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Stanzas I-XII, "Book of Dzyan,"

From the Secret Doctrine, Volume II.

An Interpretative Paraphrase By James Morgan Pryse

(Continued from page 70)

The Second Race evolved the Third, the Egg-born:
Like dew-drops from the sexless parent's body
The vital force exuded, and the drops,
Shining and viscous, coalesced and hardened
Into an egg. The cool and silvery Moon
Moulded and mothered in the monster egg
An infant form. To this the Sun imparted
Its vital warmth. The circumambient Air
Nourished it with ambrosial food until
The form matured. Its own Celestial Father,
In Light embodied—who is likened to
A silvery Swan that with protecting wings
O'ershadows the unfledged and feeble earthling—
Throned in the Starry Sphere afar kept watch
Over the Egg-born mortal who was destined,
Before the Third Race closed, to undergo
A sudden radiant transfiguration,
Becoming, in his turn, a glorified
Man-Swan, in fellowship with those Immortals,
Men God-perfected, who remain in Earth's
Invisible environs, and divinely
Watch over and protect forlorn mankind.

The sexless self-born men became, in time,
 Androgynous; and these male-female beings
 Fell into sex, becoming men and women.
 The self-born were the protoplasmic forms,
 The permanent, imperishable patterns,
 That emanated from the radiant bodies
 Of Man's Divine Progenitors, the Sons
 Born of the Morning Twilight of the World.
 Neither by floods nor by volcanic fires
 Could these first men be damaged or destroyed;
 But their descendants met with dire disasters
 From earthquakes, floods and subterranean fires.

The Sons of Wisdom, they who had reposed
 During the Night of Cosmos, and were now
 By destiny impelled to be embodied
 On Earth and launch upon the troubled stream
 Of transmigrations, coming down beheld
 The mindless and insensate forms composing
 The Third Race in its rude initial stage.
 Said then the Lords, "We, being wise, are free
 To choose our course of action." Forthwith some
 Entered the subtle pattern-bodies; some
 Projected but a scintilla of their
 Divine Noetic Fire; and some deferred
 Until the Fourth Race duly was evolved.
 The magic virtue flowing from the Robes
 Of Glory of the lusty Solar Lords
 Intensified the faint desires and feeble
 Emotions of the mindless earthly beings.
 Those whom the Gods thus entered and perfected
 Became the Holy Sages set apart
 From the insensate herd. The men who got
 Only a scintilla grew rational,
 But lacked the lofty mental faculties
 The garner wisdom; so their scintillas
 Grew dim and dull. The men from whom the Gods
 Still stood aloof remained unblest with reason
 And understanding. Their Celestial Lords
 Were not in readiness to be embodied.
 These mindless men degenerated into
 A narrow-headed breed that lived apart
 From men with minds, the seven race-divisions
 Of human beings then on Earth. The Third
 Race thus was formed. "In these fit habitations

We shall abide," said then the Lords who are
Divine Flame-bearers of the sacred Wisdom.

How did the Lords of Mind, the Flames of Wisdom,
Make choice of those in whom they would incarnate?
They set at naught the Self-born, saying, "They
Will not be ready till they are incased
In denser bodies." They rejected also
The Bud-born, saying, "They indeed are yet
Too tenuous and fragile." They would not
Incarnate in the earlier Egg-born forms.

When from the Egg-born sprang the Androgynes—
Whose bodies, big and mighty, were supported
By bony frameworks—the Supernal Selves,
The Blest Immortals in the World of Mind,
Said, "Now, incarnate in these hardy bodies,
We can as human beings use the forces
Which we as Builders of the World employed."
The Builders then descended. Each assumed
The semblance of a starry nebula,
A shining cloud, which wrapped the chosen form
In an ovoidal aura of Divine
Creative Light, whilst the Immortal Selfhood
Of Sovereign Mind imbued the mortal man.

Thus many members of the mighty Third
Race of mankind became the instruments
Of their indwelling Gods, the glorious
Builders, the Sons of Wisdom. By Divine
Magic of Mind and Will the chosen mortals
Rose to be Holy Sages, who became
The Founders of the Sacred Mysteries,
Hierophants, and Teachers of mankind.

In crude, fantastic shapes, pictorially
Recorded in the soiled World-Soul, of creatures
That had existed when the Earth aforetime
Had lived and perished, animals were moulded
With refuse from that perished Globe, its dross
And dregs, organic matter from the corpses
Of men and animals.

Thus were evolved
 Strange creatures in the turbid, teeming waters,
 Small creeping things and dragons of the Deep,
 And on the land abhorrent reptiles, monsters
 And flying serpents. Many crawling creatures
 Developed wings. From fishes were evolved
 Unshapely flying creatures that became,
 In later ages, fowls and feathered songsters.

All animals at first had shadowy forms,
 Impalpable as wreaths of smoke, and boneless;
 But while the Third Race was evolving they
 Likewise kept changing and in time became
 Bodied substantially with flesh and bone.

Male-female were the animals; and they
 Were first to separate. They then began
 To breed. And then the two-sexed man as well
 Fell into generation. For he said,
 "Let us take pattern by the animals,
 Unite and propagate our kind." They did.

The men who had no scintilla of sense
 Mated with huge she-animals, and thus
 Brought into being dumb half-human Races.
 The mindless men themselves were dumb, but destined
 To have their tongues untied. Their bestial
 Descendants were forever destitute
 Of human speech. Thus did the mindless men
 Beget a breed of monstrous and misshapen
 Brutes covered scraggily with reddish hair,
 And going on all fours, a Race left dumb
 To keep the shame untold.

Beholding this
 Enormity, the Builders who had stood
 Aloof from humankind lamented, saying:
 "The mindless mortals have defiled our future
 Abodes. This evil has befallen us
 Because of our delaying to incarnate.
 Lest worse should happen, let us make the others
 Our outer selves, and teach them." This they did.
 And thereupon all humankind were gifted
 With mind, in whatsoever measure each

Was qualified to make it manifest.
They saw the vileness and depravity
Of what the narrow-headed, mindless men
Had done. But though endowed with mind, they lacked
The faculty of speech. The fourth Race were
The first to gain the power of human speech.

The Androgynes became bisexual,
As also did the lower forms of life
That were as yet unseparated—birds,
Shell-headed serpents and enormous fishes.

Thus metamorphosed into males and females
The Third Race generated those who formed
The Fourth upon the seven zones. The Gods
Had fallen, and in earthly guise had tasted
The fruitage of the tree of good and evil.

Each human Race, on every zone, had four
Distinct varieties: of these the first
Was silver-pallid, like the Moon; the second
Was golden, like the Sun; the third was red,
Like Mars; the fourth was bronze, which latterly
Was rendered black by sin. Throughout the first
Seven divisions of the Race, the colours
Were kept distinct; but in the second seven
They crossed, producing many mongrel tribes.

The Fourth Race then became puffed up with pride.
Said they, "The Kingdom of the Earth is ours,
For we are Gods." The men took to themselves
Wives from among the narrow-headed tribes,
Well-favoured wives, but mindless, and they bred
Most monstrous offspring, bestial and wicked,
Of either sex, and lust-born female demons,
Utterly vile, weak-minded and malignant.

The Race, becoming steeped in vileness, worshipped
The human body and its animal
Function of procreation; and they built
Great temples emblematic of the gross
Carnality of their obscene religion.
Then was the Eye of Seership atrophied,
And spiritual blindness cursed mankind.

They founded mighty cities, building massive
 Structures of stone of divers colours, quarried
 From lofty mountains, and volcanic rocks,
 And ornamented them with rare and precious
 Metals and gems. They sculptured skilfully
 Stone portrait-statues of themselves, in height
 Nine yards, their own gigantic size, and worshipped
 These graven images.

Volcanic fires

Had erst destroyed the densely peopled land
 Of their ancestral Race, the Third. The waters
 Threatened the Fourth Race, nearing now its doom.
 The first great Deluge came. It overwhelmed
 The seven islands of that sinful Race
 And sucked them into Ocean's dark abyss.
 Whilst all the holy, pure and righteous men,
 Protected by the Sons of Light, were saved,
 In cataclysmal ruin the debased
 And sacrilegious mortals were cast down
 Into the Netherworld, and Mother Earth
 Was purified of their polluting presence.
 Together with them perished most of those
 Huge animals misfashioned by the Earth.

Of all the impious mortals there remained
 Only a few, less evil than their fellows.
 Of these survivors some were golden-yellow,
 Some red, some bronze and black; but all the pale,
 Moon-coloured men had disappeared forever.

The Fifth Race, springing from the few survivors,
 Peopled again the devastated Earth,
 And had, in the beginning, for their Kings
 The Sons of Light, who came again to Earth
 To teach mankind and guide their steps aright
 Upon the path of Purity and Wisdom.

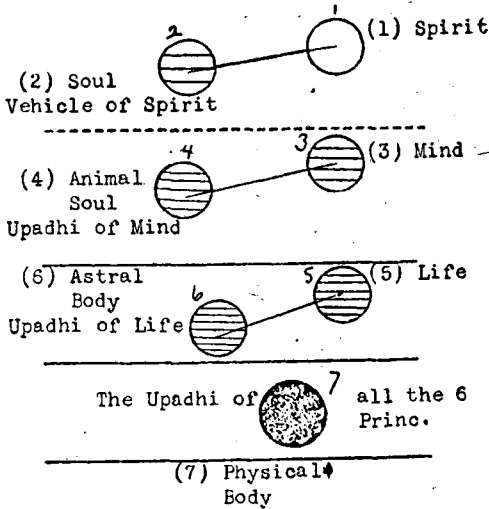
THEOSOPHY OR NEO-THEOSOPHY

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

(Continued from page 74)

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.

Principles of Man



man' but the universal absolute principle of which Buddhi, the Soul-Spirit, is the carrier."

The "principles," as already said, save the body, the life and the astral *eidolon*, all of which disperse at death, are simply *aspects and states of consciousness*.
—Key to Theosophy p. 77 (100).

Occultism teaches that physical man is one, but the thinking man septenary, thinking, acting, feeling, and living on seven different *states of being or planes of consciousness* (italics ours), and that for all these states and planes the permanent Ego (not the false personality) has a distinct set of senses.

—Transactions of the Blavatsky Lodge, p. 73.
* * *

- i. Adi
- ii. Anupadaka
- iii. Atma
- iv. Buddhi
- v. Manas
- vi. Kama
- vii. Sthula

—Annie Besant, A Study in Consciousness, p. of 64, as published in the third edition of 1918.

Principles	Life	Forms
Atma. Spirit	Atma	
Buddhi. Spiritual	Soul	Bliss-Body
Higher Manas)	Human	Casual Body
Lower Manas)	Soul	Mental Body
Kama.	Animal Soul	Astral Body
Linga Sharira		Etheric Double
Sthula Sharira		Dense Body

—Annie Besant, Ancient Wisdom, pp. 176-7, published in 1897.

The President has now decided upon a set of names for the planes so for the future these will be used instead of those previously employed. A table of them is given below for reference:

New Names	Old Names
Divine World	Adi
Monadic	Anupadaka
Spiritual	Atmic or Nirvanic
Intuitional	Buddhic
Mental	Mental
Emotional or Astral	Astral
Physical	Physical

—C. W. Leadbeater, A Textbook of Theosophy, Third Edition, 1918, p. 41.

Or as usually named after the manner of Esoteric Buddhism and others

1. Atma.
2. Buddhi (or Spiritual Soul)
3. Manas (Human Soul)
4. Kama Rupa (Vehicle of Desires and Passions)
5. Linga Sarira
6. Prana
7. Sthula Sarira

—Secret Doctrine, 1. 153.

—Key to Theosophy, pp. 70-1 with footnote in latter:

"We include Atma among the human 'principles' in order not to create additional confusion. In reality it is no 'hu-

Atma—as Seventh Principle of Man.

“Remember that there is within man no abiding principle”—which sentence I find followed by a remark of yours “How about the sixth and seventh principles?” To this I answer, neither Atma nor Buddhi ever were *within* man.

—Mahatma Letters, p. 455.

First of all, Spirit (in the sense of the Absolute, and therefore, indivisible ALL) or Atma. As this can neither be located nor limited in philosophy, being simply that which IS in Eternity, and which cannot be absent from even the tiniest geometrical or mathematical point of the universe of matter or substance, it ought not to be called in truth, a “human” principle at all. Rather, and at best, it is in Metaphysics, that point in space which the human Monad and its vehicle man occupy for the period of every life.

—Key to Theosophy, p. 93 (119).

* * *

Speaking of Manas, the “Causal Body,”

These vehicles, being composed of matter modified by the action of the Planetary Logos of the Chain to which they belong, cannot respond to the vibrations of matter differently modified; and the student must be able to use his atmic body before he can contact the Universal Memory beyond the limits of his own Chain.

—Annie Besant, *A Study in Consciousness*, p. 291.

. . . . Since the Ego in the causal body gives the fundamental tone or temperament for the incarnation, we may think of the Ego and his three lower vehicles as forming a chord of temperamental tones, the Chord of the Man. But the individuality in the causal body is only a partial representation of all his qualities; behind his Higher Manas or Abstract Mind exists the Buddhi, the Divine Intuition and behind that, the Atma or the indomitable Spirit of God in man. But the Atma, Buddhi and Manas are themselves reflections of still higher attributes of the Monad, “the Son in the Bosom of the Father.” The fundamental note of the Life of the LOGOS gives the dominant tone for the Monad, and the three attributes of the Monad, on the Adi, Anu-

padaka and the higher Nirvanic planes, make the “Chord of the Monad.”

—C. Jinarajadasa, *First Principles of Theosophy*, p. 110.

Causal Body

For it is the Buddhi-Manas which is called the *Causal Body* (the United 5th and 6th Principles) and which is *Consciousness*, that connects it with every personality it inhabits on earth.

Speaking of Manas, the Causal Body,” we may call it—when connecting it with the Buddhist radiance—the “HIGHER EGO,” never the “Higher Self.”

—Key to Theosophy, pp. 95 and 136 (121-174).

* * *

The ego dwells in a causal body, and when he takes upon himself in addition a mental and an astral body, the operation involves the actual entangling of a portion of the matter of his causal body with matter of those lower astral and mental types.

—C. W. Leadbeater, *The Inner Life*, 1, p. 419.

When the Thinker has consumed in the mental body all the fruits belonging to it of his earthly life, he shakes it off and dwells unencumbered in his own place. All the mental faculties which express themselves on the lower levels are drawn within the causal body—with the germs of the passionate life that were drawn into the mental body when it left the astral shell to disintegrate in Kamaloka—and these become latent for a time, lying within the causal body, forces which remain concealed for lack of material in which to manifest. The mental body, the last of the temporary vestures of the true man, disintegrates, and its materials return to the general matter of the mental plane, whence they were drawn when the Thinker last descended into incarnation. Thus the causal body alone remains, the receptacle and treasure house of all that is over.

—Annie Besant, *Ancient Wisdom*, p. 146.

Once again, there begins the process of involution, and now of the Ego who lives in the causal body. When the Ego

descends into incarnation, he undergoes limitation plane by plane, as he makes successively the mental, astral and physical bodies.

—C. Jinarajadasa, "First Principles of Theosophy, p. 196.

Astral Body

or Linga Sharira in Theosophy
Kama Rupa in Neo Theosophy

Why, she confounds "Soul and Spirit," refuses to discriminate between the animal and the spiritual Egos the Jiv-atma (or Linga Sharir) and the Kama Rupa (or Atma Rupa), two as different things as body and mind and *mind* and *thought* are!

—Mahatma Letters, p. 46.

Linga Sarira; the inert vehicle or form on which the body is moulded; the vehicle of Life. It is dissipated very shortly after the disintegration of the body.

—Secret Doctrine, II. p. 593.

* * *

The desire nature of the astral body provides a delicate instrument of cognition. Evil begins when the desire elemental dominates and dispossesses for the time the Ego. A natural desire then becomes a craving and the astral body gets out of control. When a man loses his temper, so that for the time he is not showing a soul's attributes, but those of a wild beast, he has for the time reverted to an early stage of evolution, dragged thereto by the astral body which he cannot control. What we have to understand is that we are *not* the habits of the desire elemental of the astral body, but are to search, for our soul's purpose, such aptitudes in it as are useful for us.

—C. Jinarajadasa, First Principles of Theosophy, p. 105.

While the man is what we call alive and awake on the physical earth he is limited by his physical body, for he uses the astral and mental bodies only as bridges to connect himself with his lowest vehicle. One of the limitations of the physical body is that it quickly becomes fatigued and needs periodical rest. Each night the man leaves it to sleep and withdraws into his astral vehicle, which does not become fatigued and therefore needs

no rest. During this sleep of the physical body the man is free to move about in the astral world.

—C. W. Leadbeater, Textbook of Theosophy, p. 61.

Monad

"Having for Father, Spirit *which is Life* (the endless Circle or Parabrahm) and for Mother the Great Deep, which is Substance (Prakriti in its undifferentiated condition) Adonai possesses the potency of both and wields the dual powers of all things." We would say *triple*, but in the sense as given this will do. Pythagoras had a reason for never using the finite useless figure 2 and for altogether discarding it. The *One*, can when manifesting, become only 3. The unmanifest when a simple duality remains passive and concealed. The dual monad the 7th and 6th principles) has in order to manifest itself as a *logos* the "Kwan-shai-yin" to first become a *triad* (7th, 6th and half of the 5th.)

—Mahatma Letters, p. 347.

* * *

Now, this specialisation of Jack out of the dog-Group Soul is due, not only to the higher vibrations sent towards him from Jack's master, mistress and friends, but also to the fact that a Monad, "a fragment of Divinity," is seeking to form an Ego or Soul in order to begin his human experiences. This Monad long ago attached to itself an atom of each of the planes as a centre on each plane, as an "earnest" sent in advance with a view to his future work . . . When the "permanent atoms" find themselves in touch with a highly specialised part of the animal Group Soul, like the "soul of Jack," then the Monad sends down from his high plane certain influences . . . the soul of Jack as the result of the stronger and more divine radiations from the Monad, breaks off from the Group Soul.

—C. Jinarajadasa, First Principles of Theosophy p. 122.

In short, as the spiritual Monad is One, Universal, Boundless and Impartite, whose rays, nevertheless, form what we, in our ignorance, call the "individual Monads" of men, so the Mineral Monad—being at the opposite point of the circle—is also One—and from it proceed the

countless physical atoms which Science is beginning to regard as individualized As the Monads are un-compounded things, as correctly defined by Leibnitz, it is the spiritual essence which vivifies them in their degrees of differentiation, which properly constitutes the Monad—not the atomic aggregation which is only the vehicle and the substance through which thrill the lower and the higher degrees of intelligence.

—Secret Doctrine, I. pp. 177-8-9.

* * *

Meanwhile, it may be said in passing, the overflowing stream of life from the Logos supplies new Monads of form on the higher levels, so that the evolution proceeds continuously, and as the more-evolved Monads incarnate in the lower worlds their place is taken by the newly emerged Monads in the higher.

—Annie Besant, *Ancient Wisdom*, p. 186.

It would be very misleading to imagine a Monad as a separate Entity trailing its slow way in a distinct path through the lower Kingdoms, and after an incalculable series of transformations flowering into a human being; in short, that the Monad of a Humboldt dates back to the Monad of an atom of hornblende.

—Secret Doctrine, I. p. 178.

* * *

The evolution of matter is a rearrangement; the evolution of life is an un-locking and an unfoldment. In the first cell of living matter, in some incomprehensible fashion, are Shakespeare and Beethoven. Nature may need millions of years to re-arrange the substance. "Selecting" age after age, till the proper aggregation is found, and Shakespeare and Beethoven can come from her bosom to be the protagonists in one scene of her drama. Yet all the while, throughout the millions of years, the life held them both mysteriously within itself . . . Within each cell He resides in His fullness; under His guidance, at the proper times, Shakespeare and Beethoven step forth and we call it evolution.

—C. Jinarajadasa, *First Principles of Theosophy* p. 17.

(To be Continued)

An INTRODUCTION to PATANJALI

By Edith Fielding

IX—Book IV

Book III, is the Book of Spiritual Powers and the opening sutra of Book IV, again refers to these powers, describing the various ways in which they may be gained.

IV 1, (a) "Psychic and spiritual powers may be inborn, or they may be gained by the use of drugs, or by incantations, or by fervour, or by meditation"—Johnston. (b) "The Siddhis are the result of birth, herbs, incantations, austerities or Samâdhi."—Dvivedi.

If a man is born with these powers, it must be as a result of efforts made in previous incarnations.

It is only through Samâdhi that these can be acquired safely, as only by contemplating the ONE do we free ourselves of desire, and only he who is thus free is sufficiently pure to be entrusted with spiritual power. The delusive powers of the psychic realm are not so difficult of attainment, but they are a hindrance to true spiritual growth, exercising a strong fascination, and tending to hold the soul in that realm. "Mortification, study and resignation to Isvara," are the practices enjoined upon the neophyte which will dispel "the darkness of unwisdom."

Constant meditation on the ONE leads to that state called Kaivalya or Isolation, mentioned in Book III. This is the Great Loneliness, the Loneliness of the ONE which knows no second.

Suggestions of this loneliness come at all stages of the discipline. At first the seeker goes hither and thither looking for help and sympathy, until gradually through repeated disappointments he learns that he must stand alone, use his own judgment and turn within for all his orders. So does he develop his intuition.

The way to the state of consciousness spoken of as Kaivalya is by stages, the consciousness being gradually transferred from one vehicle to the next. First it is centred in material things, then it is gradually transferred to the psychic plane, from there to the mental, and thence to

the spiritual. This is the return journey of the prodigal son, "nor will migration there be difficult for the Self, since the divine is no strange or foreign land for him but the house of his home, where he dwells for everlasting."

We must remember that we are essentially divine, and the purpose of evolution is to remove the veils which hide our divinity. The man who has reached self-consciousness can do this deliberately and attain the goal in a very short time compared with the time it will take the race as a whole.

The wisdom we are seeking has always been ours, but we have forgotten it, and if we can but remember that we have forgotten it, we are getting near to finding it again.

The work would be much easier if we would try to understand the real nature of it. It is not really *we* who are seeking for anything, it is really that the Spiritual Principle of the Universe is trying to express Itself: through such practices as Patanjali and other teachers have laid down we finally come to the point where we are able to recognize this, then our work is to remove the barrier which prevents this Divine Manifestation.

In Book IV, Patanjali again takes up the subtle problem of mind.

IV. 19, "Mind is not self-luminous, since it can be seen as an object."—Johnston.

The threefold exercise of concentration, meditation, contemplation will lead the student to that discrimination which recognizes the true place of mind.

The mind is the instrument of the Self and acts as a mirror, reflecting that towards which it is turned: when desire is conquered the mind reflects only the Supreme, it becomes what Dvivedi has called "the transparent jewel."

Before this it has been continually reflecting images thrown up by the chaotic psychic nature which thirsts for sensation, but as sensation after sensation palls, the Soul learns to discriminate between the changing and the changeless, and the mind is transformed from master to slave. This is only accomplished after a long and strenuous warfare.

IV. 27 (a) "In the intervals of the bat-

tle, other thoughts will arise through the impressions of the dynamic mind images."—Johnston. (b) "In the breaks there are other thoughts from impressions."—Dvivedi.

Once start this fight, and we arouse the sleeping foes of past years and past lives; but at the same time we may also recover some forgotten powers of previous incarnations; the danger will be in our use of them. Will we use them to fight the enemy, or will we once more, as in the past, use them to strengthen the very thing we wish to destroy?

IV. 28 (a) "These are to be overcome as it was taught that hindrances should be overcome."—Johnston. (b) "Their destruction is after the manner of destroying the distractions."—Dvivedi.

This has been dealt with earlier. The way is certainly long, and the mind will continually try to suggest that as progress is so infinitesimal it is hardly worth while to struggle. But while the goal may not be reached in one life, each gain is held and is carried forward to the next incarnation so that power upon power is added.

IV. 29 "He who, after he has attained, is wholly free from self, reaches the essence of all that can be known, gathered together like a cloud. This is the true spiritual consciousness."—Johnston.

IV. 31 (a) "When all veils are rent, all stains washed away, his knowledge becomes infinite; little remains for him to know."—Johnston. (b) "Then in consequence of the infinity of knowledge, free from all obscuration and impurity, the knowable becomes small."—Dvivedi.

By complete non-attachment Karma is rendered ineffectual. The densest veil which must be torn aside is the "heresy of separateness"—this destroyed, we realize there is NOTHING to which we may attach ourselves, there is only ONE.

As a result the transformations of the three Gunas cease to act for us.

IV. 32 "Thereafter comes the completion of the series of transformations of the three nature-potencies, since their purpose is attained."—Johnston.

The manifested universe exists for the benefit of the Soul—when the soul realizes Itself the need for these transformations ceases.

IV. 33 "The series of transformations. is divided into moments. When the series is completed, time gives place to duration."—Johnston.

When the need for the transformations ceases, time is annihilated, there is only Duration.

IV. 34 "Pure spiritual life is therefore the inverse resolution of the potencies of nature, which have emptied themselves of their value for the Spiritual man; or it is the return of the power of pure Consciousness to its essential form."—Johnston.

Here we have the same thing stated in two ways; Johnston's comment is: "The birth and growth of the Spiritual man, and his entry into his immortal heritage, may be regarded, says our philosopher, either as the culmination of the whole process of natural evolution and involution, where "that which flowed from out the boundless deep, turns again home;" or it may be looked at, as the Vedantins look at it, as the restoration of pure spiritual Consciousness to its pristine and essential form."

This last state of the Soul, Kaivalya or Isolation, would seem to our finite minds a somewhat negative condition, but only as we progress from step to step of the practices laid down, can we hope to come to an understanding of these things.

Only through sustained effort can we obtain an illumination of consciousness in which the true nature of Man and the Universe will be revealed.

(To be concluded)

* * *

SUBLIMATION OF SEX FORCE

Certain misguided occultists, perceiving the connection between the sex force and spiritual development, and realizing that chastity is enjoined as a *sine qua non* in the case of any real progress, become enamoured of the practice of "conservation." Absolute and entire conservation follows as an effect of true spiritual unfoldment, and cannot be attained by mere repression. The only hope of success lies in idealizing and sublimating every motive, every thought and every feeling. This can only be done by a life of unremitting endeavour to become "an instru-

ment for the Divine hands to work with," a life of utter consecration. Sublimation is as possible in married life as in the life of the recluse. Everything depends upon the thoroughness of the sublimating process. The endeavour to save and hoard the sex force like a miser is in the end futile; for unless it can be sublimated or transmuted it can only react harmfully upon the physical health. When, however, the refined magnetic essence is consciously (or unconsciously) offered in glad surrender to the Divine, whose presence by degrees rises more and more brightly out of the darkness of the "unconscious," then, and only then, the thrill which Jacob Boehme refers to as the "dance of the holy Sophia" will be a sign from above that the pure ownership has found favour in the eyes of God. If the aspirant is strong enough the Sacred Power will be awakened, and the union of the male and the female will take place within. Then, when Kundalini is aroused, will total chastity become a possibility, but not before. Those who regard the most sacred and most secret power in the human body as merely a means of opening the psychic faculties should be warned that they stand in danger of desecrating the temple of the Holy Ghost. As the Divine Sophia says to the regenerate soul: I here quote from Jacob Boehme:

"Afford thou the essence of life, and I will afford the essence of light, and the increase. Be thou the fire, and I will be the water, and then we will perform that in this world for which God hath appointed us, and serve Him in His temple, which we ourselves are. Amen."

—The Occult Review, editorial, p. 153, March.

Unusual Books

I have numerous duplicate issues of H.P.B.'s magazine "Lucifer" (1887-1897) W. Q. Judge's "The Path" (1886-1896) which I would like to exchange for missing issues or sell. What issues do you want?

Book rarities sought on request.

N. W. J. HAYDON

564 Pape Ave.

Toronto

Mrs. Besant on The Indian Crisis

The Theosophist contains an article by Mrs. Besant on the crime of Hungary, by which that nation was despoiled after the great war, although she was the only nation among the enemies of the allies which protested against war when war was declared, but being ruled by her King, who was also Emperor of Austria, she had the bad Karma of having to enter the war against her will. The Allies did not consider this after the war, and in consequence her territory was broken up and the nation that had for a thousand years been a geographical unit, the same time as England had been, was robbed of 234,297 kilometres of area out of 325,411, leaving her only 91,114 kilometres, or about one quarter of her original area. Her population also was reduced from 20,906,000 to 7,980,00, and the place of the crowning of her kings for a thousand years was handed over to a hereditary enemy. Mrs. Besant asks what can be expected under such conditions. "What is the chance of peace in Europe? I am inclined to think there is very little, and not only that there is very little, but that an immediate attempt should be made to revise this Treaty, imposed on the defeated by the victorious nations." Her remedy is one that will appeal to all thinking people—a United States of Europe. "So I would submit to you that the Ideal of the United States of Europe should be: Automatous States joined together in a great Federation, when the only army in Europe—if you must have an army—would be the army of the Federal Government—although you would do better to have only police. In those United States of Europe, each state should be self-governing—a Federation of Free Nations." Before this is possible, however, she believes that it will be necessary to erect the British Empire into a real Commonwealth of Free Nations, among which India would take her place.

Mrs. Besant elsewhere, in her Watch-Tower, reverts to the Indian situation, and we can all sympathize with her in this matter, or at least all of us who cher-

ish the ideals of freedom and independence which a self-governing India implies. Her account of the situation as she knows it, should be carefully considered. It is as follows:

I sometimes wish that those who are in the "Back to Blavatsky Movement" would go far enough back, and study it as it was in India, soon after H. P. B. and Colonel Olcott reached these Indian shores. They made, under the immediate direction of the Chohan Maurya — the Guru of H. P. B. and of myself—a strong effort to start a political movement in India, and to lift her to her right place among the Nations of the world. An attempt was made to start a paper, the Phoenix, in Bengal, and appeals were sent out to place it on a sure footing. These were all frustrated by the apathy and indifference of the Bengalis, and in deep displeasure, the Chohan retired from the scene. We have met the results of the crushing out by bringing to the scaffold some of the most self-sacrificing and patriotic youths of Bengal. The great opportunity had been rejected, and the Law of Equilibrium worked out the agonizing results. Now the hour is ripe for a new struggle; the country is awake, eager, resolute. The Nation-wide Boycott of the Simon Commission was the first *reconnaissance en force*, after the Commonwealth of India Bill (created by a representative Convention, after three years of preparatory propaganda and work) was read in the Commons for the first time in December, 1925, the Jubilee of the Theosophical Society. The earlier effort failed; this has advanced to success. The United Conference in Delhi, in February and March, incorporated some parts of it in its preliminary report, and meets again in May in Bombay, having traced the outlines of a Constitution. That is the constructive side of the Boycott of the Simon Commission's work, which has been entirely ignored in England.

As the standard of this part of the Back to Blavatsky Movement, the Daily New India has been revived, after a year's suspension, when a Weekly took its place. If it had had, by the help of English Theosophists, a wide circulation in Britain,

Britain would not have walked blindfold into a catastrophe, brought about by ignorance of what is really going on in India. The great English paper in England, The Pioneer, has behaved with rare courage and has told the truth about the Boycott; it has been consequently shut out of some of the Military Clubs! We, who are trying to preserve the link between Britain and India by gaining for India Dominion status, making her as free and independent as is Canada, as is Australia, while keeping her place within the Federation of Free Nations linked by the Crown, have a difficult task, between the blindness of British "Statesmanship" and the growing anger of India, fed by acts over here of foolish cruelty. A youth in the Madras Medical School stayed away from the School on the day of the hartal. (I may say in passing, that I took no part in the hartal, because it always means the sacrifice of patriotic students.) The lad was away from the School on the day. He is not allowed to go up for examination; that means he is fined a whole year's fees, amounting to about Rs. 500. That is the kind of way in which our boys are persecuted, if they dare to show that they have any patriotic feeling. Granted that a hartal is an injudicious way of showing displeasure, it is not a crime to shut up one's shop. The truth is that India is growing more and more restless. She sees that some countries that fought against the Allies have gained their Freedom, and she murmurs in the depths of her sore heart: "My sons died for the Empire that keeps me in bondage; they were good to die in the trenches, but their kin are not good enough to share in the Liberty they preserved for others. Fair words are given in plenty; they are all given to the dead, who are out of their way." But from the other side these call to us to be worthy of them. Our young men are punished when they show any patriotic feeling. Lord Birkenhead flings mud at those who pay his salary; he, like Lord North, is of the breed that destroys Empires. Our letters are censored; our cables are delayed; since an Englishman has been made Law Member, money sent for the Public Purposes Fund is stopped—and kept. Not one pie of that Fund has

ever been used for political work. It has been spent entirely in paying fees for students who bring certificates of good conduct, regularity and diligence; in one single case a graduate, who is a leper in a village has a poor little gift every month. In the late War, I was suspected of being privy to a German plot, and we met detectives all over Adyar. We laughed and changed nothing. Naturally as there was no plot, nothing was found. Three of us were interned. The peaceful agitation—not a stone was thrown—forced the Imperial Government to set us free, and they accepted our policy and said their goal was Responsible Government, which was all we had asked for. Under present conditions any money sent to Adyar should be sent in registered letters. The last stolen cheque was stopped, because the giver happened to be in Adyar. A detective was present at a private meeting of members during the late Conference. In this great final struggle for Freedom, those of us who believe in the Hierarchy of Rishis, the "company of just men made perfect," work for India's Liberty *within* the Empire. This campaign began in 1913, with the course of lectures on Social Reform, published later under the title, Wake up, India. In January, 1914, began the weekly Commonwealth, and in July 1914, was born New India. That lasted till March, 1927, when it stopped because I had no more money.

I had Rs. 14,000 odd in the Public Purposes Fund when I stopped the Daily, but, as I said, I have never used a pie of that for politics though I have a perfect right thus to use it, unless a donation is earmarked for something else. I kept on a Weekly, and have now resumed the Daily. So the new English Law Member need not have forfeited a cheque paid to the Fund. Of course our "Benign Government" does nothing that it is ashamed of, so it will not object to my publishing the facts. I understand that my starting the Boycott of the Simon Commission made them very angry with me. But a Boycott is the only peaceful weapon we have, by which we can show a Nationwide resentment. Do they prefer the earlier plan of assassination, from which I tried to wean the boys? Now that they

THE AQUARIAN CYCLE

have an English Law Member, they can act much more freely than when they had a strong Indian Law Member to deal with. With an English Law Member and the present Ministry they have a free hand. But I do not complain of their action, because it proves that they are ready to suspect the most innocent activities of anyone who fights to make India free. But it is no use for them to treat me as though I were a Bolshevik. I have never taken part in a secret conspiracy in my life.

All this by England, once the refuge of rebels against tyranny. Cobden's words have proved to be a true prophecy, that autocracy in India would undermine freedom in England. Where is the spirit that arose in wrath, when Mazzini's letters were opened, though Mazzini was engaged in a conspiracy? The link between England and India is of priceless value to the world. If that breaks, woe to the present civilization. Papers like the *New Statesman* are undermining the Empire, which should be a Federation of Free Peoples. It is not the King who is to blame. It is not the heir to the Throne who is to blame. It is their ministers, who in their blind folly are sowing the wind in India. When the whirlwind comes it will be too late. Will not H. M. the King intervene, as he intervened in the case of Ireland? War was dreamed of by the British and the Indian public; "The price of India's loyalty is India's Freedom." I do not often speak of politics in this way in *The Theosophist*, but one must rouse England from her drugged sleep. Why not I? As a servant of the Hierarchy, I do Their will, and that is set to make India free. As Their servant, I am wholly Theirs. India or outside it, free or unfree—what matters that? England will not approve of what is being done here in her name. When she knows of it, I believe she will stop it.

* * *

As Theosophists we have not much to do with such a question, since it lies within the domain of government. Our duty is to teach those ethics and that philosophy which alone will remedy the evil by raising men above the possibility of committing crime or becoming amenable to law.—W. Q. Judge.

The following letter from the Director of the Nautical Almanac, Captain Eichelberger, United States Navy, Washington, should allay any doubt about the imminence of the Aquarian Cycle. The precession of the Equinoxes is due to the pull of the Moon and the Sun on the bulged-out equatorial zone of the earth, the pull of the Moon being twice as strong as that of the Sun. The *Constellation* Aquarius has moved well up into the *Sign* Pisces. Amateurs are apt to be mixed up over the different Signs, Constellations, Houses and Cycles; daily, monthly, annual, planetary, solar, sidereal, etc.

Navy Department,
U. S. Naval Observatory,
Washington, D.C.
December 12, 1927.

Dear Sir:

Your letter of 28 November, 1927, is at hand. It appears from your inquiry in regard to the precession of the equinoxes that you are under a misapprehension relative to this subject. The precession of the equinoctial points relates to the motion of the equinoctial points, not the sun. The equinoctial points are the points of intersection of the great circles on the celestial sphere formed by the plane of the earth's equator and the plane of the ecliptic. These points are moving slowly and make a complete revolution in about 25,000 years. The vernal equinox is now in the constellation Pisces, and a few hundred years hence it will have moved into the constellation Aquarius. The outlines of the constellations are somewhat indefinite, so it is not practicable to give the exact date.

Because of the annual revolution of the earth about the sun, the latter appears to move in a great circle among the stars, making a complete revolution once a year. It is now in the constellation Ophiuchus. It enters the constellation Aquarius about the middle of February of each year.

By direction of the Superintendent, U. S. Naval Observatory.

Very truly yours,
W. S. EICHELBERGER,
Captain (Math.) U. S. Navy.
Director Nautical Almanac.

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

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GENERAL SECRETARY

Albert E. S. Smythe, 26 West Glen Grove Ave.
Toronto 12.

OFFICIAL NOTES

Miss E. Orr, a former resident of Adyar, has been elected secretary of the Belfast, Ireland, Lodge "and under her Adyarian inspiration," says the Adyar News and Notes, "The Lodge has moved to new headquarters and many activities are being undertaken. Adyar sends its good wishes to its old friend." The new headquarters are at Vasanta House, Lisburn Road.

* * *

The Theosophical Publishing House, Ltd. has announced a new edition of The Secret Doctrine in Three Volumes with Index at Two Guineas, or about \$10.25 in England. The volumes are to be better printed and bound than the Three Guinea edition. Theosophists will welcome this return to first principles. Orders may be sent to Mr. George McMurtrie, 52 Isabella Street, Toronto, 5, Canada. The price in Canada will work out at about \$12.

A large number of complaints were received from members who said they had not received their ballots. As they were all mailed to the last addresses given, and as most of the complaints were made from different addresses, it must again be impressed on members that we have no clairvoyants at Headquarters, and that if prompt delivery of correspondence or the Magazine is required changes should be intimated at the earliest moment possible.

* * *

The Convention of the American Theosophical Society will be held on July 14-18, the actual meeting being called for 9.30 a.m., on Monday, the 16th, in the Hotel Stevens, South Michigan Boulevard at Seventh Street, Chicago. Mr. Jinarajadasa is to be the Convention attraction, and his lectures on the Sunday, Monday and Tuesday evenings will no doubt make a visit to Chicago worth while.

* * *

Volume III, IV, and V, in bound up form have been out of stock, and a few copies have been made up of these and are being rebound. We shall be able to supply a few sets of the eight volumes now issued at \$2 each for a short time. After this the volumes will be out of print, except for loose numbers. For the last eight or nine years there is no better record of the changes of mind that have come over the Theosophical Movement, and students will be assisted in their study of the storms that have raged around personalities and divergent propaganda.

* * *

Mr. Smythe, the General Secretary, has been offered and has accepted the editorship of the Hamilton Herald, and will reside in that city. His address will be Apartment 11, 71 Sanford Avenue South, Hamilton, Ontario, Canada. Correspondents will please note. Toronto will continue for the present to be the Headquarters for the T. S. in Canada, but correspondence that requires immediate attention should be sent to the Hamilton address. For the information of strangers it may be said that Hamilton is a city of 125,000, distant forty miles from Toronto.

The Theosophical Publishing House Limited announce the publication of "The Causal Body and the Ego," by Lieut.-Colonel Arthur E. Powell. This forms the fourth and last, of the author's series dealing with the bodies of man, and covering a far greater field than its predecessors. Each of the four subtler bodies of man—the etheric, the astral, the mental and the causal, as understood by Col. Powell, are described in relation to each other and to human evolution.

* * *

Mrs. Margaret Jackson writes as follows: "At the last meeting of the National Council, I was elected General Secretary of the English Section of the Theosophical Society for the ensuing year, in place of Mr. E. L. Gardner, who has retired after four strenuous years of office. In sending you this formal notification, I would like to take the opportunity of expressing the hope that the bonds which unite our various National Societies one to another and together to our International Headquarters at Adyar, may be strengthened and deepened, and that the spirit of good will and comradeship between us may grow stronger and sweeter and richer during my own term of office. With warmest fraternal greetings from the members here to all our brethren in your country, I am very cordially yours."

We heartily reciprocate Mrs. Jackson's kind sentiments, and trust that for her and the T. S. in England her term of office may be a period of great awakening and enlightenment for all the people of England to the eternal truths of Unity, Solidarity, Brotherhood, Karma and Reincarnation which the Masters have set before us.

* * *

Is it too much to ask the secretaries and treasurers of the local Lodges to see their inactive members and endeavour to get in their dues before the end of this month. We do not inflate our lists of membership. Every year all who are inactive, that is, not paid up for the current year, are dropped from the number included in the active list. In this way our numbers may show a lower membership than we might boast, but the standard has been set as payment of dues, \$2.50 a

year, and we cannot change it. Lodges should assist their inactive members who are not in a position to pay even the small sum asked, to continue on the roll of active members. This is a little act of brotherhood which will be well repaid in time to come. Brotherhood—fraternity—should not be only a word, but occasionally blossom into action.

* * *

Mrs. Besant, in the May Theosophist, in her department, The Watch-Tower, remarks: "It is very pleasant to read, in The Canadian Theosophist, some words expressing sympathy with some of the teachings of Krishnaji. He may perchance win some hearts there which are closed to myself, and that is very satisfactory." It seems strange that Mrs. Besant does not yet understand the attitude of the T. S. in Canada. We have high regard for Mrs. Besant, as she may easily judge by the reception she had in Toronto. Her opinions are another matter. Surely we may be able to admire long and devoted service to humanity, without being committed to the opinions that change from time to time on the part of those who thus give service. Mrs. Besant will always be welcomed for herself. She has no hesitation about voicing her own opinions. Surely she is broad enough to allow us to voice those we see fit to retain.

* * *

The English News and Notes announces that Mrs. Besant's arrangements have been altered since the issue of the April statement. "She will not now be going to America, but will come direct to England from India, arriving—it is expected—about the 16th June. Members are asked to make known as widely as possible the lectures on 'An Empire of Force, or A Federation of Free Peoples?' to be given by Dr. Besant in the Queen's Hall," on Sundays at 7 p.m., June 24th, July 1st, 8th, 15th. Later still comes the announcement that Mrs. Besant will remain in India, where she has challenged the Government over the Simon Commission situation. Her eloquent and moving statement as to the present condition we have copied elsewhere from the May Theosophist. There will be few who will

disagree with Mrs. Besant on this issue, once they have read the Mahatma's Letters to which she alludes.

* * *

All dues for the year 1928-29 are payable on or before July 1, and officials of the local Lodges are asked to see that the Constitution is duly observed in this respect. Lodges have persistently ignored the Constitution, which holds the Lodge, and not the member, responsible for the dues. As it is impossible to enforce the Constitution, except by penalizing all the members who have already paid, the moral sense of the Lodges has not been sufficient to hold them to their Constitutional duty. Many members are still in arrears for 1927-28 as we have indicated elsewhere. These arrears are largely due to the failure to get in the dues early in the year, as the Montreal Lodge so wisely does. A notice is sent to the Lodge secretary for each member of the dues owing for the present and past year, if any. These notices are not for the members, but for the secretaries, and are to be returned to the General Secretary when dues are sent in.

* * *

Margaret Jackson, the new General Secretary for the T. S. in England, addresses the members in the May issue of News and Notes, "Most of us," she observes, "come into the Society afire with enthusiasm, eager for knowledge, anxious to work, longing to learn how to serve each other and the great Cause. We come into possession of a great and precious heritage, the Wisdom teaching of the Ages, and as great possessions bring great responsibilities, we must pause every now and again to ask ourselves what we are doing with it to serve the world. If we could only keep alive the magic and glory of our first realization, we should quickly Theosophize not only England but the World. And yet everywhere in the Society we hear members say that they find Lodge meetings, lectures, talk, work, uninspiring and dull. Surely it would be impossible for Lodges to be dull and uninspiring if we ourselves were really alive, ablaze with enthusiasm, regarding every piece of work, however small, however simple, as a thank-offering

for the privilege we ourselves have gained." Mrs. Jackson adds, "We must have faith, simplicity and courage. It is not after all the learning but the *living* that matters, and that only we ourselves can control." We tender our heartiest sympathy to our new colleague and wish her every success in her work. If she sticks to the Masters and their message as the Founder of the Society gave it to us, she need not fear failure, whether in interest, inspiration or progress.

* * *

The Annual Elections

With the kind assistance of Mr. A. S. Winchester, the acknowledged local expert on proportional representation, the votes in the election for the General Executive of the T. S. in Canada were counted on Monday evening, June 4, at The Theosophical Hall, 52 Isabella Street, Toronto. Mr. McCausland represented the West End Lodge and Mr. George McMurtrie the Toronto T. S. in the scrutiny. Mr. N. W. J. Haydon and Miss Crafter also assisted. The result is shown in the table given. There were 233 votes cast, a little better than last year, but still less than half the membership. In order to save space the record of 4th and 5th and of the 7th, 8th and 9th counts have been condensed as these only involved the change of a very few votes. The minus sign before a figure in any count indicates that these votes were distributed among the candidates according to the next choice of the voter: In this way no vote is lost. In condensing the counts, for example, Mr. Kinman gained one vote in the 4th count but lost all in the 5th so that only seven votes are shown, this extra vote eventually going to another candidate in the 5th count. The final result shows two changes in the Executive from last year. Mr. Wright of London gives way to Dr. Wash. E. Wilks of Orpheus Lodge, Vancouver; and Mr. Kinman of Toronto yields place to Mr. F. B. Housser of the same city. Mr. Wright and Mr. Kinman have done good service for the Society, but they will not mind letting other members have a chance also to take part in the work of the Section. A meeting of the General Executive has been called for July 8 at 2 p.m.

THE THEOSOPHICAL SOCIETY IN CANADA

ANNUAL ELECTIONS 1928

No. of Votes Counted—233 No. to be Elected—7 Quota— $\frac{233}{8} = 29.125$ —1=30

CANDIDATES	1st Count	2nd Count		3rd Count		4th and 5th Count		6th Count		7th, 8th, 9th Count	
		Transfer	Result	Transfer	Result	Transfer	Result	Transfer	Result	Transfer	Result
FELIX A. BELCHER....	46	—16	30		30		30		30		30
EDWIN E. BRIGDEN	39		39	—9	30		30		30		30
Christopher Dumbray....	1	1	2		2	—2					
NELLIE GATES	18	5	23	1	24	1	25		25	5	30
FRED B. HOUSSER	20	3	23		23	1	24		24	3	27
George I. Kinman	7		7		7	—7					
E. H. Lloyd Knechtel....	10	1	11		11		11	4	15	—15	
GEO. C. McINTYRE..	22	1	23		23	4	27		27	3	30
John E. Mecredy	4		4		4	—4					
KARTAR SINGH	23	5	28	1	29	3	32		32	—2	30
Reginald D. Taylor	8		8		8	1	9	—9			
WASH. E. WILKS	13		13	7	20	3	23	4	27	5	32
John B. Wright	22		22		22		22	1	23	1	24
Non-transferable											
Total	223		233		233		233		233		233

AMONG THE LODGES

A very smart and attractive entertainment was given in The Theosophical Hall, 52 Isabella Street, by the members of Miss Crafter's Ladies Physical Culture Class Friday evening, 18th May. There were eight dances on the programme, given in costume, and the graceful movements combined with the dainty and beautiful colours produced charming effects. All of the dances were encoded, but responses were only given in about half of them. The numbers were: Folk Dance, Butterflies, Gipsy Dance (solo by Queenie Webb); Minuet, Grecian Flower Dance, Country Dance (solo by Mary Beatty); Early Victorian (solo by Helen Beatty); In a Persian Garden: "Ah, Moon of my Delight" (solo by Miss Crafter). Others

taking part in the dances were: Mrs. Hubel, Mabel Crysdale, Jean Nisbet, Dorothy Earles, Olive Earles, Grace Love, Nancy Nisbet, Mary Robinson, Moira Smythe.

FELLOWS AND FRIENDS

Readers of the Canadian Theosophist may remember having read from time to time articles signed "A. I. C., Scarboro." They were the initials of Albert Isaac Chester, whose death on Tuesday, May 15, we very much regret to record. He was an earnest but modest Theosophist, a great student, a nature lover, and an original thinker. Brought up on his father's farm and educated at the local school and at Jarvis Street Collegiate Institute, Toronto, he became a lover of literature and his wide and varied read-

ing gave him a grasp of the profounder problems of life which led him first to a good-humoured tolerance of orthodox dogma and indifference, and finally to a broad and deep understanding of the Theosophical philosophy and its spiritual implications. He had been a Church Warden at one time at Christ Church, Scarboro, and for twenty years was secretary of the Scarboro Public Library. He took a vivid interest in this and was the means of raising the standard of literature on the shelves. As a member-at-large of the T. S. he took a keen interest in the Secret Doctrine and its attendant literature and supported the movement generously. Mr. Chester was never married, and is survived by two brothers, John George (a member of the Toronto T. S.) and William, and a sister, Mrs. Thomson Jackson. The late Mr. Chester was fond of his work as a farmer and carried on till his health failed. He was in his 67th year.

* * *

FIFTY YEARS OF PROGRESS

The Theosophical Society was founded in the year 1875, and after its fifty-three years of existence it should be qualified to state just how much and what it has accomplished.

We might look for a few moments at conditions as they were in Toronto in 1875. The city was steeped in orthodoxy. Enter any church you wished—and there were many—you had more than an even chance of hearing a hell-fire sermon. Everyone went to church, and they walked. No rattling streetcars broke the Sabbath calm. Visitors from other cities and other lands comment on the pallid atmosphere of our Sunday, but in 1875 its pallour was much greater than now.

Bigotry flourished among the religious sects. Protestant and Catholic were ranged against each other, and many a riot, progressing beyond the bounds of incipency had to be suppressed by the police or the military. If the Catholics desired to have a procession the Protestants undertook to break it up, and vice-versa.

My own experience of Theosophy dates from a time about ten years later, or about 1885. A very close friend and companion

had left Toronto for life in New York, and after many months there, returned to fill our ears with the marvels of that even then marvellous city. He spoke of the Theosophists, asking if I had ever heard of them. I said No. He described them as a society of people who believed that we had lived on the earth before and would live so again. My idea then was that any such people must be mildly if not violently insane, and this opinion was held by the great mass of people in America. The idea of Reincarnation was a joke, and took its place in all the funny papers and comical columns along side the mother-in-law and other standard jokes. And what now?

Today we can hardly find a branch of literature that is not saturated with Theosophy and occultism, and the three objects of the society are finding a place in men's minds as never before. Brotherhood has much wider meaning than it had in the days of 1875. Even the clergy are forced to admit that the brotherhood of man is intended to include the whole human race.

Quite recently a returned missionary from India said publicly in Toronto, that we must not consider the non-Christian nations as heathen. That India had a great history, a great art and a great literature, and we must recognize these. Compare this statement with the stories of "the heathen in his blindness bowing down to wood and stone," which were served out to us in 1875. I am inclined to think that this missionary would have been in great danger of being promptly withdrawn from the mission field had he so expressed himself in 1875.

Another minister, an official of his church headquarters in Toronto said that the greatest virtue of all was Toleration, Compare this with 1875 when the greatest virtue was Intoleration.

The study of comparative religions has been one of the objects of the Theosophical Society from the beginning, yet we were told that only one religion was worthy of study. Hear then Rabbi Isserman today proclaiming in the strongest terms the benefits to be derived from a study of comparative religions.

George C. McIntyre.

“MAN KNOW THYSELF”

The above axiom may be found over the portals of all schools of the Mysteries. To it might be added “by the power of thine own will and thy God within.”

This knowledge constitutes the foundation of all occultism. Before we can master and use the hidden forces of nature, we must master those within ourselves. This, of course, is accomplished by determined effort and control of the mind. The physical body is the instrument of the mind, and unless we understand our own marvellous makeup, including the physical, we cannot be entire master of ourselves.

We are here on the physical plane, manifesting in a suitable body, and it is as well to realize that this body is the “Temple of the Living God, not made with hands”. Everything above must be brought down here below to be developed on the one hand, and raised and transmuted on the other. We are not here without deliberate purpose.

Some systems teach that this plane is of no importance, but they are absolutely mistaken. All occultists explain that this body of itself cannot sin, but it is the Ego’s instrument, and through or by means of it, he suffers or enjoys as the case may be, and only through this medium can he be liberated.

Let us study man’s mechanism as we know it from its foundation.

In the Hindu teachings “That” is described as the Absolute; from this all must emanate.

The question, “What is That”? might be answered as Away, away in distance so infinite as to be unthinkable, and yet at the same time right here in our midst, is the Essence of essences, the Centre or Cause of all things; Force, Vibration, Motion so rapid as to be stillness, calm; The Glory of glories, Radiance, Light; but none such as we imagine it, far transcending our finite imagery.

* It is also described as the All, or the Operating Law.

When we realize that our planet is only, a very small one among many so much larger, and we ourselves in consequence

the tiniest specks in the Universe, only a thought, and yet that each is a Spark of that One Great Flame, that Glory of Glories, it is indeed beyond comprehension. But intuitively we know it to be true, and it rests with our own individual effort to make this truth a living reality to finite minds.

The Monadic Essence in its downward course contacts each plane, drawing around itself a coating of each.

On its downward path, it encounters the three Gunas, Tamas, Rajas and Sattva.

Tamas—darkness, stability, static, or rest.

Rajas—Motion, vibration, non-static.

Sattva—Rhythm, motion limited to an equal distance back and forth from a given point.

These three qualities are necessary in the composition of all matter, including the physical body of man.

We read in the Stanzas of Dzyan—Verse I. S.D. II. “The Lha (Spirit of the highest spheres) which turns the fourth (our Earth) is servant to the Lhas of the Seven, they who evolve driving their Chariots around their Lord, the “One Eye of our World. His breath gave Life to the Seven. It gave Life to the First.”

“This “One Eye” is, of course the Sun, and the Seven, the planets, within our Solar System.

This may however be taken in another way. The physical cell has a “One Eye” or central positive nucleus, and seven vibrating layers or “Coats of Skin,” surrounding it, the outer wall being negative.

All physical matter is composed of cells which are made up of molecules and atoms, they in their turn being formed of electrons, each atom having its own “One Eye” or central positive nucleus, and each being polarized by its dominating quality. The atoms still persist on the higher planes, becoming more and more attenuated when forming the higher bodies.

Mental matter is atomic.

H. P. B. is very definite in her statement that the atoms composing the different bodies of man are used over and over again by the Ego as follows:—“The Life atoms of our Life-Principle are

never entirely lost when a man dies. The atoms best impregnated with the Life-Principle (an independent eternal conscious factor) are partially transmitted from father to son by heredity, and are partially drawn once more together and become the animating principle of the new body in every new incarnation of the Monad. Because, as the Individual Soul (or Ego) is ever the same so are the atoms of the lower principles (the body and its astral or life double) drawn as they are by affinity and Karmic law always to the same individuality in a series of various bodies."

"Each Atom is of course a Soul, a Monad, a little universe endowed with consciousness, hence with memory" S. D. II, 709 (672 note).

"Every Atom becomes a visible complex unit, (a molecule) and once attracted into the sphere of terrestrial activity, the Monadic Essence, passing through the mineral, vegetable and animal kingdoms, becomes man."

"God, Monad, and Atom are the correspondences of Spirit, Mind and Body (Atma, Manas and Sthula Sharira) in men".

"The Monads, (Jivas) are the Souls of the Atoms, both are the fabric in which the Chohans, Dhyanis, Gods) clothe themselves when a form is needed"— S. D. i. 679 (619).

All Atoms will be broken up into their primal elements at Pralaya. This will generate Divine Essences, whose Principles are the Primary Elements, the Sub-elements, the Physical Energies, and subjective and objective matter, or Gods, Monads and Atoms as epitomized." S.D. i. 685 (624).

An excellent account of this subject is given in "Five Years of Theosophy" called "Transmigration of the Life Atoms," by H. P. B.

We see then how very important is every part of man's makeup, and it is the work of the Ego to uplift and transmute all, even the physical body. Each Ego has a certain number of atoms to refine and spiritualize.

As we all know, man is a seven-fold being, the higher bodies according to the Upanishads being a replica of the lower.

The Etheric Double or Astral (Starry) body has many names. It is the First Principle, the dense body being only the instrument of the others, and outer casing.

The Etheric or Vital Body, as it is sometimes called, is the Mould on which the physical is built. It is fluidic of finer matter than the outer and of more rapid vibration, occupying the same space, but spreading beyond the outer form. This may on rare occasions be seen apart from the dense body united to it by a slender thread, the silver cord of Ecclesiastes. It is the vehicle of the Life-Principle or Prana and if withdrawn, at once decreases the energy. If an amputation of a limb be performed, the etheric being still there attached to the dense form, may cause pain, although no limb will remain. It accompanies the outer form after death and disintegrates with it. Cremation is preferable, indeed necessary instead of burial, as the fire breaks up the molecules, sending the various atoms to their own planes instead of remaining in a state of putrefaction in the ground. This body like the outer one has only a diffused consciousness.

Outer impressions impinge upon the cells and molecules of the dense body, setting in vibration the five senses, each having its own individual brain centre; and cognition and perception are the results.

Each Race, we are told, developed one of the Five Senses. The First Race of men being of fluidic and ethereal matter, were sensitive only to what might be called Hearing. Sound being the Cause of all manifestation, this race was conscious only of this element, corresponding to ether. Later, merging into the Second Race, Touch, or a consciousness of outward sensation began to be sensed, the entire outer body being the means of realization of contact, Air being their element.

The Third Race developed Sight, their element was Fire. The Fourth had Taste with the Water element. The Fifth race, gained smell, and Earth, solid, is its element.

These five Senses were all on the spiritual plane and not at all as we know them. After man's dip into matter, having gained

outer experience, it is his duty once more to develop the inner senses, which process is now in operation in a small degree. Man must again see all with the eye of the Spirit, realizing with the intuitional faculty, which is differentiated here, but merging into One on the Spiritual Plane.

Without the five senses there could be no entire consciousness on this plane, although the skin, being exceedingly sensitive, could give us much. The organs of objective consciousness have their counterpart in subjective consciousness with various plexuses as instruments, the Pineal Gland, the Pituitary Body or Cavernous Plexus, the pharyngeal, the epigastric, the prostate and the sacral. The epigastric is also known as the solar plexus. These plexuses correspond with certain signs of the Zodiac.

The Brain, has 12 pairs of nerves; the Zodiac, 12 Houses; the year, 12 months; there are 12 Creative Hierarchies; hence the 12 Apostles. There are correspondences between the seven Principle Plexuses, the seven Planets (12 originally); the seven Life Currents, the seven Layers of Skin, the seven Senses, two at present latent.

The nervous system represents the Sun and the Positive Polarity; The Blood Vessels, the Moon and Negative Polarity. The Pranic Forces have each their Positive and Negative polarity. As night approaches the Positive or Solar Current changes to Negative and sleep ensues. It is because of this Negative aspect at approaching dawn that so many people pass out at or about this time. The balanced pranas keep body and soul together; they change from one aspect to the other every 29 minutes. The heart and brain have their passages for these currents.

The Pineal Gland before mentioned is formed in the Foetus at about from seven to nine weeks, and the spinal column and its passages of the Vital Airs are among the first to develop: showing that the spiritual centres are in process of formation before any others.

These are connected with the heart centres. All the organs, blood vessels, nerves, etc., come into being through the workings of the Positive and Nega-

tive Pranas or Life Currents.

Prana, the Life-Principle, permeates all things. It is concealed in the Atom Cell and animates all forms. In man it runs along the exterior of the nerve fibres giving the life energy. Being contained in every particle it is called in the Secret Doctrine the "invisible lives," or the "countless myriads of lives," which build the bodies of man. This Prana animates or preserves all, whether mineral, vegetable, animal or man. The so called "fiery lives" control and direct the denser particles, being the "vital constructive energy," enabling the atoms to build up the molecules into physical cells.

"The worlds to the profane are built up of the known elements. To the conception of an Arhat, these elements are collectively a divine life; distributively on the plane of manifestations, the numberless and countless, crores (10 millions) of lives. Fire alone is ONE on the plane of the One Reality; on that of the manifested, hence illusive being, its particles are fiery lives." "Every visible thing in this universe was built by such LIVES, from conscious and divine primordial man, down to the unconscious agents that construct matter From the ONE LIFE formless and Uncreate, proceeds the Universe of lives." (S. D. i. 269) (249-250).

As in the universe so in man.

Fourth Principle—"The Breath needed a Vehicle of Desires". This is the Desire Body and functions on the Astral Plane. It includes all passions, appetites, emotions, desires, and sensations. It is the vehicle of Lower Mind, sometimes called Human Elemental or Middle Principle. Its form according to the Upanishad, is like the dense form but of more rapid vibration.

In this body the Self gains experience through the many forms of resistance, through temptation, etc., which it encounters, all of which it has to overcome and conquer. This is what the Initiate has personally to meet and deliberately kill, "Kill Out Desire." This is the "Dweller on the Threshold." For the sake of all knowledge the ego has while manifesting in this body to go through all phases of life, to understand, overcome and trans-

mute all into spiritual faculty; nothing can be understood unless experienced and realized. All phases are to be used, but not abused; nothing is wrong in itself.

"Why soil thy Soul with habits which thou hast to unlearn; if thou must walk through an unclean path, step high."

In this body the five senses have full play, Karma enables us to use them and to perceive.

In the middle of the third Race the sexes were divided into male and female. Man was here endowed with the conscious rational individual Soul (Manas)—"The Principle or the intelligence of the Elohim." S. D. i. 267.

To obtain this intelligence he must eat of the Tree of Knowledge of Good and Evil; he must take the downward dip, or the "Fall" into matter, and gain experience.

The lower Dhyān Chohans, who are themselves still evolving, but on a higher plane of consciousness, after having reached a certain place in evolution meet the senseless Monad. The two meeting and blending become one; Spirit and matter unite, thus giving both the required opportunity for further evolution. At this point the Celestial Ancestors (the above Dhyān Chohans) from the preceding Worlds, having to gain further experience "step in on this sub-plane and incarnate in physical man" as had previously been done for them.

This points to the destiny of the atoms we are ourselves now purifying, and such we presume takes place in every world evolution. Every atom is a soul, made up of electrons, whorls of electricity, or Life.

The first Race merged into the second. There were no death until the middle of the third Race. Until then man was immortal, practically unconscious of outside surroundings.

At the second half of the third, a thinking man was needed. Living Fire was required; Mind, giving self perception and self consciousness, Manas.

During the later second, a few had received the essence of Manas: the Elohim had entered into these bodies as already described, but others had only received a spark of mind, which accounts for the difference of intellectuality in certain peo-

ple of today. In the later third, Mind was given to all but evidently in different degrees, judging by results.

Spirit, unless embodied, is unconscious, mind gives consciousness, perception. It is only by the union of Spirit and matter that man can experience, and by this means evolve, and eventually obtain liberation.

Manas, mind, is divided during incarnation into Higher and lower, with Antahkarana, the path between, uniting them. These comprise what are called the Higher and lower egos. This Principle is the most important of all in the mechanism of man, as it influences both above and below. The Higher being the reincarnating Principle, the "I" in man, the thinking Principle, and the lower being already described. "As a man thinketh, so is he." "Unless the Higher Self or Ego gravitates towards its Sun, the Monad—the lower Ego, or personal Self, will have the upper hand in every case.—S. D. ii., 116 (110).

The Thinker or Man is described in the Voice of the Silence thus, "Have perseverance as one who doth for ever more endure. Thy shadows (personalities, bodies) live and vanish; that which in thee shall live for ever, that which in thee knows, for it is knowledge, is not of fleeting life, it is the man that was, that is, and will be, for whom the hour shall never strike."

"In its very essence it is Thought and is therefore called in its plurality Manasaputra 'The Sons of Universal Mind.' This is surely a spiritual entity, not matter (as we know it) and such entities are the incarnating Egos that inform the bundle of animal matter called mankind"—(Key to Theosophy pp. 183. 184.)

In the Bible we have it: "God created man in his Own image." This statement has caused much thought and misconception from a religious view point. In the S. D., ii., 253 (242), we read "The Heavenly Rupa (Dhyān Chohan) creates man in his own form, it is a spiritual ideation consequent on the first differentiation and awakening of the universal manifested) Substance, that form is the ideal Shadow of Itself, this is the man of the first race."

This is far more explanatory to a Theosophist, as we can see what is meant by "God."

Had man always remained this "Shadow" of Perfection he could not have progressed in evolution. Hence the allegory of Prometheus, who steals the Divine Fire (or Mind) to allow man to consciously proceed on the Path of Spiritual Evolution, thus transforming the most perfect of animals on earth into a potential God, and making him free to 'take the kingdom of heaven by violence.' S.D., ii., 255 (244).

After death, Manas or the fifth Principle merges into or is absorbed by Atma-Buddhi, thus finding its own place in Devachan.

"This is also called the Dragon of Wisdom."

"Manas is immortal because after every incarnation it adds to Atma-Buddhi something of itself, thus assimilating itself (or becoming engrafted on to the Monad) shares its immortality. S.D., i. 264. Buddhi becomes conscious through its assimilation of the Manasic qualities. "Atma is the Ray of Light eternal shining when it can through the veil of darkness of matter."

The Spiritual Soul or Higher Triad, Atma-Buddhi-Manas, functions continually on three planes, besides the fourth, the terrestrial, when possible.

The Astra' is constantly, through sensations and emotions, drawing Manas down into material passions and desires, but this can by determined effort be revised and all transmuted into the eternal realm of Spirit.

There is but one Mind and man uses his individual portion of it. According to Patanjali mind embraces all which follows—Means of knowledge, including Perception, Inference, Authority, Complex Imagination, Sleep, Memory. All the manifestations fall under these headings except False Knowledge, which includes Ignorance, Egoism, Retention, Repulsion, Tenacity of Life. Each of these phases of mind are atomic, of different vibration, colour, form and quality. The lack of comprehension of some minds in comparison with others is the lack of stored up potential energy in the mind.

This is through inattention or a want of the powers of concentration on a given subject, the result in a future life being genius or otherwise as the case may be. Also, as before mentioned, some only received a spark of mind which is still bearing fruit.

Again, according to Patanjali, "Concentration is a centring of the mind on a given subject or object." Meditation he describes as curiosity, or a drawing from the above what is contained therein. Contemplation is a sitting back and consciously watching the results of these processes, and Kaivalya is the sum total in later lives in the form of intuition and inherent quality. "Enlightenment and right knowledge unlimited by any conditions attained to, (by the above processes) and real discrimination: the man is thus a Seer."

He goes on to say: "The Mind itself is unconscious, and the fact of its being conscious, whatever the form of its consciousness, is that there is a higher witness beyond itself, the ever immutable Purusha, manifesting through (The Watcher) Higher Ego.

Consciousness is made up of Sensation, Emotion, Intellect and Will, permeated by Spirit. Manas frequently directs the body from the higher aspect, not always intentionally; it endeavours to follow the Higher Light but often fails as St. Paul said: "When I would do right, evil is present with me."

Many of these statements would be quite insupportable without Reincarnation; one life would be far too short in which to manifest all the occult laws by which man proceeds. This was taught in most of the ancient religions and it was not until the reign of Constantine that it was eliminated from the Christian teachings. Even Universes and worlds go into rest or Pralaya, and under the influence of Cyclic Law return again into manifestation or reincarnate. This is expressed in the Secret Doctrine: "The playground of numberless Universes incessantly manifesting and disappearing called the 'Manifesting Stars' and the 'Sparks of Eternity'." "The appearance and disappearance of worlds is like a regular tidal ebb of flux and reflux." S. D. i. 45.

"The law of Karma is inextricably interwoven with that of Reincarnation." "It is only the knowledge of the constant rebirths of one and the same Individuality throughout the Life-Cycle; the assurance that the same Monads among whom are many Dhyān-Chohans, or the 'Gods' themselves have to pass through the 'Circle of Necessity' rewarded or punished by such rebirth for the suffering endured or crimes committed in the former life; that those very Monads, which entered the empty, senseless shells, or Astral Figures of the first Race emanated by the Pitris, are the same who are now amongst us—nay—ourselves perchance; it is only this doctrine we say, that can explain to us the mysterious problem of Good and Evil, and reconcile man to the terrible apparent injustice of life."

There is no doubt that life very frequently looks unjust to those who know not of this doctrine. We see honour done to the apparently undeserving; inequalities of birth; fortune given where it is frequently squandered, and some who appear deserving, suffering, and we quite unable to help. It is only when we understand that Reincarnation and Karma are truths, and that result must inevitably follow cause, that we can reconcile facts and in a measure understand. Karma is Action itself and of man's own making. By his present acts he is making his future in the same way by his past he created the present. Action is the result of thought. "The mind is the slayer of the Real" If the thought be pure so will the action be. The real man, or the Thinker, knows this, but when the thought passes through the lower mind it sometimes becomes contaminated by outside impingements.

The Monad or Spirit becomes an individual Ego at the first incarnation and when perfect enough to assimilate Buddha the Ray becomes a Trinity including Higher Manas.

"Spirit which is invisible Flame, which never burns, but sets on fire all that it touches, and gives it life and generation." S. D. i. 686 (626).

In Alchemy Hydrogen is said to be the agent of creation, being the generator of Air, Water, and Fire in one—One under

three aspects, the Primordial Cosmic Trinity, hence the Alchemical statement. The training of the occultist is scientific, built on a solid foundation. He knows his own constitution and construction from the molecules of the physical body to the attenuated matter of the higher planes. He learns to master the forces within himself and to utilize those of nature. As time goes on he can manipulate the vibratory impulses working either constructively or destructively as necessity demands. Destruction is sometimes necessary in order to rebuild.

H.P.B. tells us that selflessness is the first law of the occultist. This does not mean a foolish neglect of one's own body and self generally; it signifies that every thought and act must be for the benefit of all, the Self as a whole. The "Middle Way" is the desirable road to take, fanaticism is never advisable in any form.

Only by real Knowledge can we be of use to humanity, therefore let us obtain it and "Get Understanding"; in this way will man know himself.

Lilian A. Wisdom.

THE THREE POWERS

In drawing the outline of the Master's Songs, we chose the three words Pistis, Gnosis, Sophia, from the Gnostic system, instead of the three Indian Shaktis or powers, Ichchha Shakti, Jnana Shakti, and Kriya Shakti; the power to Will, to Know, to Do. One reason of our choice was that these Gnostic terms are always used by Paul the Apostle in the sense we have given. Thus Pistis, everywhere translated Faith, is really Aspiration. And Sophia, translated Wisdom, is really practical work. Thus Theou-Sophia, or Theosophia, does not at all mean the wisdom of God, but means the working out of the divine idea in us, the energy of creative will, in conformity with our genius. As occasion serves, we shall come back to Paul's use of these words.—The Theosophical Forum, January, 1900.

* * *

The soul of man is cast into the body, in which it finds number, time, dimension; it reasons thereon, and calls this nature or necessity, and cannot believe aught else.—Pascal.

THE WORD THEOSOPHY

(The following is a report of a dialogue which took place in a study class. Though it is modified to meet the exigencies of the written as against the spoken word, the main argument has not been altered. The surprise of B at the last question and answer is left to the imagination.)

A. We have seen that Theosophy means "the wisdom of the gods," and esoterically *o theoi*, the gods, are the masters. We have also clarified our understanding of the word wisdom (*sophia*) by looking up the meanings of this and allied words in Annandale's dictionary. There it is said, "the wise man is the man who sees and knows." H. P. B. says in the Key that *sophia* is knowledge or science. Science, says Annandale, comes from the Latin, *scio*, to know, which root is seen in the words conscious, conscience, nescience. To know is "to perceive with certainty." To be conscious, "to know what affects or goes on in one's own mind" (Even the dictionary implies that there is the knower *and* the mind.) Conscience is "the principle (note that word) within us which decides the rightness or wrongness of our own actions and affections." Yet, with all this, it may not be unprofitable to regard the word *sophia* (wisdom, knowledge, science) more closely.

B. In what way?

A. Well, what do you know about "knowing?" To know a thing we must be directly conscious of it mustn't we? Take a simple illustration. I put this book upon the table. You see it; you are aware it is there; but if you were in the next room where you could not see it and I told you it was there, you would not *know* it was.

B. I would know when you told me.

A. I do not think you would *know*. I say to you, "The book is on the table." I believe it, you believe it; but someone might have removed it. What you *know* is that I have told you and that you have no reason to doubt me. But to know what I *tell* you, and to know *the fact* itself is not exactly the same thing.

B. Quite true.

A. But some sophist might quibble over this. It may be as well to define more accurately what we mean. It may be said, for instance, that the book may be on the table and yet not on the table. I put this paper under the book. The book is on the paper while the paper is on the table. Is the book now only on the paper or on the table or on both?

B. You should have said, at first, the book is *directly* on the table. Statements should be complete and precise.

A. I see you can escape the snares of the sophists. But another objection may be raised. It may be said that the book is an illusion, as all things are illusory. Therefore you do not *know* it is there; you are deceived. You only imagine it is there.

B. That sounds like the Christian Scientists. But it does not seem practical.

A. I agree with you. Does it not arise from a confusion of the planes of consciousness? On the mental plane we would be unconscious of the physical world. Archimedes forgot to eat and sleep, it is said, and we have all at times lost our awareness of our surroundings so intent have we been upon some mental problem or so much moved by an emotion. But normally we are conscious on the physical plane and then it is our reality. And if it were not real (in this limited sense) would it not be absurd to spend so many incarnations acquiring experience of something that is unreal?

B. It would seem so.

A. Would you say then that to know a thing is to be directly conscious of it?

B. Yes.

A. If I said the book was on the table and you looked and saw it was not there you would know what I said was not true wouldn't you?

B. I would.

A. Would you say then that consciousness enables you to distinguish between what is true and what is not true, between the true and the false?

B. Certainly.

A. It would seem that the dictionary is right when it says that the wise man is he who perceives and knows. The science of the masters, or Theosophy, is evidently this direct knowledge. But we have not

considered conscience. What is conscience?

B. It is that something within me which tells me when I am doing right or wrong.

A. It has been called divine reason. Consciousness is then the power to distinguish between truth and falsehood and conscience the power to distinguish between right and wrong?

B. Yes.

A. Will your consciousness act independently of your conscience?

B. I don't understand you.

A. I mean, would you be conscious of right and wrong if you were not conscious of truth and falsehood? Let us take an example. If you owned a car would you deliberately break laws regulating traffic?

B. Certainly not.

A. Why not?

B. I consider it would be wrong to do so.

A. Good. Let us suppose you drive into a strange city in which there is a traffic bylaw of which you have not heard. Would your conscience tell you about it?

B. How absurd!

A. But if you broke the law and were stopped by a traffic officer you would then know and you would be careful not to break it again?

B. Certainly.

A. Your conscience would tell you not to break it?

B. Of course.

A. I repeat the question I asked a few moments ago. Does your conscience act independently of your consciousness?

B. I see what you mean. No, of course not. I must be conscious of a moral law first.

A. Now there are men and women who stand at street corners and urge people to get an immediately awakened conscience. It would seem that Theosophists act more rationally when they seek first to give people knowledge of man and the universe, and to draw people's attention to ethics by striving to act ethically so that those they contact may be struck by their actions and think about them.

B. I agree.

A. Do you think it would be wisdom to know the difference between truth and falsehood and between right and wrong, and to act as if you did not know?

B. It would be folly.

A. How would you describe *Sophia*?

B. I would say *Sophia* is "knowledge of truth and falsehood, of right and wrong, and action in accordance with the truth and the right."

A. How admirably you define Theosophy. That would be indeed the wisdom of the gods. But—tell me, did you ever see that before?

B. No.

A. Did I tell you anything you did not know?

B. No, you did not.

A. May I then express the hope that this interrogation has revealed to you something of the method of the lower aspect of meditation. Thinking consists in asking questions of, and obtaining answers from yourself. And be assured you have the ability to frame those questions and (to speak poetically) within you is the initiator who will lift for you the veil of truth.

Cecil Williams.

Hamilton.

* * *

PYRAMID PROPHECIES

May 29th has passed without any of the fearful and wonderful things that some of our friends dreaded having come to pass. If they had used their common sense they would not have had any fears. They forgot all about the law of Karma, and fell back on the old Church idea that God takes a notion sometimes to raise a racket when He is pleased, and that some of the elect are going to have special privileges if they curry favour with Him. People who accept these views are not, of course, Theosophists, though they may imagine they are, and fall into that other error, which the true Theosophist never does, of taking some other deluded person as a leader and guide. Theosophy teaches people to stand on their own feet and use their own brains, and if it does nothing else, it warns people who may be lacking in brains that they cannot develop this useful organ by following some one

else, but only by using what intelligence is possessed, and thus by exercising the faculty, add to it, and develop it until it is as good as other people's. Those who were deluded and disappointed should not sulk or fear to acknowledge their mistake. We all make mistakes at one time or another, and may learn much from them. But we do not learn by following other people. It is only by studying on our own account, accepting such suggestions as may be made, but checking up all these and accepting the hostile criticism as well as the friendly, using one's own judgment on all of it, that progress may be made.

One earnest devotee of Pyramid prophecy has confessed in a letter to *The Toronto Globe*, that if any mistake was made it was his mistake, not that of the Pyramid or of God, nor even of Mr. David Davidson, whom he had followed to some extent. This is a brave admission, but will scarcely carry the writer to the whole truth, as long as he narrows his studies to one line of thought. The Pyramid is a universal symbol and was not put up for the benefit of one little tribe, nor for one race, nor for one religion. The wisdom which it embodies belongs to the Human Race, all of them, good, bad and indifferent. It is not concerned with the wars of one age, nor with the nationality of one people, even though they speak English and pray. Ten thousand years from now there will be people who will speak other languages and pray in some form or another, and the Pyramid prophecies, or rather the universal mathematical principles indicated in the Great Pyramid, will apply then, just as aptly as in this present Anno Domini 1928.

These universal principles are beyond the understanding of most men. Perhaps Einstein could get something out of the Pyramid if he took the pains to study it. But unquestionably it is not a problem for amateurs. One clergyman declared that the Pyramid was built by Shem, one of the sons of Noah. He has a long course of study ahead of him before he understands that Noah and his three sons are universal types, to be found in all religions, and that the true clue to the mystery of the Pyramid is to be found

in the Zodiac with its twelve signs, which have been re-symbolized for the private purposes of various sets of priests in all the great religions. The Jewish priesthood invented the Twelve Tribes of Israel to represent the signs, and we have the Twelve patriarchs, and later the Twelve Apostles, just as we have the Twelve Great Gods of the Greeks and Latins for the same purpose.

Dr. Shapley, whose address we note elsewhere, is nearer to majestic truths of the Universe concealed in the Pyramid than any of the pettyfogging seecaries who are trying to limit it to our "bourne of Time and Space." Hints are to be found in the two books of W. Marsham Adams "The House of the Hidden Places," and "The Book of the Master," but even these will be useless to those who do not understand that the great secret of Life does not lie with religions or churches or ceremonies, or creeds, or dogmas, or the fate of other people or nations, but in the fact that each man is an incarnation of his own personal God, a divine being made in the image of the Supreme, reflecting all the powers and capacities and potentialities of that Supreme, and engaged on the long, slow, infinite unfoldment of these powers through all the chances and changes of troublous existence, under the conditions which the majestic march of the signs of the Zodiac reveals.

Undoubtedly many more or less correct guesses may be made by those who study the symbols of the Bible in the guise of the Ten Lost Tribes, but because these Ten represent the Ten signs of the Zodiac, later supplemented by the addition of Libra and Scorpio, and by other symbolical Twelves, like the Twelve Gates of the New Jerusalem, The Twelve Labours of Hercules, etc.

One hint may be accepted by all and sundry, whether they are students of Theosophy, or whether they belong to one of the many religious systems. It is from James M. Pryse's book, "The Apocalypse Unsealed."

"Nothing should be worshipped that has form or is individuated. The universal Divine Life is alone to be worshipped. There is no colourless pantheism in this

concept; for the God of each man is one with the universal God; the Conqueror obtains the Universe, not by being absorbed and obliterated by it, but by transcending the limitations of his individual consciousness and partaking of the universal Divine Consciousness. As an individual he loses nothing but his imperfections, but he gains the All, the 'Origin and Perfection.' And this is *Seership*, which is not 'prophecy,' 'second-sight,' or sense-perception on any plane of consciousness, but is Direct Cognition of Reality."

Another quotation may be made for the benefit of disappointed believers in prophecy. Moses is recorded as having placed it on record, and Moses was shrewd enough and experienced enough in human nature to know just how much a prophet was worth. This inspired passage should be studied by all who are afraid to do their own prophesying. It is in Deuteronomy, xviii. 15-22. Dr. Moffatt's recent translation has been chosen. "The Eternal your God will raise up for you prophet after prophet like myself from among yourselves; and to the prophet you must listen—just as when you appealed to the Eternal your God on the day when you were gathered at Horeb, 'Let me no longer hear the voice of the Eternal my God and see no longer this great fire, lest I die'; then the Eternal said to me, 'They are right: I will raise up a prophet for them from among themselves, like yourself; I will put my words into his lips and he shall tell them all the orders I shall give him; anyone who will not listen to what he says from me, I myself will make him answer for it. But any prophet who dares in his presumption to speak a word as from myself which I never bade him utter, or any prophet who speaks as from other gods, that prophet shall die.' And if you say to yourselves, 'How can we know what word has not been uttered by the Eternal?—should the prediction of a prophet speaking as from the Eternal be not fulfilled, should the thing never happen, then that is a word which the Eternal never uttered: the prophet dared to utter it in his presumption, and you need not be afraid of him.'"

Is it necessary to add that there are a

great many prophets of this type in the world today? They are still presumptuous, and one need not be afraid of them.

A. E. S. S.

BASIS OF ETHICS OF THEOSOPHY

The ethics of Theosophy are based on law, and law to the meta-physician is more than cause and effect in the ordinary sense. Let us consider, briefly, just what the cause and effect of the Theosophist is.

The Theosophist looks on Reality in the sense of the Absolute. The Absolute is conceived of as the permanent source and container of all; the unchangeable, infinite, immortal, uncaused cause. It is held to be, for human minds, indescribable, incomprehensible and unnameable. It is called, for convenience, THAT. It has always been, always will be, ever present and unchangeable. It is the cause of manifestation and is in it but not of it.

The reflection of THAT on the sea of the primordial essence of matter produces a plan of manifestation called an ideation. This ideation remains unaltered during that system of manifestation. It, therefore, is the Reality of all that occurs during the processes of that system. All manifestations go back to it in unbroken continuity, though invisible to man.

The nature of the ideation is pure essence of matter, life and consciousness. It no sooner forms than it begins to emanate, to grow; that is, to involve or involute and evolve or evolute. Its activity is thus seen to be dual: it is centrifugal and centripetal. It thus sends forth multiple aspects of itself in varying degrees or states of being. The number of such states is said to be seven and they are called planes.

This conception includes these ideas:

First, every form as well as all space of a system are states of the one matter-life-consciousness.

Second, every fractional unit of consciousness is limited in its range of consciousness by the state or plane on which it is centred, or awake.

Third, every manifested thing in any state is a fragmentary aspect of Reality, going back in unbroken, though intang-

ible, continuity to the pure Ideation or Reality.

Further, since the "pairs of opposites" are essential to the consciousness of their qualities, or relative reality, it is concluded they are, in fact, aspects of the same thing. They are the two opposite ends of an emanated aspect of Reality. Thus it is seen that to the observer in any state or plane to whom has been manifested one of the pairs of opposites, its opposite in the course of time is certain to be explained. They are, literally, one. Their opposite ends may be thought of as the going and returning ends of a circular thing.

Thus, pleasure and pain, wealth and poverty, power and weakness are only three things, which, in turn, are merely apparent aspects of one Reality.

Law, therefore, to the Theosophist, is fact, not simply as a statement of the nature of interactions of forces, but as relative aspects of portions of manifested Reality on a given plane.

Whatever is, always was and always will be. Only the state changes in which it may now appear to be a detached incident. It corresponds to that of the observer at the time he makes the observation. Its apparently discontinued existence is due merely to the observer's inability to change his states of consciousness. That is, to focus his consciousness in and through the states into which the thing has passed, back to its permanent Reality.

The Tertium Organum gives a very clear, detailed and comprehensive exposition of the reality of every thing in the realms invisible to humanity. While Ouspensky posits a fourth dimension to account for the invisibility of unsensed portions of things, Theosophists explain it as above.

From the foregoing statements it may be seen that for one of complete or Absolute consciousness opposites do not exist separately any more than cause and effect. Two things that do exist for him are: First, all consciousness, as a permanent condition or reality, and second, multitudinous centres or outcroppings of the One Consciousness all in motion and tending toward relative unconsciousness,

on the one hand, or Absolute consciousness, on the other.

He sees the individual fragments of life-consciousness, or monads, as expanding or contracting their ranges of perception, perpetually, according to that aspect of Reality on which they centre, thus sensing more or less of manifested Being.

Changes, motion, instability are, therefore, to him, entirely of and in the centres of consciousness called monads. These changes give different aspects of the manifested one Reality cognized by the observer. The Reality does not change; the fragmentary centres of consciousness alone change their relationship to IT.

It is as though a great Being of pure life-consciousness, using a body or the essence of matter, infinitely tenuous in nature and spherical in shape, were to represent Reality. Life (or energy), consciousness (or states of mind), wisdom (or all knowledge as individual realization), are *aspects* of IT.

Within this Being (toward its centre, so to speak) the life energy becomes more and more nearly balanced, until at its very centre the force is brought to a static condition by working against itself, centripetally. At this point the mineral, or what we think of as densest matter, takes shape. Consciousness, the noumenal aspect of this involved energy, would then also be self-stalled, or unconsciousness, to man.

However, every atom represents a focal point of the differentiated One Substance-energy-consciousness principle and the different degrees of awareness physically manifest as vibratory rates. These various rates would tend to alter the rates in neighbouring atoms through the medium of the one immutable essence and life, in which all existed. Constant changes in the natures of these atoms would be going on and as the potential consciousness of any particular atom expanded, it would tend, more largely, to affect, control and include its neighbours.

Ultimately, awareness of self-consciousness would bring the atom consciousness to that of man. By similar continued expansions it would reach that of the initiate, the super-man, of a God and

finally become that of the original One God or Being of all inclusive, spherical shape.

Of course it is understood that shape is not an attribute of the One, but that the sphere is used symbolically as representing man's greatest conception of the Infinite.

It is hoped that it may now be somewhat easier to understand what is meant by evolution, karma, the unchangeability or immutability of the One Reality principle, and in what the basis of illusions consist.

There is only One. It is the cognizer and the cognized. However, there are countless states of IT and consequently countless confusing aspects of IT to the Cognizer, limited by those states, so that recognition of the *identity* of the apparent selves of all, with each other and the ONE, becomes the fruit of experience, the work of what is called evolution.

To return to the ethics of Theosophy. It has been said that its ethics were based on law. Law having been shown to be knowledge of relationships between aspects, or apparent facts, of permanent Reality, it follows that Theosophic ethics are merely statements of facts pointing the way to expanded consciousness, ultimate self-conscious realization of Reality itself.

While everything of a given state of Being is a reality in its own state, the state itself is only a cyclic, intermittent aspect of *that* which it manifests and is, therefore, relatively impermanent.

The aim of the spiritual aspirant in Theosophy is to attain to the permanent state, the cause of all states, the ever persisting Reality. This he does by self willed movement of his centre of consciousness from things of the transient multiplicity to things of the permanent, unified nature.

He does not seek health, happiness or power particularly for himself because he knows that when he seizes them he places his consciousness in a state receptive particularly to such stimuli and at the same time seizes on their opposites, known as their karmic reactions. Also, he knows that when he attains to self-

conscious Reality, he will have risen above mere aspects of It and will consequently be beyond responding to the stimuli of the pairs of opposites. His state then will be inconceivably more desirable than the limited aspects could possibly afford him. "All things will have been added unto him," in biblical paraphraseology.

For this reason, living a present life devoted to the complete impersonal discharge of all his duties, obligations, apparent misfortunes, illnesses, etc., becomes a masked joy. He realizes they were all self-generated, that is, were voluntarily assumed, or seized hold of by him, in the past time, and that only in a complete discharge of them can he hope to affiliate with his inner immutable and immortal essence, his God, his touch with Reality, above or out of all time.

Therefore, the illumined spiritual life is a life of joy in the knowledge of approaching the Father. Each discharge of unpleasant karma is an opportunity, a wafer of sacramental communion. Pain is lost in the bliss of anticipated Realization. Transmutation becomes the alchemical process of expanding consciousness whereby the pairs of opposites are made to neutralize each other and what is alone left to experience is—God consciousness, the ONE REALITY.

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Whatever interpretation profane mystics may give to the famous chapter xvii. (Revelation), with its riddle of the woman in purple and scarlet; whether Protestants nod at the Roman Catholics, when reading "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth," or Roman Catholics glare at the Protestants, the Occultists pronounce, in their impartiality, that these words have applied from the first *to all and every exoteric Churchianity*, that which was the "ceremonial magic" of old, with its terrible effects, and is now the harmless (because distorted) farce of ritualistic worship. The "mystery" of the woman and of the beast are the symbols of soul-killing Churchianity and of Superstition.

—The Secret Doctrine, II., 748.