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Stanzas I-XII, "Book of Dzyan,"

From the Secret Doctrine, Volume II.

An Interpretative Paraphrase By James Morgan Pryse

The Planetary Lord whose potent Will
Propels unswervingly upon its course
Our Earth, the Fourth among the seven Globes,
Is subject to the mighty Sun-throned King,
Whose Regents rule the seven whirling Planets
That speed like gorgeous chariots around
His golden throne. From him they all derive
Their vital power and light; and on our Earth
The first inhabitants, the pioneers
Of humankind, were Children of the Sun.

Said the Immortal Guardian of the Earth:
"O Sovereign of the Realm of Living Gold,
My dwelling is untenanted. Send thou
Thy Sons to people this untrodden Globe.
Thou hast already sent thy seven Sons
To dwell upon the Planet of the Lord
Of Wisdom, who is near allied to thee;
For he is nearest thee, and seven times
More than myself doth he behold thy light
And feel thy vital force. Thou hast forbidden
The Regents of the nearer Globes, whose orbits
Are lesser, to monopolize thy light
And heat, to intercept the precious bounty
Which thou in thy munificence art sending
To Globes beyond their own. As thou hast peopled
Their Globes, send now thy Sons to people mine."

Said then the Sun-God: "When thou hast perfected
 The Lunar Forms of Men, I shall bestow
 The Fire of Life upon them. Therefore scan
 The many-petaled Lotus of the Sky,
 The Regions of the Moon, Earth's Parent; ask
 The Lunar Lord to send his Sons to fashion
 The phantom forms on which the Earthborn men
 Are to be moulded. Mortals these shall be,
 And in subjection to their Lunar Fathers.
 The Lord of Wisdom's Children are immortal;
 Not so the Lunar Sons reborn on Earth.
 Cease thy complaints. Thy Globe hath not yet formed
 The seven strata that should cover her.
 She is an uncompleted habitation,
 Nor yet are her inhabitants embodied."

With seismic agitation Mother Earth
 Cast off the three dilapidated strata,
 Her old integument, to be renewed
 With seven layers, and she donned the first.

Three hundred million years the Earth rotated,
 Revolving round the Sun; and from the viewless,
 Imponderable Wraith-soul of the Moon,
 Her morbid Mother, she procured the spectral
 Patterns of divers forms which she constructed:
 Soft aqueous rocks which hardened, and thereafter
 Hard plants that softened, and small animals.
 Whenever these crude creatures overran
 Her surface, seismic tremors shook them off.
 Thus for three hundred million years, and then
 She lurched and tilted, turning on her side,
 Unsteadily. Perversely she refused
 To call the Children of the Sun, or ask
 The Sons of Wisdom to inhabit her.
 Instead, she took phantasmal images
 Out of the waters of the Moon, the Spectre
 Of that decaying Planet, and on these
 Moulded grotesque, abhorrent Water-men,
 Combining monstrously the human form
 With forms of beasts and fishes.

She created
 These frightful Water-men from slimy refuse,
 The gross remains of creatures that had lived

Upon her surface in her three preceding
 Cycles of evolution. The Divine
 Immortal Men, awaiting birth as Mortals,
 Descended from the blissful Resting Sphere,
 The Regions of the Sun and Moon. Displeased
 Were they when they beheld the Water-men.
 Said they: "We can not be enfleshed in those
 Abominable monsters. They are not
 Such bodies as are patterned by our Fifth
 Host of Creative Gods. The Holy Lives,
 Now waiting to incarnate, can not dwell
 In those fantastical and slimy bodies.
 The Lives must drink from sparkling and pellucid
 Fountains of Life, not from the turbid streams
 That issue from the dead, decaying Moon;
 So let us dry these vitiated streams."

The Gods who are the Solar Flames descended—
 They who sent forth the Scintillating Stars,
 They who emerged from Universal Night
 To be the Lords of Universal Day.
 They with their Solar Fires dried up the fetid,
 Polluted streams that teemed with monstrous creatures.
 Whilst thus the Gods descended from the Realms
 Above, the Demigods came also from
 The Realms Below and warred against the monsters
 Created by the Earth; they slew the fell
 Anthropomorphous creatures—two-faced men
 And four-faced, goatish men, dog-headed men,
 And men with fishes' bodies.

The phantasmal
 Sea, whose vestigial forms the Earth had copied,
 Arose and like a wailing wraith returned
 To the disintegrating Moon, the body
 From which it had descended.

When the monsters
 Had been exterminated, Mother Earth
 Was destitute of beings, and her surface
 Was slimy. She entreated to be dried.

The Sovereign of the Sun, whose rule extends
 Over the Seven Planetary Gods,
 Put forth his might: on her chaotic surface

He separated Water, Earth and Air,
Thus forming Seas and habitable Land,
With an ensphering atmosphere, the Sky.

The Lords of Destiny, the Star-enthroned,
Summoned the Host of airy-bodied Fathers
Who in the restful Regions of the Moon
Abode, and thus commanded them: "Create
Fair human forms of shining lunar substance,
In likeness of your own, to be the inner
Bodies of men; and Earth herself shall mould
On them their outer bodies. Each shall be
Both male and female." Also they enjoined
The Gods who are the Flames, the Sons of Wisdom,
And who throughout the Cosmic Night had slumbered,
To enter and make perfect these new earthlings.

The Lunar Fathers went obediently,
Each of the Seven Hosts unto its own
Allotted Land. The Sons of Night, the Flames,
Rebelliously refusing to create,
Remained afar.

The Seven Hosts of Lunar
Fathers, the Mind-engendered Lords, exerting
The Power imparted by the Fiery Whirlwind,
Projected from their own ethereal forms
Their shadowy counterparts, the subtile bodies
Of men, each Host upon its own allotment.

In such wise were created seven times
Seven ethereal images, the patterns
Of future men, each of its own distinctive
Colour and nature, and in every way
Inferior to the Lord to whom it owed
Its pale existence. Yet the Lunar Fathers,
Whose bodies, airy and impalpable,
Had not the bony framework, were unable
To fashion human beings having bones.
Their offspring, being boneless, were Protean
And flabby forms, mere mindless phantoms; therefore
They now are called the Race of Lunar Shadows.

From these pale patterns how were rational,
Self-conscious men produced? What constitutes

The Mind-illumined Man? The Lunar Fathers
 Invoked their own intrinsic Fire, the Force
 Which fabricates the finer elements.
 The Earth-Lord summoned to his aid the Fire
 Which is the Sun's All-vivifying Force.
 With these two Fires the Lunar Fathers formed
 The human body, well-contrived and comely.
 Able it was to stand erect, to walk,
 To run, and to recline; and though 'twas wingless
 It easily could fly. As yet it was
 A phantom only, unendowed with mind.

The inextinguishable Scintilla
 Which like an infant Star had fallen from
 Its Parent Flame to Earth, and through the lower
 Kingdoms had won its upward way, now needed
 A human likeness; this the Fathers gave.
 It needed next a more material body;
 The Earth's concealed electric Fire invested
 The lunar form with grosser elements.
 It needed then the Life-sustaining Fire;
 This the creative Solar Gods breathed into
 The still imperfect human form. It needed
 An airy body, like a dreamy image,
 To have its being in the Psychic World—
 But nay, it had received that form, the likeness
 Of its Divine Progenitor. It needed
 A plastic medium that could convey
 The passions and desires of earthly life;
 This was imparted by the Fire which drains
 The turbid, troublous waters of existence.
 Thus given Life and Form, it lacked the Mind
 With faculties of universal scope.
 "We can not furnish that," the Fathers said.
 "I never had it," said the Fire of Earth.
 "Were I to give mine own, the puny form
 Would be consumed," the mighty Solar Lord
 Declared. So Man, though fully formed, was left
 Mindless and dumb, no better than a phantom.
 Thus did the Gods and Demigods, whose bodies
 Are not of flesh and bone, give living forms
 To Earth's first human beings, forms that in
 A later Race, the Third, became more solid,
 And were by bony frameworks well sustained.

The First Race were the starry semblances
 Of their Supernal Fathers, who divinely
 Outbreathed them. Their successors were embodied
 In Lunar Substance, wrought by Solar Fire;
 They were the Children of the Sun, the golden
 Father, and of the Moon, the silvern Mother.

The Second Race were from their sexless parents
 Produced by discontinuous gemmation:
 The gemmae, buds the parent forms put forth,
 Developed into infant forms that soon
 Detached themselves and independently
 Attained maturity, all undefiled
 By sex. Thus oddly was the Second Race
 Produced.

Their earthly Fathers were the Self-born,
 The gossamery and imponderous
 Beings who had received the shining likeness
 Of their Divine Progenitors, the Gods
 Who in the Morning Twilight of the World
 Were fitly bodied in Supernal Light.

But when the First Race reached the period
 Of its decline, the finer elements
 Deteriorated, and in part grew denser
 And dimmer, till with grosser elements
 They were incased. The pristine stream of life
 Thus mingled with the hot and turbid torrent
 Of turbulent material existence.
 The gossamery beings of the First
 Race perished not, but deathless were enshrined
 Within the mortal bodies of their scions,
 The Bud-born beings of the Second Race,
 To serve as patterns for the lunar bodies
 Renewed from birth to birth. The permanent
 Forms given by the Builders were enshrined
 Within the self-created Psychic Bodies.

(To be Continued)

THEOSOPHY OR NEO-THEOSOPHY

To H.P.B. and W.Q.J.

(Continued from page 40)

These quotations have been made by a British student from the works of Madam Blavatsky and the Mahatma Letters, representing Theosophy as originally presented to the West through the agency of the Theosophical Society; and in contrast with excerpts from the works of later writers since Madam Blavatsky's death, showing the marked divergencies in their views from those of the earlier writers.

The "Coming" Messiah or Lord Maitreya or World Teacher

Far from our thoughts may it ever be to erect a new hierarchy for the future oppression of a priest-ridden world.—Mahatma Letters, p. 407.

* * *

There is slowly growing up in Europe, silently but steadily, with its strongest centre perhaps in Holland, but with its members scattered in other European countries, the little known movement called the Old Catholic with the ancient ritual, with unchallenged Orders, yet holding itself aloof from the Papal Obedience. This is a living Christian Church which will grow and multiply as the years go on, and which has a great future before it small as it yet is. It is likely to become the future Church of Christendom 'when He comes'—Annie Besant, *The Theosophist*, Editorial, October, 1916.

And now, when so many of your sisters have died; and others still are dying, while the few of the old survivors, now in their second infancy, wait but for their Messiah—the sixth race—to resurrect to a new life and start anew with the coming stronger along the path of a new cycle.—Mahatma Letters, p. 150.

The spirit of "King Messiah is, there-

fore, shown as washing his garments in the wine from above, from the creation of the world. And King Messiah is the EGO purified by washing his garments (i.e., his personalities in re-birth), in the wine from above or BUDDHI . . . Noah also plants a vineyard—the allegorical hotbed of future humanity . . . Seven vines are procreated—which seven vines are our Seven Races with their seven Saviours or Buddhas.—Key to Theosophy, p. 147 (188).

* * *

The great purpose of this drawing together is to prepare the way for the coming of the new Messiah, or, as we should say in Theosophical circles the next advent of the Lord Maitreya, as a great spiritual teacher, bringing a new religion. The time is rapidly approaching when this shall be launched—a teaching which shall unify the other religions, and compared with them shall stand upon a broader basis and keep its purity longer.—C. W. Leadbeater, "The Inner Life," I. p. 231.

MAITREYA is the secret name of the Fifth Buddha, and the Kalki Avatar of the Brahmins—the last MESSIAH who will come at the culmination of the Great Cycle.—Secret Doctrine, I. 384.

He will appear as Maitreya Buddha, the last of the Avatars and Buddhas, in the seventh Race. Only it is not in the Kali yug, our present terrifically materialistic age of Darkness, the "Black Age," that a new Saviour of Humanity can ever appear.—Secret Doctrine, I. 470.

* * *

And now I have to give to you, by command of the King, I have to give to you His message, and some of the messages of the Lord Maitreya and His great Brothers . . . so that what I am saying, as to matter of announcement, is definitely at the command of the King whom I serve . . . our hope is . . . that very many from the Theosophical and the Star organizations, and the growing Co-Masonry and the great fellowship of teachers may recognize their Lord when He comes, so that we may keep Him with us for many years, and not make his own world impossible for Him save in seclusion as was done on His last coming.—Annie

Besant, Theosophist, November, 1925
pp. 150 and 160.

No Master of Wisdom from the East will himself appear or send anyone to Europe or America . . . until the year 1925.—H.P.B. Preliminary Memorandum. See Theosophy, I. 455

* * *

As the approaching advent of the Christ and the work which He has to do, you cannot do better than read Mrs. Besant's book on *The Changing World*. The time of His advent is not far distant, and the very body which He will take is even already born among us.—C. W. Leadbeater, *The Inner Life*, I pp. 30-1.

Cosmogony

Believing in seven planes of Kosmic being and states of Consciousness, with regard to the Universe or the Macrocosm, we stop at the fourth plane, finding it impossible to go with any degree of certainty beyond.—Key to Theosophy, p. 69 (90).

See Diagram, Secret Doctrine, I. p. 200 on four Cosmic planes (after reading the note on the preceding page "The reader is reminded that Kosmos often means in our Stanzas only our own Solar System, not the infinite Universe"), to which footnote reads: "These are the four planes of Cosmic consciousness, the three higher planes being inaccessible to human intellect as developed at present."—Secret Doctrine, I. pp. 199-200.

* * *

We have thus the seven planes of a universe, a solar system, which as we see by this brief description, may be regarded as making up three groups:

- | | |
|---------------|-------------------------|
| i. Adi | I. The field of Logic |
| ii. Anupadaka | manifestation only |
| iii. Atmic | II. The field of super- |
| iv. Buddhist | normal human |
| v. Mental | evolution |
| vi. Emotional | III. The field of ele- |
| vii. Physical | mental, mineral, |
| | vegetable, animal, |
| | and normal human |

evolution

—Annie Besant, *A Study in Consciousness*, p.p. 3 and 4.

Atman or Atma

The *Atman* or seventh principle ridded of its mayavic distinction from its Universal Source—which becomes the object of perception for, and by the *individuality* centred in *Buddhi*, the sixth principle . . . Nor is it "the Spirit of Buddhas present in the Church," but the omnipresent Universal Spirit in the temple of nature—in one case; and the seventh Principle—the Atman in the temple—man—in the other.—Mahatma Letters, pp. 343-4.

First of all, Spirit (in the sense of the Absolute, and therefore, indivisible ALL) or Atma.—Key to Theosophy, p. 93 (119).

* * *

The fifth plane, the nirvanic, is the plane of the highest human aspect of the God within us, and this aspect is named by Theosophists Atma, or the Self. It is the plane of pure existence, of divine powers in their fullest manifestation in our fivefold universe—what lies beyond on the sixth and seventh planes is hidden in the unimaginable light of God. Annie Besant, *Ancient Wisdom*, p. 168.

Nebular Theory

The nebulae exist; yet the nebular theory is wrong. A nebula exists in a state of entire elemental dissociation. It is gaseous and—something else besides, which can hardly be connected with gases, as known to physical science; and it is self luminous. But that is all . . . we may, we maintain, define our position with regard to the modern nebular theory and its evident incorrectness, by simply pointing out facts diametrically opposed to it in its present form.—Secret Doctrine, I. pp. 588 and 591.

Therefore do they (the Adepts) say that the great men of science of the West, knowing nothing or next to nothing either about cometary matter, centrifugal and centripetal forces, the nature of the nebulae, or the physical constitution of the sun, stars, or even the moon, are imprudent to speak so confidently as they do

about the "central mass of the sun" whirling out into space planets, comets, and what-not. Our humble opinion being wanted, we maintain: that it evolutes out but the *life* principle, the *soul* of these bodies, *giving and receiving it back* in our little solar system, as the "Universal Life-giver," the ONE LIFE gives and receives it in the Infinitude and Eternity. —Five Years of Theosophy, pp. 250-51 "Do The Adepts Deny the Nebular Theory?"

* * *

Eventually, there comes a point at which He sends through it a kind of electrical shock, which precipitates it into a lower condition of matter, so that instead of being a mere aggregation of atoms it becomes definitely a combination of them, usually a mass of glowing hydrogen. Here we have the nebular stage, through which various systems in our universe are at this moment passing. As our nebula revolved round its axis it gradually cooled, contracted and flattened down, so that eventually it became rather a huge revolving disc than a sphere. Presently, fissures appeared in this disc and it broke into rings, presenting somewhat the appearance of the planet Saturn and its surroundings, but on a gigantic scale. At a chosen point in each of these rings a subsidiary vortex was set up, and gradually much of the matter of the ring was gathered into this. The concussion of the fragments generated an amount of heat which reduced them to a gaseous condition and thus formed a huge glowing ball, which gradually, as it cooled, condensed into a planet. —C. W. Leadbeater, *The Inner Life*, II pp. 269-70.

Let us consider first the great nebula in Orion. It is a chaotic mass of matter in an intensely heated condition, millions and millions of miles in diameter . . . The probable change, its next step, we can construct in imagination as we look at the nebula in Canes Venatici.

The nebula now has taken on a spiral motion. It revolves, and its matter tends to aggregate round a nucleus. In course of time, the spherical mass will flatten; as it contracts, ring after ring of matter will break off from the cooling central

nucleus. As millions of years pass, these rings of matter too will break; each will aggregate round some nucleus, and instead of a ring we shall have a planet, retaining the original motion of the nebula, and revolving now round a central sun. Or it may be that, without breaking into rings, the nebula will throw off, as it whirls, outlying parts of itself, which then condense and become the planets; circling round it like the solar system in which we live.—C. Jinarajadasa, *First Principles of Theosophy*, pp. 5 and 6.

Formation of Earth Chain

Again, in the Seventh Round on the Lunar chain, when Class 7, the last, quits Globe A, that Globe, instead of falling asleep, as it had done in previous Rounds, begins to die (to go into its planetary pralaya) and in dying it transfers successively, as just said, its "principles" or life elements and energy, etc., one after the other to a new "laya centre," which commences the formation of Globe A. of the Earth Chain. A similar process takes place for each of the globes of the "lunar chain" one after the other, each forming a fresh globe of the "earth chain" . . . But Globe A. of the lunar chain is not fully "dead" till the first Monads of the first class have passed from Globe G. or Z. the last of the 'lunar chain,' into the Nirvana which awaits them between the two chains; and similarly for all the other Globes as stated, each giving birth to the corresponding globe of the "earth chain."

Further, when Globe A. of the new chain is ready, the first class or Hierarchy of Monads from the Lunar chain incarnate upon it in the lowest kingdom, and so on successively.—*Secret Doctrine*, I. pp. 171-3.

Now, the life impulse reaches "A" or rather that which is destined to become "A" and which so far is but cosmic dust. A centre is formed in the nebulous matter of the condensation of the solar dust decimated through space and a series of three involutions invisible to the eye of flesh occur in succession viz. three kingdoms of elementals or nature forces are evolved: in other words the animal soul of the future globe is formed; or as a

Kabalist will express it, the gnomes, the salamanders and undines are created. The correspondence between a mother globe and her child man may be thus worked out. Both have their seven principles. In the Globe, the elementals (of which there are in all seven species) form (a) a gross body, (b) her fluidic double (*linga shariram*), (c) the life principle (*jiva*); (d) her fourth principle *kama rupa* is formed by her creative impulse working from centre to circumference; (e) her fifth principle (animal soul or *Manas* physical intelligence) is embodied in the vegetable (in germ) and animal kingdoms; (f) her sixth principle (or spiritual soul *buddhi*) is man, (g) and her seventh principle (*atma*) is in a film of spiritualized akasa that surrounds her.—Mahatma Letters, p. 94.

* * *

Globe A. of the terrene Chain began to form as the life wave left Globe A. of the lunar chain. The Spirit of a globe, when its life is over, takes a new incarnation, and, as it were, transfers the life with himself to the corresponding globe of the next Chain. The inhabitants, after leaving the Chain, have long to wait ere their new home is ready for them, but the preparation of that home begins when the Spirit of the first globe leaves it and it becomes a dead body, while he enters on a new cycle of life and a new globe begins to form around him. Molecules are built up under the direction of Devas, humanity not being at all involved. The Spirit of a globe is probably on the line of this class of Devas, and members of it perform the work of building globes all through the system. A great wave of life from the LOGOS builds up atoms in a system by the intermediary of such a Deva, then molecules are built, then cells and so on. Living creatures are like parasites on the surface of the Spirit of the earth . . . Our physical Earth was formed when the inhabitants left Globe D. of the Moon Chain . . . but our Earth could not go far in its formation till its congener, Globe D. of the lunar chain, the Moon, had died.—Annie Besant and C. W. Leadbeater, *Man: Whence, How and Whither*, pp. 60-2.

Mars-Mercury Teachings

Go to your fortepiano and execute upon the lower register of keys the seven notes of the lower octave up and down. Begin pianissimo, crescendo from the first key and having struck fortissimo on the last lower note go back diminuendo getting out of your last note a hardly perceptible sound "morendo pianissimi" . . . The first and last notes will represent to you the first and last spheres, in the cycle of evolution the highest! The one you strike once is our planet.—Mahatma Letters, p. 76.

* * *

There are ten schemes of evolution at present existing in our solar system, but only seven of them are at the stage where they have planets in the physical world. These are: 1.....; 2.....; 3....., that of the Earth, Mars and Mercury, which has three visible planets, because it is in its fourth incarnation.—C. W. Leadbeater, *Textbook of Theosophy*, p. 124.

Our Globe as taught from the first, is at the bottom of the arc of descent, where the matter of our perception exhibits itself in its grossest form—Hence it only stands to reason that the globes which overshadow our Earth must be on different and superior planes.—Letter from Master quoted in *Secret Doctrine*, I. p. 166.

It is quite correct that Mars is in a state of obscurity at present, and Mercury just beginning to get out of it . . . Again, both (Mars and Mercury) are septenary chains, as independent of the Earth's sidereal lords and superiors as you are independent of the 'principles' of Daumling (Tom Thumb).—Letter from Master quoted in *Secret Doctrine*, I. p. 165.

* * *

. . . Our Earth Chain, or terrene Chain, is the fourth in succession, and has therefore three of its seven globes in physical manifestation, its third globe, C. being what is called the planet Mars, and its fifth globe E. what is called the planet Mercury.—Annie Besant and C. W. Leadbeater, *Man: Whence, How and Whither*, p. 7.

(To be continued.)

AN INTRODUCTION TO PATANJALI

By Edith Fielding

VIII—Book III

The path of self-development as laid down by Patanjali may appear as a somewhat selfish one, even the Commandments being of a negative, rather than a positive nature. But we must realize that the whole secret of progress along this path lies in 'being' rather than in 'doing'. This is a very important point over which a great many would-be doers-of-good continually deceive themselves. The following quotation is of interest:

"My children, do not try to do good. Like the holy man—live so that evil will never dare come near where you live, and all the good will be accomplished of itself. For, as a scavenger removes dirt and constantly keeps watch lest the dirt infect him with disease, so the doer of good lives in perpetual fear lest his soul be contaminated with the evil he casts away from the house of Life. He does not know into what danger the routine of good work can plunge his God-seeking soul. The pestilence of improving others may kill his spirit. Try the safer way—live so that by your living all good deeds will be done unconsciously."

Turning to Book III of Patanjali, we must understand that as we have not yet fulfilled the Commandments and Rules, we can only approach this from an intellectual standpoint.

Book II carried us as far as the fifth stage of Yoga, that known as Pratyahara, or abstraction, Book III will take us through the remaining three stages which constitute the means of the growth of the spiritual powers. These three stages are given in the first three sutras:

III. 1 (a) "The binding of the perceiving consciousness to a certain region is attention (dharana)," Johnston. (b) "Contemplation is the fixing of the mind on something." Dvivedi.

III. 2 (a) "A prolonged holding of the perceiving consciousness in that region is meditation (dhyana)." Johnston. (b)

"The unity of the mind with it is absorption." Dvivedi.

III. 3 (a) "When the perceiving consciousness in this meditation is wholly given to illuminating the essential meaning of the object contemplated, and is free from the sense of separateness and personality, this is contemplation (samadhi)" Johnston. (b) "The same when conscious only of the object, as if unconscious of itself, is trance." Dvivedi.

A review of the first book of Patanjali will be found very helpful to an understanding of the present. "Yoga is the suppression of the transformations of the thinking principle," as a result of which "the seer abides in himself," that is, "he is united with the All-consciousness."

But there must be no striving for this union. It is very difficult to write clearly on this subject, but the continual thought to unite oneself to the One savours too much of egotism. To meditate only on the One, with no thought of self, until the union comes about naturally, is true Yoga.

This same attitude must be adopted in all stages of the practice. The will must not be imposed upon the lower nature in order to deprive it of the things it wants, but must be brought gradually to bear upon the nature of the 'wants', and change that nature, so that there shall be no desires except those that are spiritual. Austerities are of no use in themselves, they only serve their purpose when they seem the natural thing to do. At all other times they are but a cloak for hypocrisy.

The great obstacle is the mind, which in its undisciplined state would much rather jump about from past to future and back again than dwell steadily on the present. It loves to dwell on past experiences and to anticipate future similar ones, but finds it very irksome to concentrate on the 'now.'

Although taking the form of the thing thought about, the mind takes so many forms in rapid succession, that we learn very little about anything. This tendency has to be overcome, and the first three sutras just quoted give the consecutive stages of this training; and here again

we are reminded that the order of them is important.

When this practice is first attempted the mind will rush around more madly than ever, and the beginner should be prepared for this discouragement. Nothing but perseverance will overcome this wandering tendency, the deliberate fixing of the mind on something either objective or subjective. That is the first stage.

The next stage is holding the mind on the thing thought of to such an extent that there is no consciousness of anything except the mind and the object. "But," as Johnston says, "this is possible only for the spiritual man, after the Commandments and the Rules have been kept: storms of psychical thoughts dissipate and distract the attention, so that it will not remain fixed on spiritual things."

When even the consciousness of perceiver and perceived is transcended, and the perceiver becomes the thing perceived, the third stage is reached, that of Samadhi. The Yogi is said to be able to obtain knowledge of anything in the Universe by the preceding practices.

III. 4 (a) "When these three, Attention, Meditation, Contemplation are exercised at once, this is perfectly concentrated meditation, (Sanyama)." Johnston. (b) "The three together constitute Sanyama." Dvivedi.

III. 5 "By mastering this perfectly concentrated meditation, there comes the illumination of perception." Johnston.

III. 6 "It is used by stages." Dvivedi.

There is no hurry—each moment will bring its difficulties, but with intense concentration Time disappears, it is unimportant.

These three stages constitute Yoga proper, the previous five dealt with in Book II, are spoken of as preliminary Yoga. But even this is but "meditation with seed," and true Samadhi is seedless. Even control of the mind is only another transformation, but it leads right to the goal.

Through perfect concentration the true nature of all things can be perceived; first the essential characteristics of the thing itself, then its relation to things which

are similar and dissimilar, then its relation to the Whole, when it will be found that everything exists potentially in the root of all, the form depending on the particular combinations of the three Gunas.

Patanjali then proceeds to describe the results of meditating on the various contents of the Universe, both objective and subjective, and the wonderful powers resulting therefrom. But these in themselves may later prove a very real bar to further progress, as their fascination becomes almost irresistible.

This is the path which lures so many to destruction, though it can be traversed safely; but there is also another way, less spectacular, the results of which are very slow to appear, and this is set forth in the following:

III. 33 (a) "Or, by the power of Pratihâ all knowledge." Vivekananda. (b) "or, through the divining power of intuition, he knows all things." Johnston. (c) "Or everything from the result of pratibhâ." Dvivedi.

Dvivedi says: "Pratihâ is that degree of intellect which develops itself without any special cause, and which is capable of leading to real knowledge. It corresponds to what is generally called intuition. If the Yogi tries simply to develop this faculty in himself by performing Sanyama on the intellect he becomes able to accomplish all that is said before, only through the help of pratibhâ. This sort of pratibhâ is called tarakajana, the knowledge that saves, i.e., leads to final absolute—moksha. Hence, that yoga which entirely concerns itself with this department of intellectual and spiritual development is often called Târaka-yoga, or Râja-yoga. . . In the cultivation of intuition consists the real power of yoga."

All the powers which arise from any of the practices given in the preceding sutras are obstacles to the final goal, attainment lies in rejection of them. The way to Liberation is Renunciation. Naked we must go into the Presence, so that we may return clothed with the Sun—true Sons of the Sun, able to give Light to all Humanity.

Studying Book III we are reminded again most forcibly that the greatest

hindrance is 'ignorance', the failure to discriminate between the Real and unreal. This ignorance leads us to confine the mind to its present instrument, and it is very difficult to realize that the mind can be independent of the body, and can at once *know* anything which is desired. But we who have not yet begun to develop mind properly, can hardly understand these latter sutras and the temptations which come with such a degree of development.

The goal is the realization of the One, the gradual casting aside of those things which have made us appear as separate, and which lead us back to the endless rounds of death and birth. The doer-of-good' requires the many on whom he may exercise his goodness; therefore as long as the Soul in this way rejects the One, it will make ties which will bring it back to earth again and again. No *real* good can be done until this chain which binds us to earth is broken.

When the Soul finds that it has always been alone, will always be alone, that none is necessary for its happiness or development, that it is ONE, it has reached the stage called Kaivalya, translated as isolation. This is the end of the path of Yoga and is taken up in detail in Book IV.

(To be continued)

* * *

Iamblichus speaks of dream which is divine vision, when man rebecomes a God. By Theurgy, or Raja Yoga, a man arrives at: (1) Prophetic Discernment through our God (the respective Higher Ego of each of us) revealing to us the truths of the plane on which we happen to be acting; (2) Ecstasy and Illumination; (3) Action in Spirit (in Astral Body or through Will); (4) and Domination over the minor, senseless demons (Elementals) by the very nature of our purified Egos. But this demands the complete purification of the latter. And this is called by him Magic, through initiation into Theurgy.

Secret Doctrine, iii. 474.

REVIEWS

"THE HERESY OF ANTIOCH"

Dr. Robert Norwood has already made himself a place among the poets of the continent. His new book on St. Paul should give him high rank among the thinkers and seers. History, as it is usually written, fails to interest the reader who is not personally concerned in the problems raised, while biography, the most enchanting of literature, has become more a reflection of the biographer than of the biographed. In "The Heresy of Antioch" we get history and biography both, illuminated by the Spirit of Love, without which no great work of art can ever survive.

Perhaps Paul does not attract the young so much as the experienced and disillusioned, but there is no reason why Paul should not company with the young men and maidens as well as their elders, and Robert Norwood is nothing if he is not among the joyful and the exultant of youth. For Life is ever youthful, and the young are deceived if they imagine that the passage of years takes anything from those who grow wise in love. Does this suggestion from the youth of Paul not appeal to the young? "His tragedy has been repeated in all the years of childhood. The sin against the father and the mother has never been so great as the sin against the child. Forgetting that he trails a cloud of glory, we have denied his spiritual origin in making him after our own likeness and image. We take that mysterious, winged selfhood, so lately returned to the discipline of a planet, and insult its previous experience here by treating it as a newcomer. We force it out of the path of its destiny in the name of religion and of education, and then, when our last dark deed is done, we shake our heads in dismay. Our penitentiaries and jails confront us with the iniquities perpetrated by crabbed age on singing youth."

So also we read: "The Jesus whose image was slowly building itself into the thought of Saul was not the Jesus of the sentimental hymns of evangelical Christianity or of the dreary litanies of medie-

val Catholicism. He was a man whom the common people understood and heard with clapping of hands and a dancing of feet; whom the little children greeted with laughter because he was the best story teller in the world." We have the whole history of these marvelous reformers treated from the view-point of the ever-young and the eternally loyal, that is to say, of the mystic. "Mysticism", says Dr. Norwood, "is not popular in this world of over-emphasized intellectualism. We needed the challenge of the nineteenth century, which forced us away from sentimental alignment with the universe into one of courageous and hard thinking; but we have in these days overshoot the mark and need the balance of emotion. Truth is not content to dwell forever in the marble courts of Mathematics. She also seeks hospitality in the house of Love."

On this line of interpretation the reader will rejoice to follow the unfoldment of Paul's character as it is here depicted. From the desert study of Arabia, through the tent-making discipline of making a living, when "the loom and the needle timed his thinking, for our best thought always comes rhythmically," we arrive at the moment when Paul became "an ambassador for God among men," in "the ministry of Protestantism."

"What is Protestantism? It is the expression of an independence of all ecclesiastical authority. Proceeding from the conviction that man is divine in origin, it posits for him an inward illumination won by his assertion of himself as a son of God. To be a son of God, a man must claim for himself identity of nature with his Father. That identity is the ground of his authority for speaking in terms of a personal experience with God."

Real religion is as simple, and yet as profound as that, and this book will assist many to understand what the great mystic and adept Paul sought to convey to a world hard-hearted against anything but its own outworn conceits. "So the heresy of Antioch is a perpetual challenge to those who would limit Christianity to a tradition, however sacred, as it is also

a trumpet call to those who accept the authority of experience, believing that "God fulfils himself in many ways."

The flat denial that the Church had an apostolic origin, and its two-fold origin are well set forth, and we are launched on a study of the difference between the psychic and the spiritual man, and Paul's enmity to Petrine sacerdotalism. "Pauline Christianity will always be non-sectarian, non-ecclesiastical, Protestant, and universal." Therefore we are told "God is every man's secret—a secret experience, and whatever of God is beyond experience is unknown." There is a brotherly understanding of Paul in the remark that "preachers, like poets, are born not made, and every true sermon is a new birth of the preacher's soul." The record of the Journeys becomes an exposition of a life of adventure in consecration.

It has been the endeavour by these quotations to present the spirit of this remarkable and attractive book, but the quotations are necessarily few among those that might be made from every one of its 300 notable pages. It is a constructive and enlightening book, and for those who are groping in the darkness of dogma it will be a revelation. "The failures of Christianity," it declares, "are derived from the unwillingness of a host of followers of the Galilean to accept the strictness of his cross, the discipline of its thorns and nails. Ecclesiastical ambitions, political side-steppings, theological controversies, heresy huntings, and the like, are among the failures of Christianity. The rebukes of the centuries are upon us today." And how nobly is the whole of Christianity summed up in the creed Dr. Norwood offers: "The Grace of our Lord Jesus Christ, the Love of God, The Fellowship of the Holy Ghost."

— A. E. S. S.

MR. PRYSE'S "PROMETHEUS BOUND"

Among the books published in recent years that students of Theosophy and Occultism cannot afford to be without Mr. James Morgan Pryse's volume, "A New Presentation of the Prometheus Bound of Aeschylus" is one of the fore-

most. The subtitle continues, "wherein is set forth the Hidden Meaning of the Myth." This is what it does, and so lucidly and simply that one wonders why the general public cannot at once apprehend the importance of understanding these ancient scriptures, written by men who were intimate with the spiritual powers and destinies of humanity and able to speak with the authority of experience. Mr. Pryse is probably the most competent translator to be found in civilized bounds, having lisped the Greek language as a child and been familiar with the Greek classics throughout his life, besides having been a natural mystic and a trained occultist under H. P. Blavatsky and her teachers. We have first a metrical translation of the drama, and in a second part the interpretation. It is recommended in a foreword "that the Reader, after considering the Interior Sense of the Myth, Should Re-read the Verse-translation of the Drama in the Light of the Interpretation Thereof."

The general reader will be surprised to find that in this Greek classic he has one of the profound scriptures of the world, a veritable Bible, inspired with the great Truths that have guided humanity in all ages, and presenting the doctrines of eternal life as definitely and clearly as they are found anywhere. For it is a treasury of the Secret Doctrine and those who do not care to study it elsewhere may find it here and perhaps be led to study it in other sources afterwards. This is the true study of comparative religion and it is unfortunate that many students aspiring to Theosophy neglect such sources and occupy themselves with the fantastic lucubrations of psychics consciously or unconsciously imposing upon credulous people their own wild imaginings, when they might be drinking deep draughts from the ancient wells of wisdom.

The simplicity of the Greek teaching is demonstrated in Mr. Pryse's translation. Take for instance, the passage on page 82 et seq. in which he describes the Cosmic Life with the descent and ascent of the Monad. When the reader gets this clear account in his mind the difficulties of understanding the Cycle of Necessity will have disappeared. The first para-

graph runs: "As the infinite field of manifestation, The One Life was conceived by the ancients as Space, the container of all, and in this aspect was figured as the Universal Mother. At the Dawn, with the awakening of the principles of the Universe, Space becomes differentiated in a dual aspect, since duality is the primary requisite of manifestation, Spirit and Matter, primordial, of course, constitute this first duad, and they are mystically termed 'Fire' and 'Light.' This is the first and highest world, which includes within itself all things which are to come into evidence in the progressively material later worlds below it." These 30 pages with the accompanying diagrams will give the student a clearer conception of the Cosmos than all the books published since the Secret Doctrine. Among the commentaries on the text there is to be found more esoteric instruction than in the same compass anywhere else, and those who are running after "occultists," "Adepts" and "arhats" might do well to study these pages and discover how coherent and consistent they are compared with the divagations indulged in by the much-vaunted and glorified writers of widely circulated volumes. Will it never be learned that what is new is not true and that what is true is never new? But no! "He who believes the 'made-up' stories which form the bulk of exoteric religious doctrines does so because he is too immature, unintellectual, indolent or timid to investigate the realities of life." Any one sacred scripture is sufficient to point the Way to the disciple. It remains for the disciple to live the Life indicated. Mr. Pryse has shown this to be true of the Gospel of John in his "Magical Message of Oannes" and now he has demonstrated it in the great drama of Æschylus. A word to the wise is supposed to be sufficient.

A. E. S. S

* * *

Number is, as Balzac thought, an Entity, and at the same time a Breath emanating from what he called God and we call the All; the breath which alone could organize the physical Kosmos, "where naught obtains its form but through the Deity, which is an effect of Number."

—Secret Doctrine Abridged, p. 55.

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OFFICIAL NOTES

Bound copies of Volume VIII are now ready and have been sent out to those who have subscribed for them. There are a limited number still on hand at \$2 each, and early application is requested for those who require them. They contain the complete text of Dr. J. A. Anderson's fine work on "The Evidence of Immortality," which is itself well worth the price, and being out of print is otherwise unobtainable. A few copies of the earlier volumes are still to be had, only one or two of some volumes being on hand. Any one who desires to have a complete set should apply at once—\$16. for the set post paid.

* * *

There appears to be an impression in some quarters that the Toronto Theosophical Society and its officials are the same thing as the Theosophical Society in Canada, and communications are directed to officers of the Toronto Society which are really intended for the T. S. in

Canada. It is well to note that there is no connection between the Toronto Theosophical Society and the T. S. in Canada any more than there is between the Vancouver Theosophical Society and the T. S. in Canada, and it would be just as correct to address officers of the one as the other when the T. S. in Canada is intended. Delays are inevitable if correspondence is sent to an address in Toronto, 5, a different postal district, which is intended for Toronto 12. Correspondents please note.

* * *

Ballot papers were mailed to the members on May 1st, and it is hoped that no delay will take place in having these sent to the General Secretary at once. Envelopes were provided and these may be stamped and mailed direct, or given to the local secretary to send forward. It is requested that these officials do not delay in sending forward any ballots they receive. In previous elections members have placed communications in the envelope with the ballot. As these envelopes are not to be opened till the first week of June it will be seen that no attention can be given such communications till that time. The election closes on May 31. Last year some ballots were sent elsewhere than the address of the General Secretary and never turned up till July.

* * *

The new and cheaper editions of The Secret Doctrine are all right in their way, but what we want is a real Bible paper edition in one volume which can be as easily carried about as a Bible, and with an adequate index to the whole three volumes. After that a collected edition of all H. P. B's miscellaneous writings in another similar volume. That is the tribute which a new generation of Theosophists must pay to the memory of the Messenger of the White Lodge in the Nineteenth Century.

* * *

It had been announced that Mrs. Besant would not visit England on her way to America, but would take the steamer to New York from Cherbourg. This proves to be incorrect, or a change in plan has developed, and a series of lectures is

announced in the Queen's Hall, London, on Sunday evenings, June 24, July 1, 8, and 15 at 7 p.m. on "An Empire of Force or Federation of Free Peoples." Mrs. Besant should be at her very best on such a subject and no doubt there will be some fierce opposition to the ideas of such an Empire founded on Brotherhood Unselfishness and Humanity, instead of Domination, Greed and Self-Interest which have so long been the watch-words of government.

* * *

It seems odd to get a letter post-marked "Jerusalem," with orange and green stamps bearing the name "Palestine," but it marks the lapse of time as well as the development of Unity on the plane of physical communication. Jews, Turks and Heretics are classed together in the Church Collect which prays for mercy on these outcasts, but the blessing of public ownership in the shape of the post office has done more for all these than the Churches, and more, too, to "fetch them home," than all the prayers of Christendom. We are glad to be able to supply subscribers in Zion as well as other parts of the world with The Canadian Theosophist. It was a French Five Franc note that was sent in payment for this particular subscription. Truly, the world grows one.

* * *

It would appear that The Secret Doctrine is going to have some show in England after all. H. P. B.'s books have been given first place in the "Diary" of the National Society, and better still the announcement is made that "The Theosophical Publishing House will issue on May 1st a cheap edition of the famous classic of the Theosophists THE SECRET DOCTRINE by Madame H. P. Blavatsky (3 vols). First issued in 1888 at three guineas and passing through many editions, the work will now be issued at two guineas." This works out for the three volumes at a cheaper rate than the \$7.50 price for the One Volume edition issued by The Theosophy Publishing Company of Los Angeles. It is, of course, the re-edited edition towards which so much objection has been taken by some students, the Los Angeles ver-

sion being that of the original copy. But any edition is better than none.

* * *

Pyramid students led by Mr. Davis have been warning the world about May 29. On that day something fearful is going to happen. This concentration on a date is the result of measurements derived from the Great Pyramid in 1922 which are held to have indicated that the Great War was to start on August 5, 1914 and end on November 11, 1918. From calculations proceeding from this first datum a worse thing than the Great War is prognosticated. Since 1922 Sir Arthur Conan Doyle and his spiritualistic friends have been joining in the warning about the terrible occurrences that we are to expect. They are all so indefinite and nebulous that no one is clear what is really ahead of us, but we may safely conclude that we can go through anything that may come to pass. But it is to be hoped that if nothing happens on the 29th all those who have been led to put their trust in the prognosticators will hereafter turn to more profitable studies and learn to put their trust in their own intuition and common sense.

* * *

Mr. Basil P. Howell asks for the contradiction of the statement in our March issue that "Mrs. Besant knows very well that freedom of thought and speech is not encouraged in the T. S. Mr. Bensusaan spoke his mind in January, and in February we hear that his magazine is to be stopped because, forsooth, it interfered with The Theosophist." "May I be allowed to say," he writes, "quite definitely that the reason you give for the cessation of 'The Theosophical Review' is entirely false, and to express my regret that you should have thought fit to publish this statement without any attempt to verify it by reference to the English Section of the Society? The facts are that 'The Theosophical Review,' for which during the last year or two the Theosophical Publishing House, Ltd., London, had been responsible, was published at an annual loss of something like 500 pounds sterling. At the end of last year the Publishing House being unable to sustain this loss, a decision had to be

taken as to whether the Theosophical Society in England was prepared to meet this deficiency. At the meeting of our National Council on 21st January last, it was decided that the Society in England was not in sufficient funds to bear the loss, and therefore the 'Review' came to an end. 'The Theosophical Review' has never been the Sectional Organ; the official monthly magazine in the British Isles is 'News and Notes.' I hope you may find space in 'The Canadian Theosophist' for this contradiction of your statement. I make it because, for some time past, various statements have appeared in your pages, with reference to the policy and administration of the Theosophical Society and the activities of some of its chief officers and possibly some of these statements may have as little foundation in fact as has your present inaccurate reference to 'The Theosophical Review.'" The innuendo or suggestio falsi at the end of this demand for an apology is sufficiently characteristic. Mr. Howell may not be aware that there is no liberty of thought or freedom of speech in the T. S. and he may not therefore have expected to see his letter in print. But we can assure him that the statement is quite correct as to the absence of "real freedom of thought and speech." Does he not remember the wiggling Mr. Freeman received for telling what he saw at Ommeri? There is no need to multiply instances, for anyone who has had any experience in any of the Societies professing to be Theosophical in recent years knows that their pretensions can only be supported by insisting that their members do not read anything but the permitted literature. With respect to the real reason for the cessation of The Theosophical Review, the lack of money is an excellent reason for those who do not care to probe deeper. But why the lack of money? A word from headquarters that The Theosophical Review was to be supported and subscriptions would have flowed in to make it self-sustaining. The word did not come. The Review got no favour and it had to close down. It did not wallow sufficiently, and it was eminently reasonable and readable. Let us hope that its successor The Link will meet a kinder fate. And

let us hope that Mr. Howell will continue to read The Canadian Theosophist and send in corrections when he feels it to be necessary. Our columns are always open to the truth or what looks like it. For we do not invent wicked lies, as perhaps he might be inclined to assume. We had the statement about the Review from a reliable English source, and not Mr. Besusan either since he takes Mr. Howells' view of the matter.

AMONG THE LODGES

Mr. Charles Lazenby, B.A., gave a synopsis of Ibsen's drama "Peer Gynt," on Sunday evening, April 15, and Miss Muriel Bruce played Grieg's music in illustration of the episodic climaxes. Mr. Lazenby's mystical interpretations were admirably sustained by the artistic and sympathetic performance of Grieg's enchanting compositions by Miss Bruce. The large audience was profoundly impressed.

* * *

Rabbi Isserman, who was instrumental in assembling the important meeting, reported in the March issue of the Canadian Theosophist, in support of the Fellowship of Faiths organized some years ago before Mrs. Besant's World Religion was started, addressed the Toronto Theosophical Society on Sunday evening, April 29, on "Things we have in Common." He spoke of the undesirability of having all people moulded into one belief, and thought that real toleration consisted in living in harmony with those with whom one differed intellectually, rather than in professing harmony merely with those with whom we were in agreement. He, a Jew, he said, had been moved to tears on seeing a boy with deformed limb praying at a shrine in Notre Dame Cathedral in Montreal before an image which his own Jewish religion did not permit him to recognize. He felt that God made himself evident to the boy and that by whatever channel the soul approached the divine it would find it. He always felt at home, he said, on the platform of the Toronto Theosophical Society on account of its wide and tolerant conceptions. In a real human brotherhood Buddhist and

Jew, Mohammedan and Christian of any denomination could find common ground if they laid emphasis on the things in which they agreed rather than those about which they differed. The occasion was graced by the performance of the Strauss Sonata for violin and piano by Messrs Langley and Clement Hambourg (brother of Mark Hambourg). This magnificent rendering was warmly applauded.

* * *

Calgary Lodge has adopted a resolution expressing appreciation of the work of the late Samuel L. Beckett and Alex. G. Horwood of the Toronto Lodge. Their labour and lives left a deep impression on Calgary Lodge although only a few of the members had ever come into contact with them. Calgary Lodge reports the death of a past president, Miss Annie Lindsay Stephenson, in New Zealand, where she had been actively engaged in Theosophical work for several years. She was a charter member of Calgary Lodge, and when Dr. Charles Davies went overseas she took the place of that much beloved president and led the weakened forces of the Lodge through those difficult days. Her artistic gifts were of a high order and she was an expert in her chosen profession of teaching. During 1920 she was connected with Vasanta College, Auckland, and since then had resided in Dunedin. Her sister Ethel is on the public school staff of Calgary, where she resides with her aged mother.

* * *

Mr. J. E. Dobbs, president of the Montreal Lodge, writes as follows: "Since favourable comment has recently been made about Montreal Lodge it may be said that whatever we may merit in that regard is due solely to the application of business principles in the administration of our Lodge affairs. While the T. S. is not fundamentally a business organization but an organized channel for wisdom and spiritual force, that is no reason why it should not be efficient in a business way, indeed, that is all the more reason why it should, since our Theosophical principles are supposed to permeate the whole of life and its activities. We all know that we cannot put off paying

our telephone, gas or electric bills for any length of time without being deprived of service but some members have no compunction in keeping the local Lodge, the Canadian Section and Headquarters at Adyar waiting several months for dues. This may be due as much to laxity on the part of the local executive as to individual members but such is regrettable no matter who it is at fault. There are four channels through which money passes in connection with the Theosophical Society in Canada, namely, individual members, local Lodge Treasurers, the Canadian Section and the Headquarters at Adyar. All this money originates with the individual members and it can easily be seen how indifference or procrastination on their part prevents the passing on of money from one of these agencies to another when due, the net result being delay and confusion all round. The Montreal Lodge year commences with the Annual Meeting, the first Tuesday in January, and it is then that dues are payable. These include local dues of \$2.50 and Sectional dues of \$2.50, the total amount of five dollars being thereby collectable early in each calendar year. The Sectional portion is then put in the bank and interest drawn thereon until July first following, when the total is remitted to the General Secretary. The result of this is that, even now in the month of May, we could write off a cheque for the full amount of next year's Sectional dues. We have also found that by collecting the whole amount of five dollars at our Annual Meeting it saves our members the trouble of responding to two appeals for funds and also facilitates the work of our local Lodge, as well as the work of the Canadian Section. Even if there were no local dues we would still collect the Sectional dues at our Annual Meeting in January as this gives us ample time to get after delinquent members before the new Sectional year commences on July first. Furthermore, if dues are not collectable until the Summer it invariably happens that many members have left on holidays and cannot be reached until the Fall, thus seriously delaying remittances. The members of Montreal Lodge are no different sort of people than members of other T.

S. Lodges but they have formed the habit of remitting dues at the commencement of each Lodge year and have found this more satisfactory than following a policy of procrastination. A sound business foundation in our Lodge has been laid during the past few years, which may well serve as a future guide."

FELLOWS AND FRIENDS

We regret to hear of the death of Miss J. Judson, 1105 Bernard Avenue, Outremont, Montreal, a member of the Montreal Lodge, and sister of Mrs. Fletcher Ruark, with whom she lived. She died on April 21 after an illness of some months which confined her to the house. The president writes that she found Theosophy a great strength and sustaining influence throughout this period.

* * *

The new names on the ballot paper are three in number. Mr. Christopher Dumbray was formerly president of the Hamilton Lodge where he and Mrs. Dumbray have been energetic and devoted workers. Mr. Fred B. Houser will be remembered by our readers as the author of a series of articles dealing with the folklore and symbology of our Native red race. He is the author of the remarkable work on the new art movement in Canada, "A Canadian Art Movement," which has attracted wide attention not only on account of its presentation of the aims of the "Group of Seven," but for its idealism and lofty purpose. Dr. Wash. E. Wilks was formerly president of the Nanaimo Lodge which unfortunately without his inspiring presence has ceased to be active. He is secretary of the Orpheus Lodge of Vancouver, and exercises wide influence in that city. Besides these new candidates we have among former members of the Executive, the nomination of Mr. Knechtel, president of the Calgary Lodge, a most devoted worker and teacher; Mr. John E. Mcreddy, who formerly filled the offices of president and secretary of the Vancouver Lodge; and Mr. Reginald D. Taylor, president of the Edmonton. The present members of the Executive have all been re-nominated.

An interesting little pamphlet by Kaikhusbru Jamshedji Dastur, M.A., I.L.B., entitled "His Holiness Meherbaba and Meherashram" has reached us. It describes in the first place the career of His Holiness who was born in 1894 of Zoroastrian parents and attained God-realization before he was twenty years of age. His active Sadguruship began in 1922. He spent a couple of years travelling about India and some parts of Persia and Baluchistan, invariably going third class. For months together he would not take any solid food, living on milk and tea. He has observed silence for three years past. A year ago he established an educational institution at Meherabad, Arangaon, Ahmednagar, in the Deccan, Bombay presidency. On his 32nd birthday, 10,000 persons from different parts of India went there to worship him and ask his blessing. His school is entirely free and boys from any part of the world are welcome to it. Not only instruction, both secular and spiritual, but also books, clothes, food and medical treatment are given free of charge. It is open to boys of both well-to-do and poor parents. Secular education is imparted by trained teachers. Splendid play-grounds give space for cricket, hockey and Indian games. Vegetarian diet is compulsory, and the boys wear a comfortable uniform dress. His Holiness teaches that "it is not the intellect but the heart that leads to God. If the intellect is not subordinated to the heart, then it is a dangerous obstacle to spiritual progress. In life spiritual, intellect is helpless, whereas the heart is all in all. It is love and not intelligence that is the hierophant of God or the master-key with which we can unlock the doors of the mysteries of God. No man can ever make spiritual progress in whose heart the fire of love does not burn. The pamphlet with a portrait of his Holiness, may be had from the address given.

* * *

According to the tenets of Eastern Occultism, Darkness is the one true actuality, the basis and root of light, without which the latter could never manifest itself, nor even exist. Light is matter, and DARKNESS pure Spirit.

—Secret Doctrine Abridged, p. 59.

WHITE LOTUS DAY

Madam Blavatsky was born at midnight, between the 30th and 31st day of July, in the year 1831, and I want to give you the two quotations for those two days from the birthday book which she compiled. They are 30th: "He is a man who does not turn away from what he has said" and 31st "The heart of the fool is in his tongue; the tongue of the wise is in his heart."

She died on the 8th day of May, 1891 and her text for that day "Purity and impurity belong to oneself; no one can purify another."

WHITE LOTUS DAY is kept by the Theosophical Society in memory of the passing of our revered Founder and Teacher, H.P.B., to higher spheres of life and work. As far as I know, she was true, kindly and generous, loving and lovable, though withal, she was very human and had many failings being, like us all, subject to the ills of the flesh, and the temptations and weaknesses of this lower plane of matter; but she had made, what, from our little point of view, was great advance along the paths of Wisdom and Knowledge, and was, and is, a member and servant of the great White Lodge, who chose her, on account of definite qualifications, to help them in their work on the lower planes for the information and uplift of her fellow-men.

Believing, with all others of the White Lodge, that this universe is founded upon a spiritual cornerstone, she followed their example and instructions, and assisted by certain others, founded our Society in like manner.

She gave out the qualifications for the PATH, and the methods and studies whereby to train ourselves, in our thoughts, words and actions, which are calculated to enable us to work, together with our older brethren, in Harmony and one-pointedness.

The methods and studies are embodied in the three objects of the Society:—To work for an Universal Brotherhood of mankind, without distinction of race, creed, sex, cast, or colour.

To Study Comparative Religion, Philosophy and Science.

To investigate the unknown laws of nature, and the Powers latent in man.

The qualifications are given as follows: "A clean life, an open mind, a pure heart, an eager intellect, an unveiled Spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of TRUTH, once we have placed our confidence in, and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the Ideal of Human progress and perfection which the Secret Science depicts (Gupta-Vidya)—These are the Golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom."

Now if you will consider carefully, these objects and qualifications, I think you will see with me how surely it follows,—that, just as at the beginning of a Universe, the Primordial LOGOS said "LET THERE BE LIGHT" in the Great Deep, thereby emanating the World and all therein, then as in the SEPHIROTH each of the emanations of the LOGOS, must in their turn, think, say, and do the same on their various planes of consciousness, until we arrive at the planes of gross Matter, at the bottom of the arc of this cycle, i. e. like the seed of the LOTUS plant, in the mud, at the bottom of the water where it is to grow.

As above, so below, she reminds us. There are seven planes each with its seven subplanes etc. That which was produced in the manifesting of the Great Universe, the Microcosm, must be laid and builded in the Microcosm in Man, and also in the T.S.

H.P.B. manifested as the Light or LOGOS of the WHITE LODGE for this Cycle; she sowed the seed and gave out the FIAT, and thus the Theosophical Society was produced, but we must not forget that "THAT WHICH IS SOWN IS NOT QUICKENED EXCEPT IT DIE," and from it shall be born a Brotherhood of mankind, which shall grow through the stages of Infancy and Child-

hood, adolescence and manhood, until crowned at last, when its stem has reached the upper air, by the perfect flower, the white lotus of Brotherhood, Human and Divine. And let me also now call to mind, that in order to partake with her of the Sacrament of that glorious Brotherhood, we must all cultivate the seed that has been sown by her and the Masters in our hearts; water it with love and feed it with the Fire of the Altar of self-sacrifice, so that when its petals are opened in the Spiritual planes, it shall be beautiful and acceptable to all that see it.

H.P.B.'s mission was of Truth, Exalted and Noble, and she met the reward she expected; but let me quote her own words:—S.D. iii. 90. Where do we find in history, that "MESSENGER", grand or humble, an Initiate or a Neophyte, who, when he was made the bearer of some hitherto concealed truth or truths, was not crucified and rent to shreds by the "dogs" of envy, malice and ignorance? Such is the terrible Occult law; and he who does not feel in himself the heart of a lion to scorn the savage barking, and the soul of a dove to forgive the poor ignorant fools, let him give up the Secret Science."

And to close with a quotation from Lucifer, Oct., 1889, where she says:—What I do believe in is:

(1) THE UNBROKEN ORAL TEACHINGS REVEALED BY LIVING DIVINE MEN DURING THE INFANCY OF MANKIND TO THE ELECT AMONG MEN.

(2) THAT IT HAS REACHED US UNALTERED; and

(3) THAT THE MASTERS ARE THOROUGHLY VERSED IN THE SCIENCE BASED ON SUCH UNINTERRUPTED TEACHING.

SATYAT NASTI PARO DHARMA
Magna est Veritas et Prevalabit.

W. H. Gardiner.

* * *

Shalt thou abstain from action? Not so shall gain thy soul her freedom. To reach Nirvana one must reach Self-Knowledge, and Self-Knowledge is of loving deeds the child.

—The Voice of the Silence.

THE WORD THEOSOPHY

The word Theosophy is often vaguely and even erroneously explained. I pick up at random four or five books on popularised Theosophy and find it is said to be "God-wisdom," "the wisdom of God," "the Divine Wisdom" "knowledge of or about God."

How obscure are these phrases! Do the writers mean that Theosophy is the wisdom of, or wisdom about the Absolute—the unknowable? Or of the Logos—the spirit of the universe? I begin to suspect that they do not quite know what they mean.

But how precise, accurate and illuminating is the definition of H.P.B. in the Key to Theosophy: "the wisdom of the gods." My admiration grows as I ponder upon it.

The word *theos* is a Greek one, and the Greeks, says a writer in the Encyclopædia of Religion and Ethics, had two names for "God", *theos*, "conveying the sense of an individual personality," and *daimon*, "spiritual power." True, in the latter days they were interchangeable, as Liddell and Scott's Greek lexicon informs me, but originally and at the root they were distinct. *Theos* is connected by philologists with Sanskrit *deva*; while behind *daimon* is the idea of Law: *daio*—"to distribute destinies."

If one would maintain that Theosophy means the wisdom of God let them be etymologically consistent and rename it "demonosophy."

It is not easy to lift for the sceptical the veil of Greek mythology, but members of the society may be expected to perceive what is concealed from others. A God, denominated *theos*, was, says our friend in the encyclopædia, immortal, invisible, who visited cities in the guise of a stranger. Hints of a Master!

Of the goddesses the Greeks were less occult. The *mousa* exoterically played a more important role. The muse was the enlightener of man, so that a poet was named *mousO-poios*; a musician, *mousa-technas*; an ointment for the eyes, *mousarion*; a philosophical school and library, *mousetion*, a museum. In the poetry of Hesiod the muses of Mount Helicon re-

vealed to their devotee the realities of the superhuman world. Now *mousea* was *mosa* with the Dorians and *moa* in Lacedaemon. How readily we may see then the connection between *mousa* and *mueo*, which latter, explain the two scholarly doctors of divinity of Oxford referred to, means, "to initiate into the mysteries."

The cognate ideas of god and goddess, of *theos* and *mousa*, do more than justify the etymological exactitude of H.P.H. They reveal to us that Theosophy means, "the wisdom of the masters."

When we think of Greek gods by psychological association we think of heroes. The Greek word *haros* was applied to any free man of the ante-Hellenic age, but particularly to those who sought to take the city of Troy "by storm."

Even in our modern plays we retain the germ of the old idea, the hero, the man who went through the drama of initiation, who overcame the villain of his lower nature, and difficulties of the "straight and narrow way." In the very word Theosophy we contact the ideas of the Masters and the Path.

Cecil Williams.

ELEMENTS AND ATOMS

When the Occultist speaks of "Man" and "Elements," in remote geological ages, whose duration is as difficult to determine as to define the nature of matter, he neither means "man" in his present physiological and anthropological form, nor the elemental atoms, nor again the compound elements of antiquity. In Occultism the word *Element* means "rudiment" in every case. When we say "Elementary Man" we mean either the incipient sketch of man in its undeveloped condition, in that form which now lies latent in physical man during his lifetime, and takes shape only under certain conditions—or that form which for a time survives the material body, and which is better known as an "Elementary." With regard to "Element," when the term is used metaphysically it means in distinction to the mortal, the incipient *divine* man used in the physical sense it means inchoate matter in its first undifferentiated

condition, or in the neutral state, which is the eternal and *normal* condition of substance. For substance differentiates only periodically, and is during that differentiation in an *abnormal* state—in other words, it is a transitory illusion of the senses.

As to the "Elemental Atoms," the Occultists believe each of them to be a SOUL; not necessarily a disembodied soul but a unit of life, a centre of POTENTIAL VITALITY, with latent intelligence in it, and, in the case of compound souls, an intelligent active EXISTENCE, from the highest to the lowest order, a more or less differentiated form. All these atom-Souls are differentiations from the ONE, and in the same relation to it as the *Divine Soul* to the informing and inseparable spirit.

Modern physics, while borrowing from the ancients their atomic theory, forgot its most important point, that those atoms were ANIMATED. No ancient philosopher, not even the Jewish Kabalists, ever dissociated Spirit from Matter. Every thing originated in the One, and proceeding from the One, must finally return to the One. Atoms and Souls have ever been synonymous in the language of the Initiates, who meant by the term "Atom" a Soul, a Genius or an Angel, the first-born of the ever-concealed CAUSE of all causes.

In *Isis Vol. I, p. 296-7* we read: "Each of the seven chambers of the Pyramids was known by the name of a planet. The apex, lost in the clear blue sky, typified the primordial point, lost in the unseen universe whence started the first race of the spiritual types of man . . . The 'soul' had to pass through the seven planetary chambers before it made its exit through the symbolical apex. Each chamber typified at the same time one of the seven spheres and one of the seven higher types of physico-spiritual humanity.")

The Occult teaching says, "*Nothing is created but is only transformed.* Nothing can manifest in this universe that was not in this universe already; everything on the objective plane is an *ever becoming*—because transitory."

The monad, according to the old Initiates, is the Universal Spirit, or Life

(*Atma*), in conjunction with the Spiritual Soul (*Buddhi*), and the Higher Mind (*Manas*). This trinity is one and eternal, the latter being absorbed in the former at the termination of all conditioned and *illusiv*e life. The monad then and its changes of transitory vehicles, through the course of its pilgrimage, can only be traced from the incipient stage of the manifested Universe. In the intermediate period between two life-cycles it loses its name, as it loses it in spiritual ecstasy or final Nirvana; "When the disciple" (in the words of Sankara); "having attained the primeval consciousness, absolute bliss, of which the nature is truth, which is without form and action, abandons the illusive body that has been assumed by the *Atma*, just as an actor abandons the dress put on." For the spiritual Soul (*Buddhi*) is but a mirror that *reflects* absolute bliss, a reflection not yet free from ignorance; the Supreme Spirit (*Atma*) alone is the one real and eternal substratum of all—the essence and absolute knowledge. It is called in esoteric philosophy "the One Witness," and is that to which St. John referred (I. John v. 7) when he said: "It is the Spirit that beareth witness, because the Spirit is the truth."

Our spirit being identical with the universal Spirit, and man being one with it in his essence, what then is the Monad? It is the homogeneous spark which radiates in millions of rays from the primeval Seven. It is the EMANATING *spark* from the UNCREATED RAY—a mystery. In the esoteric, and even exoteric Buddhism of the North, the One unknown, without beginning or end, emits a bright ray from its darkness.

This is the (first) Logos. As the Lord of all Mysteries he cannot manifest, but sends into the world of manifestation his heart, the second Logos of creation, from whom emanate the seven Dhyani Buddhas, called "the parentless." These are the primeval monads from the world of *incorporal being*, "the formless world," wherein Intelligences (on that plane only) have neither shape nor name in the exoteric system, though they have their distinct seven names in esoteric philosophy. These Dhyani Buddhas emanate

from themselves, celestial selves—the *superhuman Bodhisattvas*. These incarnating at the beginning of every human cycle on earth as mortal men become occasionally, owing to their personal merit, Bodhisattvas among the Sons of humanity.

In the popular exoteric religion it is taught that every Buddha while preaching the good law on earth manifests himself simultaneously in three worlds; in the formless world as a Dhyani Buddha; in the world of forms as a Bodhisattva and in the world of desire (our own world) as a man. Esoterically the teaching differs: The divine *monad* manifests as the spiritual, omniscient and omnipotent root of divine intelligence, the highest *anima mundi* or the Logos. This descends "like a flame spreading from the eternal Fire," ever the same to the end of the cycle of existence, and becomes universal life on the mundane plane. From this plane of *conscious* Life shoot out, like fairy tongues the Sons of Light (the *logoi* of Life); then the Dhyani Buddhas of contemplation: the concrete forms of their formless Fathers. From these Dhyani Buddhas emanate their *shadows*, the Bodhisattvas of the celestial realms; the prototypes of the *super-terrestrial* Bodhisattvas, and of the terrestrial Buddhas, and, finally, of men. The "Seven Sons of Light" are also called "Stars."

The star under which a human Entity is born, says the Occult teaching, will remain forever its star throughout the series of its incarnations in one life-cycle. [Note. A widely read romance of alleged lives passed during the last thirty-thousand years stumbles on this fact, the various incarnations jumping around without any relation to their primal Star.—Ed.] But this is not his *astrological* star. That concerned and connected with the *personality*, the former with the INDIVIDUALITY. The "Angel" of that Star, or the Dhyani-Buddha, will be the "presiding" Angel, so to speak, in every rebirth of the monad (*which is part of his own essence*), though its vehicle, man, may remain forever ignorant of this fact. The Adepts have each their Dhyani-Buddha, their elder "twin Soul," and they know it, calling it "Father-Soul" and "Father-

Fire." It is only at the last and supreme initiation, however, that they learn it, when placed face to face with the bright "Image."

The Logos, or both the unmanifested and the manifested WORD, is called by the Hindus "the Lord." As Occultism explains, it is a compound unity of manifested living Spirits, the parent-source of all the mundane monads (*plus* their *divine* reflection), which emanate from and return into the Logos, each in its own time. There are seven chief groups of such Creative Powers, which groups may be recognized in every religion, for they Occultism teaches us, is divided into seven distinct groups and their sub-divisions, physical, mental and spiritual. Hence there are the primeval Seven Rays. Humanity, seven chief planets, the spheres of the indwelling seven spirits, under each of which is born one of the human groups which is guided and influenced thereby. There are only seven planets (*specially* connected with Earth) and twelve *houses* (the twelve great divisions of the heavens); but the possible combinations of their aspects are countless; as infinite, in fact, as the spiritual, psychic, mental and physical capacities in men.

The monad, then, viewed as ONE, is above the highest principle in Kosmos and man, and as a triad it is the direct radiant progeny of the Logos. The "triads" born under the *radiations* of one and the same Planetary Spirit (or Dhyani-Buddha) are, in all their after-lives and rebirths, "twin-souls" on this earth. It is the same idea, only still more metaphysical, as that of the Christian Trinity—the Three in One—*i.e.*, the Universal Spirit manifesting on the two higher planes, Spirit and Mind; and these are the three hypostases, metaphysical, but *never personal*.

This was known to every high Initiate in every age and in every country. "I and my Father are one," said Jesus (John x. 30). When he says elsewhere (xx. 17), "I ascend to my Father and your Father," it means what has just been stated, that the group of his followers belonged to the same "Star" or "Father" of the same planetary realm that he did. Speaking of

the great brotherhood of adepts, Subba Row wrote: "The only possible way of entering into such brotherhood . . . is by bringing one's self within the influence of the Spiritual light which radiates from *one's own Logos* . . . Such communion is only possible *between persons whose souls derive their life and sustenance from the same divine RAY* and as seven distinct rays radiate from 'the Central, Spiritual Sun,' all adepts and Creative Powers are divisible into seven classes, each of which is guided, controlled and overshadowed by one of the seven forms or manifestations of the Divine Wisdom." (*Theosophist*, August, 1886.)

It is then the "Seven Sons of Light," called after their planets and often confused with them, who are, according to the occult teachings, our heavenly parents, or "Father," synthetically. Saturn, Jupiter, Mercury, Venus, the four exoteric planets, and the three others which must remain unnamed, were the heavenly bodies in direct astral and psychic communication with the Earth, its Guides and Watchers morally and physically; the visible orbs-furnishing our humanity with its outward and inward characteristics, and their "Regents" or *Rectors* with our Monads and spiritual faculties. In order to avoid new misconceptions let it be stated that neither Uranus nor Neptune were among the three *secret orbs* (or star-angels), because they and all other planets, however numerous, are the *gods* and guardians of other septenary globes within our system.

The Sun, being a central *star* and no planet stands in more occult relations with its seven planets of our globe than is generally known. The Sun was, therefore, considered the great Father of all the Seven "Fathers," which accounts for the variations found between the seven and *eight* great gods of Chaldea and other countries. Neither the earth nor the moon—its satellite—nor yet stars, for another reason, were anything else than *substitute for exoteric purposes*. There are details, which, on account of their great metaphysical abstractions, *cannot* be entered upon. Hence we merely state that only seven of our planets are as intimately related to our globe as the Sun is to all

the bodies subject to him in his system. There are a great number of planets, small and large, that have not yet been discovered, but of whose existence the ancient astronomers—all initiated adepts—must certainly have been aware. But as their relation to the gods was sacred, it had to remain a secret, as well as the names of other planets and stars.

As usual, that which *is* and *was* from its beginning divine, pure and spiritual, became human and impure as seen through the distorted prism of man's conceptions. The nations born under Saturn—the Jewish, for instance—with whom he had become Jehovah, were eternally fighting with those born under Jupiter, Mercury or any other planet; but Jesus the *initiate* (or Jehoshua)—the type from whom the "historical" Jesus was copied—was not of pure Jewish blood, and thus recognized no Jehovah, nor did he worship any planetary god beside his own "Father," whom he knew, and with whom he communed as every high Initiate does, "Spirit to Spirit, and Soul to Soul."—The Secret Doctrine Abridged, pp. 267-274.

THE SOUL OF INDIA

"The Theosophist" for April gives a plan of the Adyar grounds and settlements, 262 acres in extent, bounded by the Adyar River and the Bay of Bengal, all greatly changed since the days of "The Talking Image of Urur." Mrs. Besant in The Watch-Tower reports in full Mr. Krishnamurti's farewell speech on leaving India for the "Happy Valley in Ojai." The speech may be taken as an antidote to "Mother India" Here it is:

The true Enemy of Freedom:— Inner and outer freedom cannot be separated. Greater than any country is life; and it is only when a country has realized and adjusted itself to the deeper laws of life that it is, or can be, really free. From this point of view, there is no absolutely free country today. There are everywhere merely degrees of freedom. But in every case where political freedom exists, there will also be found co-existing with it a certain freedom from the kind of unreal restrictions which curb and confine the spontaneous and creative flow of life.

The true enemy of freedom is dead tradition; living at second-hand; the enslavement of the life of today to the worn-out formulas of a past age. And there is hardly a country in the world upon the dead hand of tradition lies so heavily as it does on India. Solve it, and everything else which keeps India back today will melt away like the morning mists. The Law of life cannot be cheated. The race or country which has not liberated its inner life cannot hope for freedom in the real sense of the word. And even if it gets what seems like outer freedom, the fruit, when tasted, will be found, for all its outward fairness, to be dust and ashes within.

"This is a hard lesson and, perhaps, an unwelcome one. But the true hope for India lies in the fact that, being forced by circumstances to learn this lesson in order to gain what she wants, she will emerge from the ordeal all the more fully purified through the severity of the struggle through which she must pass. The Soul of India is a great Soul in chains. Liberate it, and there will arise a giant among nations; for there is no doubt that a regenerated India would, and will, do much for the regeneration of the whole world. We have a splendid spiritual heritage; but it has grown stale and profitless through the lack of the one thing which alone can keep any tradition fresh and profitable; and that is the Spirit of real affection and consideration for others. The most potent survivals from our immemorial past are now—What? Crystalized cruelties and selfishnesses, infant marriage, the heartless restrictions which we place on widows, our treatment of women generally, the whole system of untouchability; what are these but matters in which the dead weight of custom has crushed out of us the ordinary decent feelings which should sweeten and harmonize the life of human beings? And what is caste itself but a system of organized selfishness—the desire of every man to feel himself different from others, and to be conscious of possessing something which others do not possess? These and many similar things, are our heritage today, and it is under the weight of this heritage that we are groaning. But—

and this is the important point—they are not the whole of our heritage, but only the dead part of it. Buried underneath it is India's true heritage, the living part, the real inheritance from the past. And this is none other than that genius for Liberation, if I may call it so, which is at the root of the Indian nature. Strip away all accretions from the Soul of India, and you will find, still strong and living, a profound detachment and a profound sense of Reality.

"It is this deeper Soul of India which has to be revived today; and it is this which, if it could be revived and given freedom for self-expression, would effect that miracle of regeneration of which I have spoken. For to such a Spirit nothing is impossible; and once released, it would carry all before it. Not only would it bring political freedom, as one of its minor and natural results, but it would, in one great act of Self-assertion, make India what, I feel, she is destined to be—namely, the spiritual centre and dynamo of the World.

"**What We should Do.**—And what is necessary for this awakening? In the first instance, true sincerity and the capacity to look our failings frankly in the face; and in the second instance, the passion of discontent which must arise from such a clear-sighted vision. And after this must come the resolute endeavour, at all costs, to set our house in order and, whenever necessary, to set present needs above old restrictions. The time for dragging a lengthening chain is over. We must awake to the shame of having sides to our daily life, which we cannot exhibit to the coolly appraising eye of the outsider. We must recognize how futile it is to seek to cover these up with words, when the eye of the World-Spirit is all the time calmly regarding them and judging us in their light. In short, we have got to bring our India back into harmony with reality. And only when we have begun to do this, and mean to go on doing it, can her true Liberation come.

"**Lessons the West can Teach us.**—In all this, there is much that we can learn from other nations. Let us not be too proud to learn. In refinement and cleanliness of physical life, in labour-saving de-

vices, in social freedom, in constructive organization in honourable co-operation, and in an impersonal sense of duty, there are many lessons which the West can teach us, and in proportion as our efforts at Self-perfection are genuine, we shall be ready and glad to learn, and when we have learnt, we too can teach. For there are lessons, which a spiritually re-awakened India could impart, which are at present outside the horizon of western thought. More than any other nation we could show mankind the dependence of physical life upon a larger invisible Spiritual Order. More too, than any other nation could we show that Happiness lies, not in possessions, but in a harmony between the outer life and the life of the Spirit within. But, in order to teach, we have first to make good our right to teach; and this we can only do by a wholesale reference of every detail of our National life, not to some set of immemorial injunctions, but to common sense and the right feeling of today. This is the first step in the direction of true Liberation, which I feel is necessary for India."

KARMA—THE LAW

Psalm cxix. 97-105

O how I love thy law! It is my meditation all the day. Thou through thy commandments haste made me wiser than mine enemies; for they are ever with me. I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments; for thou hast taught me. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Through thy precepts I get understanding; therefore I hate every false way. Thy word is a lamp unto my feet and a light unto my path.

Deuteronomy xxx. 11-14; xxxiii. 2-6

For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in

heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayst do it. See, I have set before thee this day life and good, and death and evil.

All these blessings shall come on thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kin, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in and blessed shalt thou be when thou goest out.

UNITY

What a pigmy shell this is, my Lord, that calls itself my home. How small, to hold the towering stature of my soul to earth. And yet,

How close it brings the harmonies of land and sea; of growing plants and sentience.

The sands, the rocks and flints, how came they here? Are they, perchance, a part of what I've been?

Along the winding road from Long Ago, since consciousness first thrilled through cosmic space,

Has what I've thought, desired and done been thus entombed in earth? Is it, by chance,

A part my life that's so engrossed? Has law transformed my selfish soul's desire to dumb realities?

How like the ignorant me, to want all things for self. And, who can tell,

If wish once held most dear, grew not, like snow-ball rolled, to frozen sphere?

These precious gems, like good intentions mired in selfishness, are now but crystal fire.

This gold and silver, virtues were, mayhap, that lost themselves in idleness' desire.

THE UNITY OF LIFE WILL NOT BE MOCKED. That of which it came will claim its own.

Shattered by men in personal combats ranged, seizing for self the heritage of all, Until the spirit, interned, grew to stone, unconscious Unity thereby enthroned.

In the crucible of mother Earth the cosmic fires work fair,

Life inert is fanned to new attempts by sun and rain and air;

Life on life fed to raise it to a higher plane, until,

Self Conscious Unity, at last, is reached, the purpose of God's will.

Maurice H. Dukas
Hollywood, California.

WHAT JESUS WROTE

Speaking of old Jewish traditions in his lecture on "Jesus or Christ?" at the Chateau Laurier last night, Albert Smythe of Toronto, recalled the rabbinical belief that the Messiah would be a reincarnation of Adam and David, and that Jesus was known as the Son of David because he was a reincarnation of the Shepherd King, the Good Shepherd, as he was called.

It was on this account that the legend was fixed on his cross—"This is the King of the Jews." When the chief priests protested Pilate would not change it—"I have written what I have written," being as much as to say that he believed it.

If this be accepted, the speaker held, then the link between the New and the Old Testaments is established in the re-appearance of the circle around David once more, Jonathan as John, the beloved Disciple, Paul, who was called Saul, the old king whose bitter feud with David was at last settled on the road to Damascus, and Bathsheba as Mary Magdalen.

Those who kept the story of the woman taken in adultery out of the Gospel record till the eleventh century, when it first appears, may have been reluctant, suggested Mr. Smythe, to reveal what was written on the ground by Jesus when he stooped down after her accusers had departed. Was it not the word "Bathsheba" that had been written? And when he looked up he asked: "Hath no man condemned thee?"

"No man Lord," she answered, and he replied "Neither do I condemn thee: Go, and sin no more."

The man who had been tempted in all respects as other men, who had lived again and triumphed over the weaknesses of the flesh and had united himself to the Divine nature which made him Son of God as well as Son of Man, was therefore an Exemplar in all things for men to emulate, since he pointed the way to a path which he had himself trodden, which all men might likewise tread, rising on stepping stones of their dead selves and accepting the spiritual strength which was always available for those who wished to return like the prodigal to the Father's arms.—The Ottawa Journal, March 27, 1928.

AFTER DEATH STATES

Editor, Canadian Theosophist; Would you kindly allow me to call attention to an error which occurs in my article "Theosophical Discrepancies" published in Vol. 1. No. ii. My references to Vol. ii., pages 474 etc ought to have been Vol. iii., pages 474 etc. This is a very belated correction; I noticed it only a few days ago, but as I referred to the article in my letter which you printed in Feb. last under title "Do we Suffer after Death" some of your readers may have turned to the pages mentioned and been disappointed on finding nothing relative to the question in hand.

Since the appearance of my letter in February, two or three students have adversely criticized my view that the reincarnating ego does not suffer, in preparation for Devachan, a period of deprivation during which "little by little, these material, earthly desires die out from want of new stimulus . . ." and I have been referred to Chap. xvi. of The Mahatma Letters to find corroboration of Dr. Anderson's view. Here is a curious example of how different minds may draw very different conclusions from the same words, for I can find therein nothing but confirmation of my view, and of H.P.B.'s statement "The spirit is dazed after death and falls very soon into what we call the *predevachanic* "unconsciousness." On

page 105 K. H. speaks of "three subperiods (1) when the *Ego* delivered of its mortal coil enters into *Kama-Loka* (the abode of elementaries); (2) when it enters into "Gestation State" (3) when it is reborn in the *Rupa Loka* of Deva-Chan. Sub-period (1) may last from a few minutes to a number of years—the phrase "a few years" becoming puzzling and utterly worthless without a more complete explanation; sub-period 2nd is very long." On page 133 we are told "The Spirits of very fair average good people dying natural deaths remain in the earth's atmosphere from a few days to a few years . . . If for certain reasons they remain in such a state of lethargy for several years . . ." this "state of lethargy" evidently coincides with the state in which "the spirit is dazed." It is, I suppose, during this period that the "death struggle between the Upper and Lower qualities" takes place. The inverted commas seem to imply that this struggle is analogous to the "death struggle" that decides whether the physical body will die at some particular time or recover. As to the severity of the "struggle," I should imagine that it would depend on the extent to which the lower manas had developed strength at the expense of the Higher, rather than on the evolution of the ego, otherwise the Red Indian mentioned on the same page would have but a poor chance. However, that may be I can see no reason to suppose that it involves a period of suffering due to sensuous deprivation.

On page 100, answer (3), the Master speaks of a period of "unconscious gestation." This, 2nd sub-period, coincides with the "predevachanic unconsciousness" of H. P. B.

We are, however, constantly warned that there are mysteries and reservations of which we can know nothing, and that the inadequacy of western language and the materialistic character of western minds make it impossible for us to fully understand what the after-death states really are, so that, perhaps, the best thing we can do is to keep open minds on these questions and on no account allow ourselves to become dogmatic with regard to them.

The quotations given above are very

much cut down—to save space—my intention being to call attention to Chap xvi rather than to present a conclusive argument. The whole chapter should be read, care being taken to distinguish between the experiences of the reincarnating ego and those of the disintegrating “empty shell” left behind on the astral plane, and also those of the soul “lost” through its own determination to live and enjoy at the expense of others. Its doom is terrible indeed, and a very real danger in the path ahead of us all, for as we gain psychic and intellectual powers we shall be confronted with temptations, of the strength of which we now have no conception. Hence the great danger of forcing the growth of those powers by any unnatural method. They will follow spiritual growth; but they certainly cannot lead it.

The following quotations are to be found in “Fragments of Occult Truth,” published in “A Modern Panarion.” On page 462;

“Putting aside the case of adepts and those trained to that end, the Ego with- in a few moments after death, sinks into a state of unconsciousness from which it does not recover until the struggle between the higher and lower nature has been fought out; and there remains inside the sphere of the earths attraction—Kama Loka, the Region of Desire—only the shell, either (in the rarer case of personalities doomed to annihilation) a two and a half principle, or (in the case in which the higher principles have triumphed . . .) a one and a half principle shell, soon to disintegrate.”

Speaking of doomed personalities, the author, H. P. B., says on page 469: “Fortunately these are not, comparatively speaking, very numerous; of course, absolutely, there have been millions of millions of such, but, for the credit of human nature be it said that the personalities that have to be absolutely blotted out form but a fractional percentage of the whole.” These are “dragged down in that terrible maelstrom which hurries off the failures towards disintegration, to the planet of matter and death—the mental as well as the physical satellite of our earth!”

In one case, however, that of the “the sane, deliberate suicide,” who “selfishly loosens the silver string and breaks the golden bowl, finds himself terribly alive and awake, instinct with all the evil cravings and desires that embittered his world-life, without a body in which to gratify them, and capable of only such partial alleviation as is possible by more or less vicarious gratification, and this only at the risk of complete rupture with his sixth and seventh principles, and consequent ultimate annihilation after prolonged periods of suffering,” to which Dr. Anderson’s description, quoted in my letter printed in your Feb. issue, may be applied for if he suffers his punishment patiently, striving against carnal appetites all may be well with him, and he may pass on to the gestation period and its subsequent developments.”

If, on the other hand he tries to gratify his desires and lusts through mediums his doom will be sealed. This is one of the most dangerous of the visitants to seances. (see page 472)

Victoria, B. C.

W. B. PEASE.

THE THIRD VOLUME

Mrs. M. Kuyper, Arlington Va., calls attention to the following statements:

In the magazine “The Path” edited by Mr. W. Q. Judge, p. 354:

Saving Madame Blavatsky, I have to report the good health of our staff here. H. P. B. has within the last week or so begun to get together the MSS. (long ago written for the third volume of the *Secret Doctrine*; it will, however, take a good twelve months to prepare for publication.

C. F. W.

London, January 7th, 1891.

In *Lucifer* for April 1891, Vol. VIII, p. 89, etc. H.P.B. wrote in the article “The Negators of Science:”

And now to the reason why we have once more the painful duty of challenging and contradicting the scientific views of so many men considered each more or less ‘eminent,’ in his special branch of science. Two years ago, the writer promised in the “*Secret Doctrine*,” Vol. II, p. 798, a third and even a fourth volume of

that work. This third volume (now almost ready) treats of the ancient Mysteries of Initiation, gives sketches—from the esoteric stand-point—of many of the most famous and historically known philosophers and hierophants, (every one of whom is set down by the Scientists as an impostor), from the archaic down to the Christian era, and traces the teachings of all these sages to one and the same source of all knowledge and science—the esoteric doctrine or WISDOM RELIGION. No need our saying that from the esoteric and legendary materials used in the forthcoming work, its statements and conclusions differ greatly and often clash irreconcilably with the data given by almost all the English and German Orientalists. There is a tacit agreement among the latter—including even those who are personally inimical to each other—to follow a certain line of policy in the matter of dates; (I leave note out here—M.K.) “of denial to ‘adepts’ of any transcendental knowledge of any intrinsic value; of the utter rejection of the very existence of *siddhis*, or abnormal spiritual powers in man. In this Orientalists, even those who are materialists, are the best allies of the clergy and biblical chronology. We need not stop to analyze this strange fact, but such it is. Now the main point of Volume iii. of the “Secret Doctrine” is to prove by tracing and explaining the *blinds* in the works of ancient Indian, Greek, and other philosophers of note, and also in all the ancient Scriptures—the presence of an uninterrupted esoteric allegorical method and symbolism; to show, as far as lawful, that with the keys of interpretation as taught in the Eastern Hindu-Buddhistic Canon of Occultism, the Upanishads, the Puranas, the Sutras, the Epic poems of India and Greece, the Egyptian Book of the Dead, the Scandinavian Eddas, as well as the Hebrew Bible, and even the classical writings of Initiates (such as Plato, among others)—all, from first to last, yield a meaning quite different from their dead letter texts, etc. etc.

* * *

It is Fohat who guides the transfer of the principles from one planet to another, from one star to another child-star.

—Secret Doctrine Abridged, p. 112.

MR. KARTAR SINGH

It is with the greatest regret that we contemplate the approaching departure of Mr. Kartar Singh to his native land. He has endeared himself to all who have known him intimately in Toronto by his amiability, his absolute truth and honour, his cheerfulness, his willingness to help in everything useful, his unvarying good temper, his freedom from gossip and clique, his generosity and unselfishness; in fact, his whole-hearted manifestation of what the ideal Theosophist ought to be. His work in the Toronto Theosophical Society in almost every capacity, particularly as Librarian, as Secretary, as Treasurer, as member of the Lodge Executive and of the General Executive and in countless other ways found him always resourceful, effective, dependable and thoroughly competent. What an inspiration he has been in a thousand ways to the Lodge and the members can never be described, but his loss will be quite irreparable, and it does not lighten the loss even to be able to hope that in some future day he may be able to resume his place in Toronto. Human affairs are like the waves of the sea, and we can never be sure that we shall ever have the same condition again. But we have met 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 in speech and direct in advice, frank as truth itself, and careless of offence so long as honesty is served. Should any of our amateur Christs wish for a model we cannot say more than to commend them to Kartar Singh. Appended is the address which Kartar Singh published in his little Magazine, The Toronto Theosophical News:

To Members of Toronto Lodge:—Ten years is a long time to be away from home and work steadily for a movement in one place and that is the great privilege I have had in the most fascinating and inspiring service of the Toronto Lodge. It has been a great pleasure and experience for one who came as a stranger to a strange land. Your kindness and considerations have been overwhelming and under their spell I have had the good for-

tune of taking part in practically every department of the work of this most active and vital Lodge of the Society in America. It has been a period of growth and building-up and such periods of growth, during which the life forces pulsate in their maximum capacity are always full of rich experiences. We have all worked and laboured together, and to me and I am sure to all of you, one of the great inspirations all along has been the magnificent example of the long, selfless and steady labours of the President of the Lodge whose name I will not repeat here because he will not forgive me for that, although every one of you will know who I mean. Now after ten years responsible activity, the time has come that I must turn my attention to some of the most pressing personal responsibilities and duties. It makes me feel happy and joyful to see so many capable, loyal and devoted workers ready to consecrate their energies to the service of the Lodge. My most intimate co-workers have been kindness itself and they have agreed that under the circumstances over which I have not the necessary control, they are willing to cheerfully relieve me of the various duties. The financial matters of the society for which for some years I have been a little responsible as treasurer, have been at the behest of the property and Finance Committee, taken up by George McIntyre, and from now on he will be the lucky one to receive and acknowledge your generosity to carry on the work of this splendid organization. You have done much, given much and collectively accomplished much and that collective spirit and interest will carry through any undertakings of the Lodge however big they might be. In June next, this Journal will be three years old. I started it thinking that at the time it was necessary, and in my humble opinion it has proved its usefulness. So far it has been a personal affair and a very pleasant occupation, if you will charitably make allowances for the lapses in grammar and speech. At times it has been difficult for me to give to it all the time which I would have liked to give, but still it has been carried on without a break. No doubt the Executive of the Lodge will make

proper provision for its continuation, if they and you all think that it is a useful organ for our work in the city. After June, when three years of its life are over, I will be free to follow my plans in my personal affairs, which are not yet definite, but are quite pressing. I am sure that you will forgive me for writing this rather long personal explanation but your continued kindness to me all these years has made it necessary.

Kartar Singh.

* * *

Christianity is on trial, and has been, ever since science felt strong enough to act as Public Prosecutor. . . . What of truth is there in this Theology? Through what sects has it been transmitted? *Whence was it primarily derived?* To answer we must trace the history of the World Religion, alike through the secret Christian sects as through those of other great religious subdivisions of the race; *for the Secret Doctrine is the Truth*, and that religion is nearest divine that has contained it with least adulteration. Isis Unveiled, II. p. 292.

* * *

Though the son of a king, while Jesus was but a carpenter, Buddha was not of the high Brahmanical caste of birth. Like Jesus, he felt dissatisfied with the dogmatic spirit of the religion of his country, the intolerance and hypocrisy of the priesthood, their outward show of devotion, and their useless ceremonies and prayers.

—Isis Unveiled II. 339

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Oaths will never be binding till each man will fully understand that humanity is the highest manifestation on earth of the Unseen Supreme Deity, and each man an incarnation of his God; and when the sense of *personal* responsibility will be so developed in him that he will consider forswearing the greatest possible insult to himself, as well as to humanity. No oath is now binding, unless taken by one who, without any oath at all, would solemnly keep his simple promise of honour.