babbled its words, unknowing, but believing, in lives now lost to memory.

We believe, and are happy in the belief, that it was taught to our race by one of those Superior Men who from time to time appear amongst us. Those whose Teachings are so full, so complete, so in line with

Truth they lose weight and dignity when tagged with some personality name. The lesser stuff men write, the vapourings of lesser minds need tagging, not so the Great Truth. A record tells us that this One had been praying and one of His disciples said to Him, "Lord, teach us to pray." This was His answer. Another record is that He gave it out as He was delivering the Sermon on the Mount. There is nothing unreasonable in the thought that He gave it once in private to His disciples, and once in public to the general following. Its outward form is so simple. Can the same be said, I wonder, of the inner form?

Christianity has divided the Prayer into four parts:

- 1st The Invocation.
- 2nd Three petitions for God's glory.
- 3rd Three petitions for ourselves.
- 4th The ascription.

The order of the thought is the same as that of the Ten Commandments.

Is this Prayer going to keep its hold over the hearts and minds of men? No, if men remain materialists: yes, if the Spiritual eye opens to the depths of Spiritual Teaching behind its outward simplicity. The opening Invocation, "Our Father Who art in heaven" is full of meaning for the one who has any knowledge of "Nature's infinite secrecy", or in the language of today the Wisdom Teachings, the Secret Doctrine. As usual, we must turn to the constitution of man to illuminate our darkness. The doctrine of the Central Flame, the Sparks that emanate therefrom, flung off with sufficient force to drive them outward far enough to send a Ray of Their own Light downward into the outer darkness of existence, e'er the attractive power of the Central Flame recalls Them to their native home. The Ray wanders through existence, but always the Spark is the motivating power urging the Ray outward on the long, long pilgrimage to the most distant shores of the Flame's Demesne, to return with knowledge of the mighty power and mystery of the Flame in manifestation. The Ray is

just we, ourselves, as we know ourselves in these tiny personalities of a few years' duration, in time and space. The Spark, the Child of the Flame, the Parent of the Ray, is quite truthfully, indeed, "Our Father" or even more personally "My Father". It is to this Spark that our prayer is addressed. H. P. B. said no one would ever think of praying to any other than the Higher Self. Centuries of time elapsed between the two statements, given out in very different words to be sure, but is not the idea behind the words the same? The prayer does not say "My Father", it says "Our Father", do we not here come upon a trifle of revealing of "Nature's infinite secrecy"? "The Self of One is the Self of All". To that Self is the prayer addressed.

Such history as we have, indicates that the prayer was given out for two classes of humans. The dull minded, ignorant masses, and the men who already knew something of "Nature's infinite secrecy". So while the Teacher made His appeal to the hearts of the masses, He also reached the minds of the few. "Our Father"! How He appealed to their love nature, how He taught the Heart Doctrine, God as a loving Father, to whom one could turn for help, for guidance, and for the material things of life. The Fatherhood of God! How it would appeal to the ignorant masses of those days, and how it still appeals to the hearts and minds of today. Hearts that have learned to love, minds that have found the God within, the One Who Meditates, the Master in the Brain and Heart. Each one has his own personal concept, in one shallow, in another deep, but in each case it is feeling, emotion, love, and when it has gained sufficient strength it will guide the life aright. He who knows enough to love God as his Father will not go very far wrong, even though he may not be able to explain with his tongue just exactly who or what God is or may be.

There is a record which says that they came to Him to try and catch Him stumbl-

ing amongst their legal quibbles. (Poor little children.) They asked Him what is the first and greatest commandment? Listen to the ringing answer: "Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these." The first and greatest commandments and they tell of two great things: first. . . .the Lord our God is one Lord. . . .The Self of One is the Self of All; secondly; love. It's this Lord, this Self, we are to love, this Master in the heart. Hear another sweet singer:

"Nay but once more

Take my last word, My utmost meaning have!

Precious thou art to Me; right well beloved!

Listen! I tell thee for thy comfort this.

Give Me thy heart! Adore Me! Serve Me! cling

In faith and love and reverence to Me!

So shalt thou come to Me! I promise true, For thou art sweet to me!

And let go these—

Rites and writ duties! Fly to Me alone
Make Me thy single refuge! I will free
Thy soul from all its sins! Be of good cheer."

Then we come down later in time and we hear the very Prince of Mystics saying: "For love is the fulfilling of the law." So the Teacher trying to awaken love in the hearts of the masses tells them of "Our Father in heaven".

"Our Father *in heaven*. Just what about those last two words? Locality? Place? "Yes" says Christian theology. Perhaps so; but like the Scotchman, "I hae ma doots". Surely we can say with some degree of certainty that heaven is not a place where every desire is gratified as soon as sensed, that is even grosser than the material plane, for here we do at

least have to put forth some effort, while there would be none in the other condition. Angels, golden harps, damp clouds, everlasting songs! Maybe; but again "I hae ma doots". So far as I know the people of those days had never heard of such a place as the Christian theological heaven. But if our minds are such that we really must have a place for heaven why not let us locate it in that region where the Spark, "Our Father", dwells within the radius of the Central Splendour. Then we will at least have raised it above materiality. The Galilean Teacher knew all there is to know about Devachan, in all probability, the same as another Teacher who says it is a state of supreme selfishness, where the soul is concerned with nothing but its self. Not a pleasant picture. When the Galilean Teacher said "Our Father in heaven" it seems scarcely reasonable that He meant "Our Father in Devachan." How would it be, if, instead of attempting to locate it, we try to think of it as a state of consciousness, attainable in the here and now, a state of purity where all desires that live in the heart have been let go, where all desires that live in the mind have been transmuted into the desire for a knowledge of the Will of the Supreme, where all desires that live in the soul have been merged into love of the Supreme and have become one with that love, where all the strength of the entire Being is used for but one purpose, the fulfilling of the Will of the Supreme. Such a state would not be happiness, it would be bliss, a condition so many removes from happiness that we have little idea of what it may be. Think of all the hidden knowledge that lay in the mind of the Teacher when He made that seemingly simple statement; "Our Father Who art in heaven".

Hallowed be Thy Name. We hear the Name of God used on all sides of us with every degree of meaning from deepest reverence to deepest cursing. I have never come across either in speaking or reading of any flippant use of the terms which we apply to the Self. I have been

told that the Jews had a Name for the One God which they never pronounced aloud, for to do so was to incur the death penalty. We cannot go very far along the road of Self development without unveiling at least a little of the quality of reverence. In that little gem of occult writing "The Sleeping Spheres" Jasper Niemand tells us that the desire atmosphere contacted within the Devachanic radius of the "Sleeping Spheres" was "Without reverence". I once ran across the statement that one who is afraid of disgracing his ancestors will never disgrace himself. If we think of the Spark as the One from whom we claim descent for this mortal self, then if we are afraid of disgracing that ancestor we'll never disgrace ourselves. It's the only sensible idea I've ever run across in connection with ancestor worship. Deep down in the heart of each one of us there should be a very tender, loving, reverence for the Name, no matter what the Name may be that we each one have for That which we are just now calling "Our Father in heaven."

Thy Kingdom Come. Probably the first thought in connection with this petition is of a political kingdom of God on earth. A kingdom of great earthly splendour. If we happen to be members of some more or less ignorant religious cult we will be quite certain that We, Us and Co. will be the leading ministers in that kingdom. But if we have been fortunate enough to have achieved a condition where we are able to think, we must realize the futility of such ideas. The Teacher when He was speaking from the level of the Divine Self, said "My kingdom is in the hearts of men." "The kingdom of heaven is within you." Surely! If we do not find it there, we will never find it elsewhere. A political kingdom of God upon earth is only possible after the kingdom of God has been established "in the hearts of men." It is so much easier, so much pleasanter for ourselves to think of a political kingdom in the world at large, and to blame other men because we do not have it, than to get

down to the real hard work of self house-cleaning, of purification of body, mind and heart, so that the kingdom of God may come in *my* heart, which is the only heart with which I have legitimate business. What is it that has wrecked each and every Utopia dreamed of by some dreamer who tried to make it an objective reality? Has it not been the unruly passions, the unholy desires, that lived and acted in the lives of those who were its members? The world in which we find ourselves is sufficiently good and beautiful that if we each one individually and all collectively lived the Christ life we would find that our environment offered us no hindrances. The real trouble is now, and always has been, that there is so little of the Christ Spirit within any of us. I am afraid if St. Paul were here today he would still utter the same moan that he did twenty centuries ago, "My little children I travail in birth for you until Christ be born in you."

Thy Will be done on earth as it is in heaven. This is a teaching of the law of occult obedience. The hidden obedience of the heart to the Law of Righteousness. "Thy Will, not mine, be done", which does not mean, let my will do the shaping of Thy Will and then let that be done. "Thy Will be done", how easy from the lips, how difficult in the heart and life! To get rid of all desires that live in the mind, to let go of all desires that dwell in the heart, to lift my will to that state of consciousness where I can know, firstly; Thy Will for me; secondly; Thy Will for mankind, then having learned Thy Will to *do* it. First must come the vision that there is a Divine Will to be done, then the effort to learn what it is, then the experiment of putting knowledge into action. Unless all knowledge gained is carried right through to experimental action it is worse than useless. It becomes horded litter, moth eaten mental rubbish, cluttering up the chambers of the mind.

(To Be Concluded.)