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THE EXILE OF THE SOUL

By Zadok

I. THE BIOLOGICAL PROBLEM

Biology, ancient as well as modern, has taken count of three classes of phenomena. The first are the phenomena of the thinking soul. These are the noetic functions. The fact that modern biological writers call them psychic should deceive nobody. It only means that some writer looking in a lexicon for a Greek word for soul took the first word he found, "psyche", regardless of its suitability. If he had been a better thinker he would have kept on until he found the word "nous" which means thinking or rational soul. Psyche means the animal or irrational soul. The second class of phenomena are those of animate nature. Just where animate nature ends and inanimate nature begins is still a matter of doubt to biologists. By animate they describe whatever lies between noetic and physico-chemical phenomena. In the best terminology these functions would be called psychic. The biologist, a little off key as usual, calls them vital. Vital is a word that, as we shall see, has other connotations. It is however, the accepted name for a series of phenomena, and, in the form "vitalist," stands for a school of opinion, and I shall have to use it. The third class of phenomena are the physico-chemical ones of so called inanimate nature.

Biologists, ancient and modern, are regimented according to the way in which they view these classes, the way in which

they group them, and the relative importance they assign to them.

Animists are those who give first importance to the intelligent soul but deny the separate existence of the psychic or vital functions. These latter they say are no more than lower, unconscious functions of the noetic power. Recognizing thus only soul and body they declare that the body is directly guided and controlled by the thinking soul. As a scientific theory of life animism is comparatively recent. Its great exponent was the German physiologist Stahl (1660-1734). After his death it was continued by some of his pupils and had a revival in the last century under E. Chauffard. It is the theory of life most easily aligned with theology, and has been largely influenced by theological considerations.

Monism is the opposite pole. It is like animism in that noetic and psychic functions are confused and identified. It differs from animism in that its followers give first importance to the body. Monists in addition to confusing thought and feeling, commit the further error of assimilating all phenomena, psychic and noetic to general forces in nature which govern plants and animals. They tend to deny the existence of individual souls. In the beginning of modern science the monistic or mechanistic biologists saw the body as a complex of chemical apparatus, of pipes, pumps, retorts, levers, etc., etc., and in-

terpreted soul as an illusion growing out of the activity of these. They have gradually approximated more closely to vitalism with the difference that they call the vital factors directional ones, and deny them actual entity. Monism corresponds to the Charvaka school of ancient and modern India. Biological monism is a reaction from theology.

The third possible position is called vitalism. It takes count of the three classes of phenomena, noetic, psychic and physico-chemical, as entitled to separate consideration. It says there is a vital (or psychic factor) between the thinking soul and the physical body by means of which the body is governed and directed. In modern times vitalism arose out of the obvious failure of the animistic doctrine of Stahl, and has numbered among its exponents Bordeu, Grimaud, Barthez, Johannes Muller, Liebig, Candolle the botanist, Flourens and Dressel. Its origin, however, as a theory of life goes back into furthest antiquity. It is the doctrine of the oldest occult schools, of religions at their inception, of the mystery systems, and is taught by Pythagoras, Empedocles, Plato, Aristotle, the Neo-Platonists, Galen, Paracelsus, Van Helmont, Agrippa and others. Vitalism is neither a leaning towards nor a reaction from theology but has maintained its course regardless of current fashion.

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

Although the intentions of the animists and the monists are diametrically opposed, say the vitalists, their conclusions are practically identical. The animist throws

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

Neither, says the vitalist. Pythagoras taught that between *nous*, the thinking soul, and *soma*, the body, there is a feeling or sensitive soul which he called *psyche*. Plato says there can be no understanding of man until we have made the difference between the divine rational soul which is immortal and the irrational soul which is mortal. Aristotle enunciating the ideas of his time took count of *nous*, the intellectual soul, and *psyche*, the irrational or vegetative soul. The Egyptian priests had a passionate or desire soul which they called *ab-hati* standing between the immortal soul, the *ba*, and the body or *chat*. The Hindu schools have a thinking soul, *Jivatma* (the living, divine principle) or *antahkarana* (the cognitive soul) and a body called *Sthula sharira*. Between the soul and body they have an animal soul called *Kamarupa*. Their symbol for the thinking soul is Vishnu and for the animal soul, Shiva.

Galen, physician to Marcus Aurelius, and the medical writer whose system continued in Europe until the Renaissance, took count of (1) mind, (2) what he called animal, vital and natural spirits, and (3)

body. Paracelsus, the reformer of mediæval medicine taught the existence of a (1) Thinking soul, (2) the Olympic spirits or vital forces of animal life, and (3) the body. Van Helmont the alchemist, physician and philosopher was a vitalist and refused to admit that the soul directly directs the body. The gap between soul and body he filled with a sensitive or feeling soul ruling a hierarchy of entities that correspond to the animal-vital natural series of Galen and to the Olympic spirits of Paracelsus.

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

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

Pluri-vitalism is the secondary doctrine we saw in Galen, Paracelsus and Van Helmont. These occultists argued that the functions of the body are governed by a multitude of lives, cellular, corpuscular and organic. Galen's doctrine of three kinds of spirits was that the animal spirits preside over the nervous system, the vital spirits govern most of the other functions and that the natural spirits regulate the liver and can be incorporated thus in the blood. Paracelsus' Olympic spirits, which,

as we shall see, derive their names from the earth gods of the Greek Olympus, are forces peculiarly of this earth stream of evolution, and control the functions of the liver, heart and brain. They exist also, says Paracelsus, in all other living forms of nature. Van Helmont, in placing below the thinking immortal soul a sensitive mortal soul, gave the sensitive soul as its agent an *aura vitalis* or principal *archaeus* (the Hindu *prana*, and the true vital element). This latter he says has its seat at the pylorus, or orifice that empties the stomach. Below this again Van Helmont placed the lesser individual lives he called *blas* or *vulcans* in each organ. The Kabbalists, the Egyptians, the Alchemists and all ancient schools placed the seat of the true psyche or feeling soul in the heart and said that its fluid vehicle, by which it pervades the body, is the blood. This is, by the way, the reason for the Jewish practice of slaughtering a food animal in such a way as to bleed it.

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

The body of man is therefore the field of activity of a vast number of beings of whom the soul is only one—albeit the highest and capable of becoming the gov-

erning one. The thinking soul is the potential ruler of a great colony of entities extending from a sensitive soul or psyche down to the lowest cell life. The mechanistic biologist is loth to call these lesser lives entities. The furthest he will go is to call them vital properties, but the march of discovery is forcing him back to the idea that each, as a spiritual entity—however low its manifestation—is a fiery life. Moreover he is being driven by analogous advances in psychology and physics to realize that the co-ordination of these—so frequently inimical to each other—is not the work of the thinking soul but of a soul below the level of our consciousness. The present fashion in biology is to refuse to consider the vital soul as an active agent. A trifle afraid of each other, biologists take refuge in evasive sayings. They say it is a directional factor, an "ideal plan in the process of being carried out." Which of course entails the concept of an Ideal Planner, a sort of diffuse and non-individualized God, who only enters His plan as a vague force or energy. They argue that the vital properties in each organ are modes of activity inherent in the living substance and that these modes are derived from the arrangement of the molecules of the substance. Whether the arrangement is fortuitous, as the chemists have held, or is the careful work of the divine Molecule-Arranger they cannot agree. That the Planner and Molecule-Arranger might enter His plan as many individual souls—however humble—would be mythological and pagan. It might land them before their university senates on charges of pantheism or even witchcraft.

It will be observed in all the foregoing, the confusion arises out of the problem of the thinking soul. Thousands of phenomena show that it is not the efficient governor of the body. It knows nothing of the normal functioning of the organs. The beating of the heart, the coursing of blood, the chemistry of the conversion of food into renewed tissue, the expansion

and contraction of the lungs, the processes of glandular secretion, the peristaltic action of the intestines, all go on without us. If the noetic soul were the direct ruler and knower of these functions we should have no occasion for debate about them. The proof that the thinking soul is external to these activities is to be found in the fact that it is unconscious of them.

Even the phenomena of death do not, for the vitalist, require the soul. Death for the animist is the withdrawal of the thinking soul. Death for the monist is the breakdown of the machine. For the vitalist death is the withdrawal of the animal entity. Withdrawal of the noetic soul alone, while the psychic entity survives, is insanity.

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

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

the effort of the thinker to identify himself with an order of beings to which he does not belong.

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

(To Be Continued)

MODERN THEOSOPHY

By Claude Falls Wright

(Continued from page 299)

THE ASTRAL LIGHT

Nature is a perpetual circulatory worker, generating fluids out of solids, fixed things out of volatile, and volatile out of fixed, subtle out of gross, and gross out of subtle. Thus, perhaps, may all things be originated from Ether.—Newton, Hypoth 1675.

Theosophy holds that the whole of nature is wrapped about in a highly ethereal substance, a plastic and sensitive medium, which is diffused universally throughout space. This has been called the *Astral Light*, adopting the title from the medieval Kabalists, who so christened it on account of its luminous appearance when sensed clairvoyantly. It is the basis of all manifested nature, that which lies within, underneath and about all things; and therefore, although unseen with the physical organ of sight, and although the finer forms which exist in it are so ethereal as to be outside the range of our normal senses, yet it is material and not spiritual. It is, indeed, that aspect or grade of the Akasha which is nearest to objective nature, and therefore includes the ether of the scientific schools.

We have pointed out that objectivized matter, according to the occult hypothesis, and indeed also according to that of many eminent physicists, is the effect of the vibratory motion of the true element which exists beneath. We have also spoken of clairvoyance, the power of seeing through or within the walls of this objectivized matter, and it is easy now to see that such

is little other than the altering of the rate of vibration in the etheric medium which forms the basis of the physical body, so as to make it conform to the rate of that of the object seen through.

Some people are so organized nervously as to be unable to control their own state; they are continually passing into this negative condition and therefore constantly and involuntarily are viewing abnormal states of matter—abnormal, at least, so far as the physical vision is concerned. With others the power is the result of special training; it can be developed in anyone who sets to work in the right way. But unless one has previously prepared himself in other directions, nervous and hysterical conditions like those of many a natural clairvoyant are certain to be induced. Therefore, in the properly organized occult schools, clairvoyance relating to the Astral Light and to this physical plane is the very last thing developed.

It is easy to believe that persons who themselves are not thus gifted, or who have not had cases of clairvoyance under their direct observation, will not be generally prepared to admit the existence of a state such as that of which we speak, or that the surrounding space contains anything more than empty air. But the pythonesque of old was no more a fable than is the medium of the modern *seance-room*, and the phenomena of hypnotism present us with so many cases of "clear vision," that at this close of the nineteenth century the most unbelieving are rapidly becoming at any rate *semi-credulous*. The true scientist of the day draws hourly nearer and nearer to the occult view of nature, and, having hypothesized his "ether," has only to add "*anima mundi*," to fall into full agreement with the theosophical position.

To discuss fully the several properties of the Astral Light, even so far as we know of them, would require a volume of considerable bulk. In its aspect as the ethereal basis of objective form, it is the storehouse of nature, for from it are produced all the images we see around us. But it is much

more than this. As the "soul of the world," it is as readily responsive to the influence of thought as the sensitive plate of the photographic camera is to that of form. According to theosophical teaching, which is that of the ancient philosophers of every nation, not a single thought, no matter how subtle, that has ever passed through the mind of man is lost to the world, but is indelibly and eternally "fixed" in the aura of the earth; hence it is that thoughts are, in the occult philosophy, considered to be even more productive of evil, or more potent as agents for good, than the actions which they may inspire. The thought is the cause, the action merely the effect. Man, as well as all the greater of those beings and gods which control the workings of this planet, is, through the medium of the Astral Light, in the long run largely responsible for the forms which nature may produce. His conscious, or even unconscious thought impressing itself in the soil of this natural bed, becomes the ethereotype of those images which afterwards blossom into full objectivity on the physical plane; the seed is sown in this astral or ethereal stuff, and the nurturing processes of the hot-house of nature force it to put forth its energy and later to sprout into a goodly plant. Therefore also it is that man is often entirely responsible for his environment. Many of the thoughts which emanate from the brain during a lifetime, may, according to Theosophy, in some future life appear in the consciousness as objective entities, returning to their creator to attack or assist him according as they have been evil or good.

In this, Theosophy is not altogether so much at variance with modern scientific thought as might at first be supposed. The author* of "*Principles of Science*" believes concerning thoughts, that, inasmuch as they displace the molecules of the brain, setting them in motion and scattering them abroad in all directions, they must produce effects reaching to the utmost limits of the universe, and moreover that

* W. Stanley Jevons, M.A., F.R.S.

each "particle of the existing matter must be a register of all that has happened."† If this be so, then each thought, once loosed from the human mind, wanders throughout the universe in its vehicle of molecular life, the "brain particle" in which it resides. Shall we be laughed at if we beg permission to add that we believe it possible for one to review the unexpressed thoughts of persons other than himself? Not three generations ago the discoverer of photography was about to be confined in a lunatic asylum for maintaining that he could "nail" his shadow to a plate! Scarce fifty years since and we should have smiled at the enthusiast who might speak to us of the phonograph and of its powers of unflinchingly preserving sounds! Will anyone then be so presumptuous as to cry out against a possible future day when our mental actions shall also be recorded? For thoughts are things, so much so that already we hear whispers of the invention of a machine which shall record their forms.‡

In the astral substance of the world, it is held, are constructed all the forms which are afterwards handed out into full view here. Were we possessed of the power to glance behind the scenes—as many have done—we should see innumerable forms awaiting their turn to pass into physical existence. We should see the thoughts of all beings, of the gods, of men, of all past ages as well as of the present moment,

† Vol. 11., page 455. See also Babbage; the "Ninth Bridgewater Treatise," page 115.

‡ Along the same lines, the magazine *Light*, for August, 1893 reports an interview with Mr. Graham Bell, the inventor of the improved telephone, who, after expounding his method of "seeing by electricity," as we now hear by it in the telephone, discussed seriously the possibility of thinking at a distance by electricity. Prof. Bell premises that the human brain is a kind of electrical reservoir and that thinking is an electrical disturbance. Therefore the possibilities of setting up in one brain a disturbance corresponding to what is going on in another, so that though the persons be a thousand or ten thousand miles apart the one receives instantly the thoughts of the other, appears to him mainly to depend on the discovery of a suitable medium. This medium has long been "discovered" by the Occultists. It is the "Astral Light."

photographed on this sensitive-plate of the universal camera, and in process of development into physical, tangible appearances. Consequently not alone would the past be within our ken, but we should be also able to read the future, since this is but the outcome of the past. We should see the thoughts of the present humanity, weak, vague, indefinite, impure, slowly shaping themselves into equally indefinite and sickly forms, and, in their quickening, transforming the world into an abode of vice, disease and death. We should see the thoughts of the gods, the divine humanity, the heroes of old, and trace their present action in the laws which govern our planet. Lastly we should see the primal Universal Thought out of whose energy originate the planets, suns, systems, and universes themselves.

As we have builders to construct the universes, so have we also workers in the astral sphere which surrounds our earth; but the former are the master-masons, the latter only the semi-intelligent labourers. These are really but centres of action existing in the astral substance; like every active centre in nature they assume forms corresponding to the degree and kind of their activity. Persons therefore viewing them in the psychic or trance condition would regard them as objective entities, as on the astral plane they certainly are, although invisible so far as the physical world is concerned.

In this teaching we have an explanation of the world-wide belief in "nature-spirits," variously known as fairies, elves, devas. Apart from his philosophy, the rationalistic view of things which it is the endeavour of the Theosophist to preserve, would of itself convince him that a belief so universal as that appertaining to those invisible beings known under the generic name of "spirits," could not be without some foundation in fact, however slight. But his philosophy demands their services for its completion. It scorns the belief that anything, of even the most trivial kind, should be produced without efficient

cause, holding the causes usually assigned to the production of any natural entity—*blind forces*—to be not only entirely inadequate, but manifestly absurd, and that more *intelligent* labourers than the human brain can conceive of are needed to bring into existence the simplest form in nature. More individual efforts still to achieve its destruction.

Nature abhors a vacuum; she has no room for empty space. In the beautiful language of Bulwer: "In the small as in the vast, God is equally profuse of life. The traveller looks upon the tree, and fancies its boughs were formed for his shelter in the summer sun, or his fuel in the winter frosts. But in each leaf of these boughs the Creator has made a world; it swarms with innumerable races. Each drop of the water in yon moat is an orb more populous than a kingdom is of men. Everywhere then, in this immense design, science brings new life to light. Life is the one pervading principle, and even the thing which seems to die and putrefy, but engenders new life, and changes to fresh forms of matter. Reasoning then by evident analogy—if not a leaf, if not a drop of water, but is, no less than yonder star, a habitable and breathing world—nay, if even man himself is a world to other lives, and millions and myriads dwell in the rivers of his blood, and inhabit man's frame as a man inhabits earth, commonsense (if your schoolmen had it) would suffice to teach that the circumfluent infinite which you call space—the boundless Impalpable which divides earth from the moon and stars—is filled also with its correspondent and appropriate life. Is it not a visible absurdity to suppose that Being is crowded upon every leaf and yet absent from the immensities of space? The law of the Great System forbids the waste even of an atom; it knows no spot where something of life does not breathe. In the very charnel house is the nursery of production and animation. Is that true? Well then, can you conceive that space, which is the Infinite itself, is alone a

waste, is alone lifeless, is less useful to the one design of universal being than the dead carcase of a dog, than the peopled leaf, than the swarming globule? The microscope shows you the creature on the leaf; no mechanical tube is yet invented to discover the nobler and more gifted things that hover in the illimitable air. Yet between these last and man is a mysterious and terrible affinity. And hence, by tales and legends not wholly false nor wholly true, have arisen from time to time beliefs in apparitions and spectres. If more common to the earlier and simpler tribes than to the men of your duller age, it is but that with the first the senses are more keen and quick. And as the savage can see or scent, miles away, the traces of a foe, invisible to the gross sense of the civilized animal, so the barrier itself between him and the creatures of the airy world is less thickened and obscured.”*

It is well to understand that Occultism is only at variance with physical science in some of the theories that the votaries of the latter have propounded, as the outcome of the deductions drawn from observed facts; certainly not in those facts themselves. And foremost of all stands the conception of blind forces. This no Theosophist will agree with. He sees consciousness in every atom in the universe; a vast intelligent Whole, planned with care, produced with mathematical exactness, its kaleidoscopic changes themselves but the energies for new life and being, replete with innumerable beings who think, direct, build and weave, all having conscious existence and their set duties to perform. Biologists may speak as they will of forces generated by matter, or modes of motion—Theosophy sees in *all* effects in nature the work of *intelligent* labourers. Everything, it holds, contains within itself the duality of mind and matter, the soul or driver on the one side, and on the other its body or chariot, the vehicle through which it expresses itself. But, “of course we shall never agree with the

* Zanoni.

American Substantialists, who call every Force and energy, whether Light, heat, electricity or cohesion—an ‘entity;’ for this would be equivalent to calling the noise produced by the rolling of the wheels of a vehicle an *entity*, thus confusing and identifying that ‘noise’ with the driver *outside*, and the guiding master Intelligence *within* the vehicle. But we certainly give that name to the ‘driver’ and to these guiding Intelligences, the ruling Dhyan Chohans as shown. The ‘elementals,’ the nature-forces, are the acting, though invisible, or rather imperceptible, secondary causes and in themselves the effects of primary causes behind the veil of all terrestrial phenomena. Electricity, light, heat, have been aptly termed the ‘ghost or shadow of matter in motion’ i.e., supersensuous states of matter whose effects only we are able to cognize. To expand then the simile given above: The sensation of light is like the sound of the rolling wheels—a purely phenomenal effect, having no existence outside the observer; the proximate exciting cause of the sensation is comparable to the driver—a supersensuous state of matter in motion, a nature-force or elemental. But, behind even this, stand—just as the owner of the carriage directs the carriage from within—the higher and *noumenal* causes, the *Intelligences* from whose essence radiate these states of ‘matter,’ generating the countless milliards of elementals or psychic nature-spirits, just as every drop of water generates its physical infinitesimal infusoria.”*

Thus those to us normally invisible beings called elementals are but the souls or intelligences of the elements. In this repetition of ancient philosophy we see the reason why our forefathers recognized so many gods. For they invariably spoke of the “spirit” or god of any given element, not of that spirit’s gross body or manifestation, the element which represented it, or through which it functioned. Directly this fact is recognized, we do

* The Secret Doctrine, Vol. I., page 146.

away with the standing reproach of the ancients by men of science that they "supposed their elements simple or indecomposable." For if this be the case, then why had almost all their gods and goddesses so many sons and daughters, brothers and sisters? Such represented but the various aspects or "divisions" of the elements from which they sprang, and cases could be cited without number, drawn from every philosophy and mythology, to prove the truth of this assertion.

Of the seven principal elements which go to produce the manifested world, four are visible or *sensible*, three invisible; such division into quaternary and triad repeating itself in every septenary in Occultism. These are but the seven aspects of the fohatic force. The four which are objective or sensible are known under the general titles of fire, air, earth and water; and, consequently, the "nature-spirits" or *natural* elementals which build our world, innumerable as are their tribes, may be conveniently divided into classes corresponding to these; each class being again divided into three degrees, corresponding to the three subjective planes of our being. The Rosicrucians—the hermetic brotherhood from which developed the latter-day Freemason—found them very necessary factors in their study of nature, and used to know them under the names of salamanders—spirits of the flame, sylphs—spirits of the air, gnomes—spirits of the earth, and undines—spirits of the water; and traces of the ancient wisdom from which these philosophers derived their knowledge may be found among the popular beliefs of all the older nations, now degraded however among most of them into superstition of the worst kind.

It must be remembered that the elementals of which we have spoken are the "nature" spirits, or those concerned with the building up of the visible universe, everything in which is supposed to spring out of a combination of the four elements above named. There are however many other kinds of elementals besides, such as

(a) those formed in the astral substance by every action whether of thought or of deed. (b) those *created* by the presence of human beings, reflecting to some extent the intelligence of their creators, and (c) those thousands of forms, endowed with more or less consciousness of purpose and existence, thrown into being upon the death or change of state of any organic entity—called variously spooks, elementaries, and the like. The latter can never become men, save under exceptional circumstances, but must fade away in course of time. The nature-spirits will all become such, only, however, after many ages of evolution, and by passing up through all the kingdoms, mineral, vegetable, and animal.

CHAPTER III.

THE PLANETARY WORLD

And after having thus framed the Universe, he allotted to it souls equal in number to the stars, inserting each in each; and then as it were placing them on a vehicle (whereon to travel through the heavens) he pointed out the nature of the Universe and announced to them its laws.—Plato, *Timæus*, xvii.

The heavy-moving stars are many, and each has an Intelligence, a Soul, a Body. And in like manner every distinct division of the heavens and planets, hath its Intelligences and Souls. The *Desatir*, or Sacred Writings of the Ancient Persian Prophets. The book of the Prophet, the Great Abad; 23, 24.

The esoteric philosophy presents us with a view of nature sufficiently novel to permit of little comparison with so-called scientific hypotheses, although the recorded facts of western science bear out the doctrine in every detail. The writer, therefore, cannot be surprised if he finds that the statements which follow are regarded at first as a result of fanciful speculation, or even as the wildest romance. Nevertheless, like his brethren and co-workers, he is convinced that the secret doctrine embodies a mass of entirely trustworthy knowledge and teachings, by means of which we can piece together all surviv-

ing fragments of ancient philosophies, finding at the same time a solution for all the present social and scientific difficulties. A bold claim, perhaps; but the latter-day discoveries of the various schools have altered not a little the position of many of the world's most eminent scholars toward the Society, and it may be prognosticated safely that the twentieth century will not break without some substantiation of it.

Carried to its extreme limit, the "doctrine of correspondences" is the method by which everything, according to eastern teaching, may be known. In order to understand the nature of the universe, we must apply to it our knowledge of ourselves. If we compare ourselves as individuals to the universe as a whole, we shall have to imagine that whole as intelligent, perfect, conscious in its wholeness, but only one of many other "universes," themselves again portions of a still greater *Whole*—the process being continued indefinitely, because of the infinity of natural manifestations. If, on the other hand, in our comparative study, we set ourselves to examine our own frames in order to understand the nature of the greater lives which exist outside us, we shall find our bodies to be composed of thousands of little worlds and centres of individual life, of bacteria and microbes, each of which, in the system wherein it plays its part, may be a veritable *sun* to the numbers of attendant planets and satellites that we might perhaps find existing around it, had we but lenses strong enough to conjure them before our eyes. Man's body is a composite being built up and preserved by the work of thousands of *lives* as far removed in the scale of nature from his real self—or *ego*, the soul—as the firefly is from the sun; nevertheless as dependent on him for the excellence of their work as a company of soldiers is dependent on its captain. The inner man is the general to the armies of *lives* that build, rebuild and compose his body. Practical occultism teaches the

laws that govern their movements and evolution.

We cannot here refrain from calling the attention of our readers to one of the latest productions of physical science — Alfred Binet's *Psychic life of Micro-Organisms*,* in which the author has, to our thinking, conclusively shown that intelligent existence is to be found among the more primary of the organisms which go to build the bodies of either animals or plants. Not only are they shown as living and dying, feeding and reproducing, but also as *exercising choice* in such matters, a choice indicative of intelligent life. "The more closely the phenomena of life are scrutinized," writes M. Binet, "the more carefully they are studied in their various aspects, the more certain does the conclusion become that the processes attributed to physico-chemical forces in reality obey much more complicated laws" than mechanical phenomena; pointing out that as physiology advances the tendency is *not*, as the modern opponents of vitalism have it, to relegate all phenomena nominally physiological into the domain of physics and chemistry, but the reverse. "If the existence of psychological phenomena in the lower organisms is denied, it will be necessary to assume that these phenomena can be super-added in course of evolution, in proportion as an organism grows more perfect and complex. Nothing could be more inconsistent with the teachings of general physiology, which shows us that all vital phenomena are previously present in non-differentiated cells."† Then, concluding a work which is from first to last an unintentional tribute to occult science by a modern biologist, the author quotes from his own letter to M. Richet. Differing from the latter in his theory of chemical irritability as being the sole law which conditions the movements of simple organisms, Binet adds: "Psychic life, like its substratum,

* Translated from the French by Thos. McCormack; American Edition, 1889.

† Preface.

living matter, is, when closely studied, an exceedingly complex subject. This fact is with me a profound conviction, not upon abstract ideas and methods, but upon the observations that I have given, observations that are not founded upon my own personal authority alone, *but which are drawn from the highest authorities*, and most of which I have been able to verify with my own eyes.”*

Occultists have long known *living matter* to be an “exceedingly complex subject,” but they recognize no other sort of matter. And they go much further than M. Binet; they find “psychic life” and intelligence to exist in every speck in space. Again, if biology shows us that each individual is a “universe” to the multiplicity of infusoria which complete his body, what objection can there be to what we may term the corollary of this: that each of us constitutes but an infusorium of the planet in which we have our home, each planet again being but a “micro-organism” in relation to the universe in which it cycles? It is but the logical outcome of our premise—*Intelligence in all things*. In Theosophy the worlds and planets are all looked upon as individual entities, having their duties to fulfil, their times of health and disease, their periods of birth, maturity, decay and death; and—following out our law of the duality of mind and matter—the actual corporeal abodes of ensouling intelligences, which we may conveniently call their Archangels or *Chohans*. This is a very old belief; Plato considered the earth an animal, and represents it as having all the tendencies and properties of such; the Egyptians and Hindus always so regarded it—so that Theosophy in this particular is but reflecting the knowledge of the ancients. But the teachings of the moderns point to a like notion. Says Mr. N. S. Shaler, professor of geology in Harvard University: “The conception of the earth as inert held in the minds of naturalists even down to our own generation. Only in the

divine Kepler do we find a philosopher strong enough to conceive this sphere as essentially organized. To him this world is so endowed with activities that it is to be accounted alive. In his reflections on the order of nature, he holds to the doctrine that the earth is animated in the fashion of an animal; he finds in the tides an evidence of its slow breathing. Critics have found in this fancy of Kepler proof of a disordered mind, of an imagination, which outran the limits of scientific inquiry; but. . . it seems likely that his divining imagination brought him nearer the truth than the hardmindedness of other naturalists.”*

The truth is that there is a complete ladder of progression and evolution in nature, stretching from the infinitesimal micro-organism of our bodies upwards to *God himself*—or whatever name we may give to the *fons et origo* of all things; and each being or class of beings progresses along the lines marked out by its intent and experience. Prof. Huxley has lately said that: “without stepping beyond the analogy of that which is known it is easy to people the cosmos with entities, in ascending scale, until we reach something practically indistinguishable from omnipotence, omnipresence, and omniscience.”† May we add that the mere acceptance of this one hypothesis would forge the long-desired link between Religion and Science; and lead to the eventual discovery of those forces and laws of nature known to ancient philosophy, but concealed from all in this age but the practical occultist?

Now although we are still dealing with universals rather than particulars, it is yet natural that all we have to say shall still centre around man; we may best commence, therefore, with a general description of the earth, his home, and when we come to the chapter on “Anthropology” it will readily be seen wherein lies

* Nature and man in America. Page 2.

† Essays upon some Controverted Questions.

* Page 115. The italics are ours.

the correspondence between the planets and man, in their respective constitutions as sketched by occult science.

THE SISTERS OF THE EARTH

Thus Time moves on seven wheels; he has seven naves; immortality is his axle. He is at present all these worlds.

Atharva Veda, Hymn xix, 53.

This light is above all the Seven Worlds, as a Monad before or above the triad of the Empyreal, Ethereal and Material Worlds.

Proclus (cited by Simplicius on the Zoroastrian oracles.)

The seven worlds became in Persia the seven Karshvare of the earth; the earth is divided into seven Karshvare, only one of which is known and accessible to man, the one on which we live, namely, Hvaniratha.

James Darmesteter, Intro. Vendidad, p. lx.

Reference was made in the preceding chapter to the constant use of the number *seven* throughout the whole of the esoteric system; we shall now see it in its application to our earth. It was said that the universe with its forces, psychic nature and the like—the whole of its machinery, exists on the four lower of the seven great planes of consciousness and being, and we have now to add that, correspondently, the earth and every planet is conscious on four planes, or better, perhaps, *lives* in three other conditions or states besides the physical state—the material condition in which we view them. These three might be known as the Astral, the Higher Psychic and the Spiritual. They are those states referred to in the philosophy of Paul, called the three “heavens” in Biblical terminology.* Everything in nature according to the philosophy is septenary; that is to say, is divisible into seven elements or principles—and hence the earth and every planet is one of a family of seven *globes*, six of them existing on the three planes above the terrestrial one in which their bodies or gross forms function. Let me be explicit. Theosophy holds that everything in the universe embodies a seven-fold entity, not merely a unit. Thus there are seven men in every man, seven trees in every tree, seven globes in every planet.

* II. Corinthians xii; 2.

But this is not meant, however, that there are seven bodies one within the other like a set of Chinese puzzle-boxes, but that there are seven aspects or sides to the nature of each thing, through any of which it may be seen and examined; two existing on each plane of consciousness outside the physical plane. Perhaps we might say with more precision that there are seven worlds *within* each planet, seven states of matter in any of which its consciousness might be awakened. But these seven, although existing on different planes of consciousness, yet, so far as each plane is concerned, embody actual forms* not unlike their terrestrial counterpart. It is from this arcane teaching that have sprung all the myths and fables regarding worlds above us, some religious systems openly speaking of “seven heavens.” The diagram on the following page will render this clearer.

Here it will be seen that the lowest of these globes, or the fourth in the alphabetical order adopted, is what we know as our earth, but is nevertheless its physical gross envelope or shell only. Directly the evolutionary progress which carries us along in its wave shall have advanced far enough to develop in us finer senses than those which we now possess, others of these worlds will become visible.

These seven worlds or globes being interlinked constitute what is called a “chain,” and, as will be shown, form the centres of life through which the spiritual essence functions during its incarnation in matter, the three which precede and the three which follow ours—the fourth—being, in a sense, portals for entrance and exit, to and from the physical world we live in,—that state of consciousness in which we at present know life.

* Madame Blavatsky once illustrated this by saying that if she were to draw the gross matter out of an article—a goblet, for instance—it would no longer be visible to those whose perceptions were limited to the five senses; but the clairvoyant, psychic power developed, and the vision corresponding to the next—the astral—plane, opened, and the goblet would again come into view.

Thus the consciousness of the planet as a whole, first awakened in world or state A, then in B, then C, finally expanding into physical being on the lowest material sphere D. Its period of physical existence ended, its consciousness will travel back to the more ethereal regions through states or worlds, E, F and G. The correspondence between human life and planetary existence in this respect is too evident to need much comment. Each of us having passed through the waking stage of daily life, when we have our being on this, the physical plane, normally

own celestial spheres, will be in due time reborn. The consciousness of the planet as a whole is merely the sum total of the consciousness of the individual units of which it is composed. So that to say that it centres its existence in each of the states or spheres outside the physical one, before finally issuing into the latter, is to say that all its "parts" do so likewise. The passage of the consciousness of the whole from one state to another, also is, as in the case of every normal awakening, gradual. If now for the sake of convenience we therefore divide the planetary body into the various kingdoms—mineral, vegetable, animal, human—we can best trace the awakening or development of the globes by reference to these as in the following section.

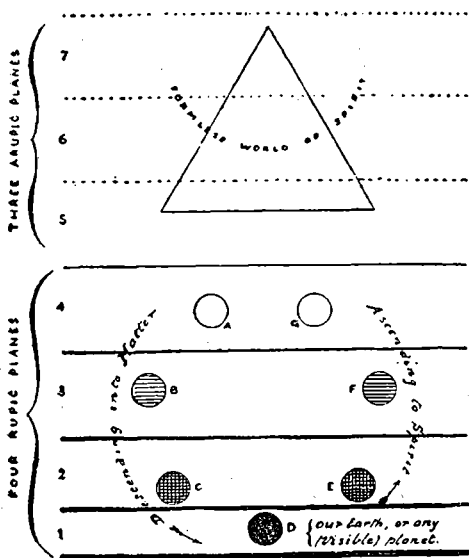
PLANETARY EVOLUTION

They divided the interminable periods of human existence on this planet into cycles, during each of which mankind gradually reached the culminating point of highest civilization and gradually relapsed into abject barbarism. . . . These cycles do not embrace all mankind at one and the same time.—H. P. BLAVATSKY.

We do not propose at present to carry the reader back to what may have occurred before life on this planet became manifested as we know it, but to deal wholly with an account of its expression from the moment of the world's awakening. It may be briefly stated, however, that the nature of the earth's existence is an *effect* of causes generated in life in another planet, just as each person's present life is by Theosophy held to be the outcome or continuance of his life in a past age and in another body. We must now suppose the life-essence or planetary consciousness, to arrive from some other world, and to be first of all centred in globe A.

Here it gradually awakes in all the kingdoms — mineral,* vegetable, animal

* At the immature stage of planetary evolution of which we write, the word "mineral," as applied to what we ordinarily know as that kingdom, is inadequate; but the term is held to as it is that which will afterwards become the physical mineral state. The same applies to vegetable, animal, and human.



rest. In sleep we loose the bonds which tie us to earth, and our consciousness travels further and further from it. First we dream, then fall into deeper sleep, then into profoundest trance, and, rounding the cycle of phases of consciousness, return to waking in the reverse order. It is the same in life and death. Our physical body is merely the vehicle of our consciousness on this plane, which consciousness, however much materialists may disbelieve it, has descended from other spheres at birth, and has *never known a break*. At death it will reascend as though we slept, and cycling round its

and human—in turn. Only when it has completed its development so far as globe A is concerned, does it pass into globes B, C, and the rest, repeating the process around the whole chain. Each globe, as this life-consciousness leaves it, falls again into sleep.

Before this teaching can be further developed, and in order to remove any possible misconceptions concerning planetary consciousness, we must briefly refer to what is termed the *monad* or ego. We have said that the individual consciousness of any body is, in a sense, the representative of the sum-total of that of its parts—the lesser bodies of which it is composed; so that any one of these lesser bodies may be said only to reach the height of its cognizing powers upon expansion into those fuller ones of the greater world in which it lives, becoming “one with the oversoul” of that planet to which it belongs. This is the explanation of the saying in Occultism that all things are basically *one*—in their last analysis a *unit*. But at a certain stage of differentiation so far removed is this idea of oneness, that we must conceive of many egos or monads—in progression; and, without altogether ridding ourselves of the conception of One, as regards the ultimate soul of our planet, yet continue to trace its evolution through that of its individual parts. Then, in reference to these individual monads, “the reader is asked to bear in mind that eastern philosophy rejects the western theological dogma of a newly-created soul for every baby born, as being as unphilosophical as it is impossible in the economy of nature. There must be a limited number of monads evolving and growing more and more perfect through their assimilation of many successive personalities, in every new Manvantara. This is absolutely necessary in view of the doctrines of Re-birth, Karma, and the gradual return of the human monad to its source—*absolute Deity*. Thus, although the hosts of more or less progressed monads are almost incalculable, they are still finite, as is every-

thing in this universe of differentiation and finiteness.”*

We may now carry on our sketch of planetary evolution through that of the monads or souls which incarnate on earth, the evolution of these and of the latter being so closely interblended as to be practically one.

The life-wave of souls passing through the different kingdoms, does not cycle around the chain of globes once only, but seven times, before completing its period on this earth. The reader must not however for a moment imagine that each of these “Rounds” contains identical experiences for the monads who travel them. Nothing could be further from the fact. Nature never allows us the same experiences twice; even though she may often repeat her punishments or her kindnesses she never does so under precisely identical circumstances. Her line of work is ever that of a circle, or cycle, and she invariably returns along her original paths, working *into* herself again and again. Yet each time she traverses the road she evolves a greater perfection. Her labour is therefore a sort of spiral process, retravelling constantly over the same ground, but on an ever higher and higher scale. And this is exactly the teaching of Theosophy concerning the globe rounds; the life-wave more than once passing over the same ground, each time on a loftier stage of the spiral—while the complete experience of every phase of life on any given planet is said to be obtained after seven cyclings.

The monads which compose the life-wave do not however arrive from the preceding globe in equal stages of development. In the vast scheme of evolution presented by the esoteric philosophy, a chain of globes constitutes but a very minute portion of the whole road to be travelled by the “Pilgrims” before perfection is attained. Nor in the process of development is it to be supposed that all will remain in line. Every degree is recognized, the occult doctrine never for a moment

* The Secret Doctrine, Vol. I., page 171.

supposing such a possibility as strict equality, except in essence. In the myriads of forms produced by nature, no two are alike. "Throughout all creation, from the archangel to the worm,—from Olympus to the pebble,—from the radiant and completed planet to the nebula that hardens through ages of mist and slime into the habitable world, the first law of nature is inequality." Each individual's place in the universe can be held by him alone; no two persons can stand exactly abreast on the same rung of the ladder.

Therefore it is that the life-wave of souls or monads arriving with the earth at the hour of its birth, or commencement of its Manvantara—for the terms Manvantara and Pralaya are applicable equally to planets as to the Cosmos—are to be considered as divisible into seven classes, according to their degree of evolution and consciousness; in other words, Occultism recognizes *seven* kingdoms of nature rather than only those four which we have named, human, animal, vegetable and mineral. The additional three are those less developed even than the mineral, and are really the elemental or *nascent* kingdoms of which we have spoken in the section the "Astral Light."

Now the lowest or least developed of these elemental kingdoms incarnates on globe A of this chain at the time of the earth's birth, the "builders" of which it (the kingdom) is composed, proceeding at once to their evolutionary work. After enormous periods of time they have evolved the globe sufficiently to place it in readiness for the next class, who forthwith make their appearance, taking up their work in the substance prepared for them by the lower order. Then, in course of time, the third or highest class of elementals arrive, and prepare the now highly evolved "world-stuff" for the monads of the mineral kingdom, the arrival of these latter being again followed in evolutionary order by those of the vegetable, animal, and finally human kingdoms. Then, just as the hierarchy of human monads

arrives on the globe, the time has come for the first elemental kingdom to pass forward into the next and denser globe, B. Here it is followed by all the kingdoms in succession. And so on step by step around the entire chain.*

Thus it will be seen that as soon as the first class arrives on globe C the life-wave has completely left the planetary sphere called globe A, which forthwith "sleeps," or becomes non-existent for a period, to reawaken when the wave again reaches it, which it does only after it has passed through the intervening series of globes. So that when the wave reaches the fourth globe—the one we are at present on—it has descended through three other spheres of increasing density, and when it leaves this fourth, it will pass upward through others of gradually increasing ethereality. Therefore, if we consider our globe especially—it being that with which we have most concern,—since the life-wave passes seven times round the whole chain, it passes seven times through this particular sphere, leaving breaks of immense periods of time between each passage, during which the monads are working their way round the cycle composed of the other globes, and slowly carrying on their evolutionary progress on each.

* This is but the general outline of the evolutionary process as carried on through the "Rounds;" it differs in different Rounds and cycles. The full teaching concerning the development of life in the planetary Rounds has not been given out by the Adepts, but is kept from the world "until the time comes." The author has not thought it necessary in a small volume like this to piece together the few imperfect fragments of instruction that have been given. He has confined himself to the mere outline of the process of planetary evolution; and would refer the reader, who desires more information, to the Secret Doctrine, Part I.

(To Be Continued)

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I owe to genius always the same debt, of lifting the curtain from the common and showing me that gods are sitting disguised in every company.—Emerson in "Natural History of Intellect."

THE CANADIAN THEOSOPHIST

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OFFICIAL NOTES

Mrs. Besant, P.T.S., writes: "I have stated in the forthcoming number of Theosophist the reason for my not re-nominating my very dear brother and helper, C. Jinarajadasa, as V.P. He asked me not to do so. I was very ill at the time and unable to write."

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The General Secretary and Mrs. Smythe wish to take this opportunity to acknowledge a host of cordial greetings and beautiful cards which it is impossible to respond to otherwise. May the true happiness of wisdom and the joy of service unite us all during the coming year.

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Mrs. Lilian Wisdom has returned to Calgary where she expects to remain for some time. She has resigned the position of Secretary of the Correspondence League for Canada. Both she and Mrs. Edith

Fielding, who preceded her in this office, state that it is impossible to carry on as the organization is political in its functions and is devoted more to Star propaganda and such activities than to the spread of Theosophy. We can only say that if correspondents abroad wish to write to people in Canada if they will send their addresses to this magazine we shall endeavour to place them in communication with Theosophical students.

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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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Many members are on the Inactive List merely because they have not paid their dues for the current year. They can be reinstated any time on payment of \$2.50 up till June when another year's dues fall payable. Members over two years in arrears may be reinstated on payment of current dues. As the nominations for the annual elections will be called for next month, Lodge officials should see that their members are all reinstated and that

all dues are collected for the present year. Back numbers of the Magazine are supplied for the current term to reinstated members. All changes of address should be notified at once to Headquarters.

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The account of Mr. Charles Lazenby's illness last month was based on the written statement handed to us which came over the long distance telephone on the day of his death. Mrs. Lazenby has sent out a circular message in which she says that after giving twelve talks in Detroit and speaking in St. Thomas and London, he suffered terrible pains in his head. When he came back to St. Thomas after the London visit he felt sick and had an internal hemorrhage. "On Saturday night he wandered and grew so restless that while he was unconscious we sent to get him taken to the hospital. I went too, but was not allowed to be with him. At 3 I was sent for and at 7.7 he passed over without a word." There had been no operation. Mrs. Lazenby places emphasis on the fact that her husband was far from having a weak or unhealthy body. As a young boy he was one of the child champions of Guelph, and at sixteen he took standing as a first class gymnast. As a warden in the New York State Hospital for the Insane he was in charge of the worst ward alone at night, and tackled alone a noted murderer and fighter who attacked him, so that his influence over the ward was phenomenal. They respected his strength as well as his moral power and spiritual force. Also on the boat as stowaway, as mentioned last month, a lunatic attacked him there also. The strength of an insane man is proverbially something supernatural, and it took Charles all his time not to be overcome. When a young man somersaulting in the gymnasium he fell and hurt the base of his spine, and this compelled him to use an invalid chair for a long time. But otherwise he was healthy and even rugged in constitution.

"Theosophy" (Los Angeles) for January has many fine articles, the principles enunciated in which are nearly all violated in the first article of the issue. This is one of a series of articles intended to be historical, but which display the same animus that spoiled the usefulness of "The Theosophical Movement." The present article gives a list of the members of H. P. B.'s inner council and then proceeds to demonstrate to the writer's satisfaction that there could not have been a more unworthy lot of people assembled together. The impression left is certainly not flattering to Madam Blavatsky, nor likely to attract admirers to her who could be foolish enough to surround herself with such a set of frauds. Fortunately they are not all as bad as "The Theosophy Company" paints them. One can hardly acquit the writer of disingenuousness who writes: "After the death of H. P. B., and of her husband, Col. Cleather, Mrs. Cleather associated herself with Basil Crump, a London barrister, and was among those loyal to Judge in the war of 1894-5." Basil Crump was the son of the editor of the London Law Times, and as a lad was a friend of Col. and Mrs. Cleather and a companion of their sons. They were associated during the Colonel's lifetime in a series of lectures on Wagner illustrated by musical selections which Mr. Crump played on the organ. On his father's death Mr. Crump became editor of the Law Times a position he retained for some time. After Col. Cleather's death Mrs. Cleather with her son and Mr. Crump went to Italy, to India and subsequently to China. All this ought to be well-known to an infallible authority like the editor of "Theosophy," the only worthy living representative of the Blavatsky tradition, by his own account. He handles poor Claude Wright in the same mean fashion. He ought to read pages 130-131 of his own magazine on gossip; "Talk about people, but say only what you know to be true and useful and agreeable about them." And he might remember that,

"the lie that is half the truth is ever the blackest of lies." He does not appear to know that Dr. Coryn died months ago at Point Loma. He states that when Mr. Mead "learned that Mrs. Besant was the public sponsor of the charges, he entered vigorously into the campaign against Judge." It was after a two hours interview with Mr. Judge that Mr. Mead came out against him. Up till that time he had been a staunch advocate of Judge. But as the article states, some people "are saturated with the unconscious conviction of their own infallibility." "Theosophy" has done and is doing splendid work in circulating the Theosophical Literature, and we do not wish to be censorious, but some one should be procured to edit this "infallible" chronicler.

MRS. HAMPTON'S LECTURES

Mrs. Betty Hampton will be in London, Ontario when this month's magazine is issued. She expects to arrive in Toronto on Saturday, the 19th inst. She will speak in Toronto each evening till the 27th, on Sundays at 7.15 and on the week days at eight o'clock. There will be a meeting for members only on Sunday morning at 11 o'clock, the 20th inst. when Mrs. Hampton will speak. Her subjects for the eight lectures are as follows: 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 Symphony of Life. Mrs. Hampton will speak in Hamilton on Monday, Tuesday, and Wednesday evenings following her Toronto visit, the 28th, 29th and 30th January. She will speak in Ottawa on Friday, Saturday and Sunday evenings, February 1, 2, and 3. Her subjects in these cities will be Man the Crucible; The Three Mountebanks; and The Symphony of Life.

MR. KARTAR SINGH

In this magazine last May we reprinted Mr. Kartar Singh's farewell address to the Toronto Lodge at the time when he had contemplated returning to India, and we spoke in terms that we need not repeat, of the services he had rendered and the personal relations he had established with all who had known him. "One of the fine souls of the world, rich in common sense and the higher wisdom of the heart, full of the joy and cheer of the divine life, sagacious of speech and direct in advice, frank as truth itself, and careless of offence as long as honesty is served," is part of the tribute we paid to his character. We could only repeat and redouble what we then said, and emphasize it now that he has gone away, not to India, a change in his affairs having changed his destination, but to Vancouver, where we are glad to think that what he did for Theosophy here he will do for it there also and we feel sure that the Lodges in that city will welcome the cooperation of one who has done so much in Ontario to build up the work of the Society on a truly Theosophical basis. A long interview appeared in the Toronto Star by Mr. R. C. Reade, in which an outline of Kartar's work in India and Canada led up to an account of what he proposed to attempt in British Columbia where a thousand or more of his compatriots are settled. Kartar Singh has lived in Canada for fourteen years, and in that time he has learned to interpret India to the Canadians and Canada to the Hindu. The Sikh community in British Columbia has grown and prospered. "At first celibate, it secured permission to bring in wives. Now there are several hundred Canadian born Sikh children. Several members of the community own lumber mills. It has made for itself a secure place in the Canadian economic system. It has definitely turned its back on India. It now wants a place in the Canadian cultural system and has summoned Kartar Singh to be its cultural leader."

He intends to start a magazine in English to interpret the Sikhs to the rest of Canada and another in the Punjab language to reveal Canada to the Sikhs. "I now consider myself a Canadian. I want to make them Canadians. I am not as yet clear as to the details, but I am going to learn as I go." We know no one better fitted to take up this work of the Brotherhood of Man. We wish there were more in India inspired with the same spirit. We deeply mistrust the attitude in India of hostility to all efforts made by the British Government to arrive at a solution. Acceptance of what is offered in good faith will lead to further concessions, but refusal of any compromise will only lead as it has elsewhere to further embitterment and postponement of the desired end. Canada is a standing example of what is possible under reasonable dealing. In 1837 there was a rebellion. A measure of reform was offered, not nearly what was asked, but sufficient to open the way of development. Since then there has been steady progress. Today Canada is an independent nation equal with the Motherland. India has the same goal in view, but many Hindus wish to achieve in a day what the nine millions of Canada took two generations to reach. The three hundred millions of India must move more slowly, and it is no glacier pace that is asked of them. The ten years' trial of the present experimental stage might be allowed to pass with a surety of wider concessions to follow. Mr. Gladstone was spoken of as an old man in a hurry. Perhaps there are other old people in a hurry at present. And undoubtedly there are too many young ones. Nothing will be lost by patience. It is not all India that is impatient. The finest minds among native princes are on the side of the British Raj, and no statesman in Britain doubts that the time is coming when India will stand with Canada and the other independent nations of the Empire as a Commonwealth among the rest. But India barely understands what a Commonwealth is at present, and until she does she should

hasten slowly. As between the advice of the psychics, who are always in a hurry, and the counsel of common sense, we favour the latter, and say, "Go slow." We think Kartar Singh takes that view. A few friends among the members of the Toronto Theosophical Society presented Kartar Singh with a white gold watch and chain with an inscription commemorating his services and their affection and esteem.

AMONG THE LODGES

The Toronto Lodge held a New Year Reception according to its tradition and there was a large attendance of members and friends. Mrs. Thornton was responsible for the tea, assisted by many ladies. Games were provided for those who wished and Mr. Cecil Thompson drew caricatures in chalk to the amusement of the gathering. On the previous Sunday Dr. Lionel Stevenson of the University of California spoke on "Evolution in Modern Poetry." This able and searching study was at the same time thoroughly popular and much enjoyed. No finer address has been given before the Society.

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The president of the Montreal Lodge made the following report to the members: "In presenting this Annual Report for the year 1928 it may be said that the Montreal Lodge has maintained its influence as a Theosophical centre, the chief activities being the public lectures on Saturday evenings and the members' class on Tuesday evenings. The maintenance of this influence has largely been due to those members and friends who have attended the meetings with fair regularity and also to those who have made some kind of contribution to the Lodge. While several changes had to be made in the programme of public lectures during the year owing to unavoidable circumstances, the attendance at our public meetings would indicate a sustained interest in the subjects presented and we have also had the advantage of lectures from kindly disposed friends. A visit

from the General Secretary of the Canadian Section during the month of March was an outstanding event and created considerable interest. . . . The class for members on Tuesday evenings has been conducted by Mr. E. E. Bridgen, the text book being "Isis Unveiled". While it may take a considerable length of time to complete a study of these volumes, it has so far been both interesting and profitable, and further perusal will prove its value as a text book. While the attendance at this class has been regular, it has not averaged more than ten, and it is felt that more members should take advantage of this study as it is a valuable means of acquiring theosophical knowledge, with free discussion. The members' class may be regarded as the back-bone of the Lodge, since it provides an excellent opportunity for collective study, and from this class should emanate solid theosophical work. In this class members receive that incentive which should lead them to some special study, and ultimately to the conversion of that knowledge into lectures, thus building up our strength from within. A report of our activities has been sent to the General Secretary frequently during the year, Montreal Lodge having been given considerable space in the columns of The Canadian Theosophist, and appreciation for this service, which is equally available to all the Lodges, is extended to the Editor. A new departure has been the reading of a devotional selection at the public meetings, eighteen of these having been given during the year. This phase of work has now been taken in hand by Miss H. E. Mills, for whom we solicit your hearty support and co-operation. The usual promptness of Montreal Lodge in remitting its dues to the Canadian Section has been very favourably commented upon by the General Secretary on several occasions, and it is hoped the members will continue to give their usual prompt attention to this matter and thereby sustain the reputation the Montreal Lodge has gained throughout the Section for business-like methods. In

making a survey of our position as a Theosophical centre, I would, to save time and lengthy explanation here, refer to a letter sent to the membership on August 31st last, in which the problems and needs of our Lodge were set forth. One urgent need is that of lecturers within our ranks and it is hoped that some of the members will prepare themselves for this most important work. There is, as usual, the ever-recurring and important problem of finding more suitable premises in which to carry on our work more effectively but this is on the agenda for your consideration later on this evening under the heading of New Business. The Executive Committee during the past year has been anxious to provide for any need of the Lodge, and the incoming Executive will undoubtedly be most ready to know and respond to your wishes in this regard."

FELLOWS AND FRIENDS

Mr. Roy Mitchell continues his lectures in Rumford Hall under the auspices of the Theosophical Federation of New York. His book on "The New Era in the Theatre" is in the hands of the publishers to be ready for fall circulation, serial publication in the meantime appearing in the Theatre Arts Monthly.

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Mrs. G. Anna Fox writes from Ottawa that Mr. Belcher's visit aroused much enthusiasm, and in view of the approaching visit of Mrs. Hampton, of which she expresses much appreciation, she hopes that the Ottawa Lodge may become active again.

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Annie Menie Gowland, General Secretary for South Africa writes: "We shall be celebrating our 21st birthday, our 'Coming of Age' convention of the African Section, T. S., at Easter, March 29th, 1929, and it would make us so very happy if we could have a few lines from you to read out on that unique occasion. It will serve as a link to draw our Section even

nearer to yours in the bonds of love and brotherhood." We are all interested in the work in Africa. Just now we are all stirred up with a sight of the wonderful picture "Zimba," which the wonderful Johnsons have shown us. After seeing those elephants, rhinoceroses, hippopotami and other strange creatures it was borne in upon us very forcibly that we had been transported to Lemuria and that the people of the Third Race were not so far away. Surely these great gray beasts are survivors of that far off time. And these horned animals are armed not with weapons of defence for their earth companions but for the assaults of the flying lizards and other monsters of the air which had to be assailed with such weapons as these. If the Gods fought they must have armed their creatures with appropriate means of defence. And now this vast continent lies open to the white destroyer. What will he do with it, or does his Karma permit him to ravage and wreck here as elsewhere in the world? These good-natured black-skinned folk are frequently noble in aspect and always cordial in manner. They come down through a million years or more from marvellous civilizations of the past. They speak over two thousand languages, some of them of the most highly organized character grammatically. Those who speak of them as savages know little about the race. The white race have had their experience of life in black bodies or will have it, if they prove unworthy of a more responsible privilege. Much remains to be done in teaching both white and black their true relationship and the debt they owe to each other. Only Brotherhood will work out the problem of their mutual destiny, and only the Theosophical Movement has a complete understanding through the Secret Doctrine of what that destiny is. Brothers of Africa, we in Canada salute you as heirs of an elder inheritance, a province of the Masters' work to which you are called for service, more onerous than any and not less honourable.

FROM A HOSPITAL BED

Lying on a hospital bed, a thing of bones covered with an integument the color of aureolin, the bony congeries of painful surfaces—trochanters, olecranon, iliac crests, a tender sacrum—that, in some way not clear to me at present, forms a consciousness which in the main is a painful soreness. Strange to say, the brain seems to be free from the excess bile which, otherwise, permeates the whole body, and I can think more or less clearly for a minute to a minute and a half; but I have to think quickly, jump from one high spot to another, otherwise I am lost—wondering what the thought was.

Outside and around me, on slightly higher planes, phenomena of various descriptions are going on, ranging from a doctor and three nurses (who are—on this higher plane—attending to my case, but who do not pay any attention to my questions other than to wave the queries aside, and advise me "Don't worry; everything is working out all right") to mathematical and geometrical figures—all of which is too much for my weak, tired brain.

The planes seem to be well-defined, of a spherical shape, and of a "dove" colour (the blue-gray on the breast of a pigeon). On one of the nearest of these spheres, my main consciousness is sitting (figure of a man), staring out into futurity. It is not much concerned with or about the wreck lying on the bed, except that it needs the tired and sore old burro for work yet to be done. It would gladly let the poor animal go, but first there are duties to perform, and—which seems very important—some work to finish. The figure is full of peace and—confidence.

Sitting out on this blue-coloured sphere, wondering why the 4th (or is it the 4th?), is of a different blue, a colour I cannot compare with any physical blue, and into my field of consciousness come "Pratyeka Buddhas, Buddhas, Bodhisattvas."

But what have I to do with such exalted states? States of consciousness that

are, so far as I am concerned, millenniums away in the dim and misty future. Compared with what there is to know, my knowledge of the physical plane is hardly worth talking about; of the psychic, strange to say, in some way inexplicable to me, I seem to know more than I do of the physical; of the higher, "spiritual,"—hmph! ask me another funny one.

Floating about in the consciousness of this figure sitting on his sphere, who hasn't even a hospital shirt on (a contraption without a back!) is the sad thought that all these pundits, goaded into action by our Gadfly of Washington, discussing and arguing about such exalted states—of which I'll gamble and say they are absolutely ignorant—are like the disputants of the Middle Ages, arguing as to how many angels could dance on the point of a needle, on the heights and depths of the Pleromas, or, to bring it up to date, like a group of young boys discussing the future of their country in the event of this or that candidate's attaining to the Presidential Chair.

All this may be interesting, intellectual diversion, but is it the real Theosophy? What price you birds, wasting your time and valuable space in the "Canadian Theosophist" dictatorially laying down the law on these high, exalted subjects of which you know less than I do of an ordinary cockroach?

If these disputants wish to end the discussion (and I, for one, do not derive much nourishment out of it), why do they not ask one of their Buddha friends for the real "low-down" on these Pratyekas, and so clinch the matter?

The only Pratyeka I ever knew, has, since prohibition come into force—

(The Nurse in charge): "Suppose you try lying on your side for awhile. You are talking in your sleep, and disturbing the other patients."

J. O'N.

VOCATION

I.

No man lives who does not wish to so do or perform or achieve that his fellow-men will applaud as they look on. This is a natural and instinctive feeling. The desire of the admiration of men is a characteristic which dips down into the very depths of being, and is a token of the sense in every one that basically we are all brethren. In some this feeling is loaded with selfish desire and pride, and in others it is pure, unselfish and altruistic. In some it appears as ambition to lead, to command, and to inspire admiration and fear; in others it is to serve, to help, and inspire love or reverence.

So it is that a great many approach Astrology with the query, "What will my life be?" or "Will I make money?" These are both quite natural questions, and may indicate high aspiration and magnanimity, although more frequently it is a sordid seeking after wealth, and by wealth, ease or more frequently power; power to use for self aggrandizement or selfwill.

It is perhaps significant that this characteristic is indicated in the horoscope by the 10th House—that immediately over head at birth, yet it is continuously linked, and linked favorably, with the 2nd House—money—for a planet in the 10th is almost certain to aspect favorably one in the 2nd.

Let us examine and see if we can determine what is implied by a 10th House strongly fortified and properly balanced, for it is not only true that the sign on the House must be favorable, but that its ruler will be strongly placed and in sympathy with the figure, that is its aspects to other planets, particularly the Sun or Moon, will be good and not evil.

"He that would be greatest among you let him be the servant of all," said the Teacher, and it sounds like one of those sentimental platitudes that present day religion is so fond of. Every syllable of this sentence is surpassingly true. Who

is the greatest man in any country today? Is it not the Prime Minister? Yet he is the servant of every soul that calls this country his home, and his daily work is to serve, and to serve all to the best of the ability he possesses so that the greatest good may be given to every individual of the millions he serves.

Therefore do not be disturbed or disappointed if Virgo is on the 10th House. To be sure it is the sign of the common people—the workers; it is also the sign of the Saviours and of those who serve having no expectation of reward. The virgin birth of the world saviours is not altogether a myth, as they spring from the common people and their mission is to minister, not to be ministered unto.

Virgo is an earthy sign, and will have an affinity for the other earthy signs, Taurus and Capricorn, so that combining all three signs of the earthy triplicity we cover classes of people who toil and serve; those who toil and suffer and those who toil and accumulate. Any of these three signs on the 10th House will indicate the worker. From the lowest of the serf caste who is unable to direct himself and must be directed, those also who are imbedded in the rock of Form, whose entire outlook is materialistic and the horizon bounded by what the eye perceives, and those also who viewing the accumulations of world substance held by others, toil assiduously that they also may accumulate.

But we must not forget to link up with these three signs the significator of the sign and also the sign and ruler of the second House. The second House is the sign of production, and when we consider the toiler we must look at what he produces also. Take any Virgo native such as farmer, grocer, doctor, restaurateur, etc., there will be individuals in all these departments who will not be great producers. The farmer may have an environment that impoverishes him. The grocer may not be able to reach above the very humble ones of his class. The doctor may be a great toiler with long and irregular

hours, but a clientele that are poor, producing small fees even when collectible. The restaurateur may not succeed in being anything better than a waiter, working long hours for small wages and depending on the precarious and humiliating item of "tips" to eke out his living.

There may be—indeed there must be—many souls whose entire outlook upon life holds only hard and illrequited labour. Their lot appears sad, almost hopeless. Yet there is nothing devised by the Great Architect which has not its wondrous and happy use. The young soul, unsettled, unassembled, not co-ordinated, requires dull, heavy, dragging repetition in order to forge firmly its individuality. So the toiling triad takes hold. Their duty is to so bear upon the soul that in its very anguish it finds itself. This is a hardening process and needs to be to weld the dissimilar elements into a conscious unit. Afterwards the glowing soul within the shell must be liberated, but the process is not the same.

Virgo on the 10th has Capricorn on the 2nd (usually, but not always), so watch the position of Mercury and Saturn. Capricorn suggests imagination, meditation and leadership. With Mercury and Saturn elevated, or exalted, or in signs with which they are in sympathy, or in good aspect with each other, or well aspected by the Sun or Moon, or any combination of the above, will extend the scope of the life and add to its breadth, depth and usefulness. The farmer may become the great rancher or mighty landowner; the grocer may have his chain of stores stretching across the continent; the doctor may have a fame and fortune continent-wide; while the restaurateur may be able to serve his millions instead of hundreds.

Venus may assist in this as she rules Taurus, which will be thus placed on the 6th House, the house of health. The assistance of a long and healthy life must add greatly to the total productiveness of those who toil, and when they belong to

the serving triad, the element of time is added to ministration.

Suppose, however, that Capricorn sits upon the 10th House. This is the home of Saturn, the form maker, and there is a sense in which this sign may be the most hardened, formal and materialistic of any. Coldly calculating, selfish, distant and unsympathetic, this individual, this native may be one who lives by his cleverness rather than his toil. It is a sign of leadership or of superiority. The great banker, the great business leader, the great executive is found here.

This person will be a "foreman" of some sort, no matter into what sphere of action he may go. He will command rather than obey. He will have responsibility thrust upon him, and will be a producer of considerable ability, but not always for himself. This configuration will bring Taurus on the 2nd House (generally) and should enable the native to save for himself a goodly portion of what he produces, and also to hold it. But if the house is occupied by Mars, or if Venus the ruler be afflicted by Mars, he will be a spendthrift, and the illwill of Saturn or Uranus may, on occasion, deprive him of all his gains.

This position brings Virgo on the 6th House (generally), where it may stand for good health or very bad. It may mean that all his life he will find it necessary to guard carefully a weak constitution, serving as a limitation to too great expansions along lines of materialism and formality. He dare not become too hardened or he will die.

Then let us consider the native who has Taurus on the 10th House. Here we have the artist; still a toiler, but putting his toil into graphic beauty. The draughtsman, the designer, the illustrator, the decorator are in this class; the worker in pigments rather than the musician or litterateur. Quite suggestive it is also that the Bohemian restaurant (Virgo—common people and food purveyor) is his favorite place of resort with Virgo on the

2nd House, and how much of his hard-earned money finds its way there. Yet he is often a wonderful producer. Rembrandt painted more than three hundred portraits in a year, while Mr. Jack, the eminent painter of today, has a record of almost a portrait a day for several days in succession. Long series of commercial drawings are produced with almost unbelievable speed, for once the Taurean starts he will not stop until his task is completed.

So we see what is our debt to the workers of the earthy triad. Labour in the earth and with earth products, from the digging of ditches to the mining of metals; from the composition and harmonizing of chemicals to the production of food and medicines; until Art enters and intellect and soul combine to bring us something of the unseen through the medium of earth-born pigments.

George C. McIntyre.

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Divine persons are character born, or, to borrow a phrase from Napoleon, they are victor organized. They are usually received with ill-will, because they are new, and because they set a bound to the exaggeration that has been made of the personality of the last divine person. Nature never rhymes her children, nor makes two men alike.—Emerson in "Character."

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., ½ morocco, \$65.00.

N. W. J. HAYDON
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REVIEWS

"CONTEMPLATIONS"

Students of Theosophy and occultism are greatly indebted to Mr. John M. Watkins for his contributions as a publisher to the cause of Truth. His latest volume to reach us is "Contemplations," by Walter Leslie Wilmshurst. This is a new edition of the book published in 1913 and now out of print, but with additional studies which double the size of the previous volume, so that we have a handsome book of 318 pages. (10 shillings). From the preface we learn: "The contents are largely interpretations, from a Christian mystical standpoint, both of religious subjects and of the period of crisis and transition through which we are still passing, a period which began, but by no means ended, with the War. In surveying the process, at once shattering and reconstructive, of what is described in these pages as 'the present Passover' from an old to a new age, new conditions of social life and an enlarged spiritual perception, these contemplative studies of the deeper issues involved may, it is hoped, be of service." Those who have not learnt something of the occult key to the interpretation of the Bible and Christian teaching in general will find in this book a real revelation. At the same time the temperate spirit in which Mr. Wilmshurst always writes will disarm the bristling hostility of the average orthodox reader, and his inherent reverence will disengage in any reader with a spark of intuition the latent sympathy of the soul for all spiritual guidance. A remarkable instance of the illuminating quality of his mind is to be found in the essay on "Reincarnation in the Light of Christianity" which we commend to all who think that the last word has been said on this subject.

"ESOTERIC CHARACTER OF THE GOSPELS"

The Blavatsky Institute has issued its third reprint of standard Theosophical books, this being Madam Blavatsky's

highly valued but unfortunately never completed "Esoteric Character of the Gospels." This is beautifully printed in a very clear and artistic type and carefully compared with the original. Those who minimize the Christian Epiphany should take care to make themselves familiar with this work of the greatest of modern Theosophists who understood Christianity as few have understood it since its foundation. These essays will enable the student to appreciate what is said on page 28: "Truly, Christianity can never hope to be understood until every trace of dogmatism is swept away from it, and the dead letter sacrificed to the eternal Spirit of Truth, which is Horus, which is Crishna, which is Buddha, as much as it is the Gnostic Christos and the true Christ of Paul."

"THE WORD OF THE BUDDHA"

"The Word of the Buddha" is an outline of the ethico-philosophical system of the Buddha in the words of the Pali canon. It is compiled, translated and explained by Nyanatiloka Mahathera, late professor of Komazawa University, Tokyo. This is the third enlarged English edition and follows the first published twenty years ago in German. It was the result of the author's own desire to clear up the alleged unintelligibility and contradiction between the Noble Eightfold Path and the teaching that Sila, Samadhi and Panna comprised the whole. In reality, says the author, the Buddhist system "forms an indivisible whole, a natural system, of which each individual doctrine constitutes an absolutely necessary and indispensable link." This edition is no longer, merely a translation of the original German, but in many respects an entirely new work. Its aims "are to provide a systematically arranged outline of the Buddha's doctrine for the benefit of such as are already acquainted with the fundamental ideas, and to bring under a single aspect the various parts of that doctrine, which at first sight appear to have no connection

with one another, but which in fact are found all to converge upon a single point:—Deliverance from Suffering—as expressed by the Buddha Himself in the words I has used as a motto:—*One thing only, Brothers, do I make known, now as before: Suffering and deliverance from Suffering.*” This book of 65 pages gives in brief form the most complete and explicit statement of the Buddhist teachings and in authentic form from the Pali Scriptures as accepted in Burma, Siam, Camboja, Ceylon and Chittagon. It is distributed free by Nyanatiloka, from “Island Hermitage,” Dodanduwa, Ceylon.

“WHAT IS BUDDHISM?”

“What is Buddhism?” the series of articles compiled by the Buddhist Lodge of London, England, has been published in a neat volume of 240 pages. This an answer to the question propounded written from the Western point of view, and with Nyanatiloka’s pamphlet should be sufficient for the average reader to give him a thorough understanding of the Buddhist faith. The explanations in this book are very full and complete and are written by some of the most intelligent students of the great Eastern faith in England. Let us take as an example the comment on the question is Buddhism pessimistic? “Whether we dislike the face of Truth or welcome her, the Truth remains the same, and if this doctrine of Dukkha be not true, the world has waited long to hear its falsity proclaimed. But Buddhism is neither pessimistic nor optimistic. Both are extremes, and in all things the Buddha proclaimed the Middle Way. As Professor Bosanquet says: ‘I believe in optimism, but I add that no optimism is worth its salt that does not go all the way with pessimism and arrive at a point beyond it.’ As J. E. Ellam wrote: ‘It is a perfectly natural trait in human nature that we should turn away from the disagreeable and thrust it out of sight. It is far more pleasant to dwell in a fool’s paradise

than in a wise man’s purgatory. But the truly wise man. . . . seeks to see life as it is, and to see it *whole.*’ ”

THE ZODIAC OF THE SOUL

The constantly growing interest in astrology is being catered to by The Theosophical Publishing House, Ltd., which four years ago issued C. E. O. Carter’s “The Principles of Astrology” and now follows with the same author’s “The Zodiac and the Soul”. (4s. 6d.). He follows the occult method in recognizing the Zodiac as a reality and not merely a figment of the imagination as the ordinary astronomer does. The chapters deal with the Derivation of the Twelve; the Zodiac and the Unfoldment of the Soul; the Signs and Planets as Cosmic Ideals; the Zodiac as a Path to the Good; a Final Enquiry; the Zodiac and the Art of Directing; and some brief studies including Rupert Brooke; Percy Bysshe Shelley, William Blake, Edith Cavell, William T. Stead, and Ralph Waldo Emerson. The book is entirely free from the contemporary delusions that vitiate so much of our recent literature.

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.

MR. KRISHNAMURTI

I referred jocularly to the circular sent out by a bishop of the Liberal Catholic Church last month in which Mr. Krishnamurti and his teachings are made the subject of warning to the "faithful" of that new-fangled cult. Mr. Krishnamurti abjures all ceremonials, ritual, dogma, creed and mummerly as a good Theosophist should, and incidentally he declares against Theosophy also, showing just how unfortunate he has been during all these years in not having been taught what true Theosophy means.

His recent utterances are truly Theosophical in their stand against humbug and nonsense such as we have been having so much of for the last thirty years. It speaks much for his innate sanity that after such doses of psychism as he has had administered to him, he should have revolted and made some approach to a real understanding of the occult laws of life. I have already spoken of passages in his lectures in which he transcends all the impossible twaddle with which the Theosophical Movement has been overwhelmed for years, and takes the attitude, not, perhaps of a Theosophist in the Blavatsky sense, but of a Mystic earnestly and honestly seeking the truth for himself and others.

One need not quarrel with the implied claims he makes of a leader and teacher when one considers the atmosphere in which he has been reared and the training to which he has been subjected. That he has in any measure been able to repudiate these influences is all in his favour.

In a recent statement he says: "I know that which I am: I know my purpose in life because I am Life itself without name, without limitation. And because I am Life I would urge you to worship that Life, not in this form which is Krishnamurti, but the Life which dwells in each one of you. Put aside all the paraphernalia of beliefs, religions and ceremonies, and you will find the Truth."

The Theosophical Society started out to teach this fifty-three years ago, and was diverted from its aim in 1894 when Mr. Chakravarta enticed Mrs. Besant to follow on a different track. She abandoned that lure about 1907, but unfortunately adopted Mr. Leadbeater as a leader and has followed that will-o'-the-wisp till the present. I have always held that the Karma of the Society was in some way involved with the Karma of the Masters, and as the Moslems read in the Koran, among those who plot God is the greatest of plotters. Karma is the great plotter, and the plot of Krishnamurti, or of which he was to be the victim, is turning out otherwise than was expected. If all who hear him will listen and turn to the Great Life and worship it, not in him, but as he directs, in themselves, then the Theosophical Movement may become the instrument it was intended to be. We shall get rid of leaders and misleaders, and the members of the Society will develop the wisdom that is to be found in their own hearts, and the power that is to be found in their own lives. They will begin to serve humanity, and not themselves, and prepare the world for the Messenger who has been promised for 1975.

A. E. S. S.

KEEP FREE OF CAGES

What happens to most organizations, in most religious bodies, most movements, is that they ask you to leave your narrow little cage and come into their narrow little cage. It may perhaps be a little bigger but it is a cage nevertheless. And what I would do, what I shall do, is to have no cages at all, but to instil and awaken that burning desire for liberation so that you will not create a cage for yourselves around ideas, around personalities. But the moment you regard me as starting a new movement in opposition to another, the whole conception I have of life is perverted.—Mr. J. Krishnamurti in the International Star Bulletin, Sept.-Oct., 1928.

CORRESPONDENCE

ONE CANDIDATE VOTE

Editor Canadian Theosophist:—In the September issue, the editor remarks:

“Mr. Jinarajadasa’s explanation that the reason the members of the T. S. had to vote for Mrs. Besant when no one else had been nominated merely sidesteps the question. We all knew it was according to the Constitution. But why was it put in the Constitution, and why, when it was found in the Constitution was it allowed to remain there? Reasons for that are wanted, and we shall be glad to have them.”

The reasons are obvious: those who revised the Constitution in 1895 thought that in that manner they could safeguard the democratic nature of the Society. The editor is the first to have a “grouch” on the matter. If he desires a change, it is “up to” him to initiate it; he is a member of the General Council of the T. S., and he can have a vote taken upon his recommendation.

Faithfully yours,
C. Jinarajadasa.

San Paulo, Brazil,
Dec. 4th, 1928.

NOUS AND MANAS

Editor Canadian Theosophist:—Mr. Williams, clinging desperately to his original (very original!) misstatement that the Nous is Buddhi and not Manas, now tries to make out that the Master K. H., Plato and other Greek philosophers made the same mistake. He even drags “Etymology and Mythology” into the ditch with him.

As Mr. Williams evidently does not know Greek, let us start with Etymology. The word Nous is simply the contract form for Noos, Mind. Greek nouns and adjectives which have stems in oo and eo are contracted to the diphthong ou, as ploos.—plous; enoos, ennous; osteon, oostoun. Noos (Nous) is from the same root as

Noein, the Latin noscere and the English “Know.” The assertion that Anaxagoras derived Nous (a word in common use by the Greeks from the Homeric age to the present day), from the Egyptian Nout is unutterably absurd. Again, Dionysos is derived from the Babylonian, Diwunisi, meaning “the Great Judge of Men,” and has no etymological connection with the word Zeus or any other Greek word. Mr. Williams spells the name “Dionysius,” which is only a derivative, “Dionysian,” or “Dionysos-like,” a common proper name with the Greeks. Nysios (Nysius), “Nysaeen” is an adjective derived from Nysa, the name of a mountain, and has no more to do with Nous than has Pike’s Peak.

If Mr. Williams’ dabbling with Greek terms is deplorable, his attempt to dissect the Triune Monad and implicate the Master K. H. and the old Greek philosophers in his errors is even worse.

In the passage referred to by Mr. Williams, M. L. p. 455, K. H. does *not* identify the Nous with Buddhi. Having said that “Neither Atma nor Buddhi ever were *within* man,” he adds that Anaxagoras and Plutareh said the same of the exalted and absolute (autocratis) Nous. The Triune Indivisible Monad, Atma-Buddhi-Manas, only overshadows the mortal man. In the enumeration of the seven principles, as first given out, the 7th is Atma, the 6th Buddhi, and the 5th Manas, and Manas was termed the “Animal Soul.” Thus Higher Manas, the Nous, had no place in the list. Later on the list was revised, and the Nous was called Buddhi-Manas, and the lower mind (phren) was termed Kama-Manas.

The Master K. H. says (M. L., p. 344) that the Logos, or Kwan-Shai-Yin, is an active principle, male, and “must not be confounded with Kwan-Yin, or Buddhi, the Spiritual Soul (the sixth principle), and the vehicle of its ‘Lord.’” Kwan-Yin (Buddhi) is, he says, the female or manifested passive principle.” And the Logos is the Nous.

Says Prof. Hibben (Prof. of Phil., p. 61) "According to Anaxagoras there is in the universe an organizing and unifying power, which he calls the Nous, i.e., the mind or reason, and this principle renders the world a Cosmos instead of a Chaos; to its purposeful activity are due the order, harmony and beauty of the Universe."

The principle which Anaxagoras called Nous is called Theos by Plato. Later the word Logos, "Reason" largely took the place of the term Nous; Philo Judaeus is said to have been the first to use Logos for Nous. Virgil used Mens in the same sense that Anaxagoras used Nous (Aen. V.I. 727). Nous, Manas and Mens are the Greek, Sanscrit and Latin for Mind.

Not one solitary statement in Mr. Williams' article is correct; but to pick it to pieces in detail would be a tedious and lengthy task. What he evidently designed to be a brilliant display of erudition is only a pitiful exhibition of ignorance; yet he has the temerity to contradict such scholarly Theosophists as Mr. Pryse, even going so far as to say that the latter's article on the Voice; "bristles with unconsidered statements." Yes, he pauses in his work of mutilating Greek words and Theosophical teachings long enough to say that of a Theosophist of over forty years standing, whose writings and translations from the Greek have been warmly praised by competent critics for their scholarly accuracy and clean-cut English.

It verges on Charlatanry, when a man makes pretense of learning which he does not possess, and poses as a pundit to teach classes in Theosophy. His pupils are to be commiserated; for sooner or later they will realize the force of Josh Billings' epigrammatic saying, "I'd rather know nuthin' at all than know a whole lot of things that ain't so."

W. S. Maharg.

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We judge of a man's wisdom by his hope, knowing that the perception of the inexhaustibleness of nature is an immortal youth.—Emerson in "Spiritual Law."

THE LORD'S PRAYER

(Concluded from page 320)

Give us this day our daily bread. We can give a very large meaning to that word, bread. It may mean just bread for the food sheath, it may mean the bread of emotion for the emotional nature, it may mean mental food for the mind, it may mean bread of love for the soul. It may mean any one or all of these according to the meaning and intention of the one who uses it. Each Spiritually developed man who has come as a Teacher of mankind has had scant regard for the material things of life. In this matter the Galilean Teacher was as the Others, but at the same time He was never so dense as to refuse to see the need for material necessities. Again and again He returns to the need for the material necessities of life, but always He points out the greater importance of the things of the Spirit.

Under the cover of these few words did He not hide all the meaning and mystery of the Law of Demand and Supply? As it stands it is a truly esoteric teaching, a childlike petition to "Our Father in heaven" for the day's material needs, for those who can use it thus. (And most of us find when we really get down to the business of so using it that it is a bigger task than we are good for.) It is pregnant with deeper meaning for those who can see a trifle below the surface.

It would seem that there are in the human race four classes of men, dividing them by what they are, not by what they possess. First, there are those whose mental and moral development is almost, not quite, conspicuous by its absence. They work a little, idle much, and seem to get along as the sparrows do. They seem to be taken care of somehow by some one. They bother very little about anything, not having the mental ability for anything else, they just follow the instincts of the animal in a human body, and their degree of responsibility is not much above that of the animal. Secondly, we find those who

have considerably more intellect than the above, they have arrived at the point where intellect is teaching them the lesson of grab and get, these are the picayune shopkeepers who will short change you for a copper. They will tell you that life is just one hustle to make a living and if you want the almighty dollar you must go and chase it. So chase it they do. Sometimes one of them catches the fleeing dollars, more frequently they do not. For such as these there is no other way than this, for them it is RIGHT.

Belonging to the same class but very much higher in it, is the man who can take life seriously, because he can think seriously, who believes that work is a great necessity, idleness a great evil, so he works and works putting the best of himself into all that he does. He builds up some fine business, talks much of the value of work and solid organization. He has not yet learned that every virtue carried to excess becomes a vice. He does not understand that "They also serve who only stand and wait." Perhaps just as his present incarnation is coming to an end, his fine organization goes to smash, and he sees, or thinks he sees, his life's work in ruins. He will soon free himself from the great delusion of this phase of mind, the delusion of work and money.

Thirdly, comes a class who stand more or less free from the above delusions, they see that life is duty, these are the people who listen to the call of king and country, these are the ones who see that country should be served even if self loses. They are the folk who are commencing to live within, to take the first definite steps towards building the kingdom of God within their own hearts. Maybe the steps are faltering, never mind, they have seen, and they are experimenting in the building of that kingdom. Soon the steps will be firm, the building firm on a solid foundation.

Fourthly, comes the man who is building the superstructure, he is the one who to some extent knows. It is to such as these that the higher phases of the Law of De-

mand and Supply are revealed, the very basis and foundation of which is that strange fact that just as soon as all desire for a thing is rooted out of the mind and heart, let go of, cast aside lock, stock and barrel, then by some mysterious operation the channels are cleared and the current is reversed, the thing commences to flow towards that purified heart and mind. The man in this class is ready to live, and does live from day to day he does it consciously and without bother. "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." He knows that for a spiritual law, and because he has practiced the hidden obedience of the heart, because he has really in fact, not just in fancy, acted "Thy Will" not his own, he has placed himself where the law can become operative.

It was Pythagoras who said "The needs of the body can be supplied without labour and without molestation. Whatever causes labour or molestation is due to deference to other men's opinions." (Today we would call it keeping up with the Joneses.) There is a Bible verse that reads, "Never saw I the seed of the righteous begging his bread." The last incarnation is the seed of the present one, and if in previous incarnations the life has been brought into line with the kingdom of God and His righteousness then the man will not be seen begging his bread.

It must be remembered that such changes in the heart and mind do not come suddenly, and always the demands of justice must be met, therefore, it may take more than one incarnation, to free himself, to work out all causes that have been set going in earlier lives, and during that period there may be much of suffering and long drawn out poverty. "Whatsoever a man soweth, that shall he also reap." The reaping must be done before he can pass entirely under the higher phases of the law. By the means of life and much experimenting he learns the maya of work and money and understands that there is

little or no connection between them.

The records that we have of the teachings of the Galilean Teacher are full of the folly of worry and fuss and bother over the material things of life, but it must, in justice, be said that the teachings apply only to those whose ears can hear. To so live from day to day as to pray each morning and *mean* it, "Give me this day my daily bread" requires courage; courage of all kinds, physical, emotional, mental. It means the putting aside of all ideas and desire for personal pride in financial independence. On every side we hear that each one has a right to his personal financial independence. True enough, so long as the fourth class has not been reached, for when that happens, the one concerned has no rights of any kind left that can be insisted upon. All personal rights and privileges have been renounced long ago and he stands helpless and defenceless before the world. "He saved others, himself he cannot save."

The true sincere practice of trusting from day to day for all the material needs of life means to put the body consciousness, that consciousness which is always to the fore, with "What shall I eat and wherewithal shall I be clothed" into bonds of restraint, that work out as the liberation of me from the FEAR of want, and the putting the consciousness of the body under the control of me. There was a certain man who laid field to field and house to house, he sowed and reaped and gathered into barns and at last becoming satisfied with his material possessions, he congratulated himself upon the good time he was going to have. His congratulations were of short duration for the all powerful Voice of the Self spoke "Thou fool, this night thy soul shall be required of thee." Nothing said about houses and barns. The Spirit in man cannot cement Itself to material things, the cement will neither stick nor harden. "Naked ye came into the world, and naked ye shall go out of it." Such is the incontrovertible fact, why then not accept it and act accordingly?

To whom do such teachings as these apply? To each and every individual, no matter what his earthly position may be, who perceives them as Truth. Who realizes that Truth perceived, understood and not lived is the sure and certain practice of the Left Hand Path. To those who do not and cannot perceive or understand, such teachings are uttered in an unknown tongue, a language that is not comprehended. "For the carnally minded man understandeth not the things of the Spirit, neither indeed can he." Therefore, "Condemn not that ye be not condemned." One and all the Teachers, Mystics and Saints of all races and all languages say one and the same thing: "Be quit of this consuming desire for material things." For, "How hardly shall they which have riches enter into the kingdom of heaven."

Forgive us our trespasses, as we forgive them that trespass against us. This is the only clause in the prayer to which a condition is attached, and is also the only clause upon which the Teacher sees fit to comment. It is a plain, clear, simple statement of the law of Cause and Effect. "Whatsoever a man soweth that shall he also reap." "Do men gather figs from thistles or grapes from thorns?" "Our Father in heaven" is our Divine Self, and in our ignorance, folly and blindness how often do we "trespass" against that Divine Self? Who is wise enough to say? But always, always we are forgiven, up to a certain point, viz; where we refuse forgiveness to our fellow human. Then is the forgiveness of the Self withheld from us. "Freely ye have received, freely give." "Lord, how oft shall my brother offend and I forgive him, until seven times?" "I say unto you not until seven times, but until seventy times seven." To know how often forgiveness shall be granted to our fellow humans, just ask yourself; "How often do I want the Self to forgive me?" and then act accordingly.

Lead us not into temptation, but deliver us from evil. To me, that translation lacks sense. If it read; "Lead us into tempta-

tion but deliver us from its evil" it would be more in keeping with the facts as they are known to affect the inner life. The teaching is that all the disciple can ask for is to be tried, to be tested, to have his weaknesses and his strength shown to him. How is it to be done? Can there be any other way than to place him amidst such circumstances as will show him to himself? "Temptation" is only such when there is weakness of some kind, the chief of which is ignorance; ignorance that blinds to the true nature of the circumstances and the disciple is led astray to learn by experience and thus to have his eyes opened, his knowledge increased, his strength built up, so that for all time and eternity it will never be possible to delude him thus again. The general idea is that it is a most appalling thing to think that God will lead us into "temptation", in reality it is nothing of the sort, for with every "temptation" He makes the way of escape. "Whom the Lord loveth He chasteneth", yes, for such chastenings, trials, tests, temptations, are the spiritual privileges and rights that accrue to the disciple as his hold is loosened upon his personality, rights and privileges.

For Thine is the kingdom, the power and the glory for ever and ever. This closing ascription is thought to have been added by the Christian Church as Church Ritual developed. That is as it may be. It is a little bit of occult practice. The practice of rendering unto God the things that are God's, a practice which this Teacher strongly recommended. "Let your Light so shine before men that they may see your good works and glorify your Father which is in heaven." It makes a very beautiful closing and one in full accord with the entire exquisite spirituality of the prayer.

Each person must decide for himself just what this prayer will mean to him. But before passing judgment upon it, USE it, not just once or twice but daily, putting into practice hourly the thoughts which it inculcates, remembering hourly that Truth perceived and not lived is a deadly thing. Francis Bacon assured us that the only

way we ever progress is first by studying, then by experimenting. Experiment with the Lord's Prayer and find out for yourself just what you may find out, what that will be, who is able to forecast? Long before Francis Bacon's time the same thought was expressed, in quite different words, 'tis true, but the same thought just the same, "Faith without works is dead." Another expression of the same idea is, "He that will be chief amongst you, let him be your minister, and he that will be great amongst you, let him be your servant." While the expression of today is, "That I may be of Service."

Mary N. Roebuck.

THE FOUR VIDYAS

Yajna Vidya—the performance of religious rites in order to produce certain results.

Maha Vidya—the great (Maha) (Magic) knowledge, now degenerated into Tantrika worship.

Guhya Vidya—the science of Mantras and their true rhythm or chanting, of mystical incantations, etc.

Atma Vidya—the true *Spiritual and Divine wisdom*, which only can throw absolute and final light upon the teachings of the three first named.

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This great, overgrown, dead Christendom of ours still keeps alive at least the name of a lover of mankind. But one day all men will be lovers; and every calamity will be dissolved in the universal sunshine.—Emerson's "Man the Reformer."

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