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## ANCIENT AND MODERN THINKING

By Charles Johnston

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There was one aspect of the eclipse of the sun, on that arctic morning in January 1925, that the astronomers seem to have overlooked, perhaps because they were so absorbed in mathematical subtleties that the human side of that marvelous experience failed to touch them. We were watching the revelation of awful beauty from above the harbour at New Haven, where the quiet water was carpeted with ice floes and the clean spars of ships were etched against the pearl-gray sky. The railroad yards along the water front, the streets, and the hills beyond the town were covered with shining snow; the bare trees on East Rock were silver-white like an old man's hair.

As the black disk slipped over the golden shield of the sun and the light waned, the brightness faded from the snow. Then came the brief minutes of full eclipse, when the rays of the corona shot out on either side like golden sheaves and the jet-black rim was dotted with rubies; off to the right, in the darkened sky, a group of planets glittered—silvery Mercury, Venus, Jupiter. All the treasures of our solar realm were revealed together.

At no time was it darker than evening twilight. We could see the intent crowd of watchers plainly, along the streets and on the flat roofs of the railroad station. There were many negroes among them, eager as children. All were absorbed, visibly overawed. Little flocks of doves

flew this way and that, not in alarm, but surprise, perhaps disconcerted, by the unwanted aspect of their world.

Then the jet disk slid backwards, the golden arrows of the corona were withdrawn, the planets faded into the brightening sky, pale sunlight was blown across the snow-covered world. The great moment of marvel had passed.

Yet the human impress of the marvel lingered. One could see it in the faces of men and women—a luminous surprise that held them silent, wondering, walking, meditatively, the claims of their duties still held in abeyance. Their sudden vision of solar and planetary splendour had brought them illumination: for the first time in their lives they realized that they were denizens, not of New Haven only, or of New England, or even of this our earth. They were inhabitants of the universe. Realizing it, they were filled with awe, an overwhelming sense of the immensities of which they were a part. They had had their transfiguration, though they would presently descend from the mount.

The knowledge that we inhabit, not this green earth alone, set in shining seas, but the wide universe, is a rightful part of the heritage of man. It should be continuous and universal, keeping us alert to our high destiny. Among all living things in the world, it belongs, so far as we can judge, to man alone. Beasts and birds rejoice in the sunlight. Migrant warblers and terns

and golden plovers follow the sun northward and southward every spring and autumn, catching the light upon their wings. While the morning star yet shines, robins herald the dawn with magnificent choral song. Tigers and owls, stalking in darkness, pay an inverted tribute to the light. But none of them, save man alone, looks beyond this earth to the outer immensities. Beasts and birds inhabit the world. Only man inhabits the universe.

It would seem to be the same with the immensities of time. Man looks with forward and reverted eye, but beast and bird, even when instinct impels them to lay up store for the future, live wholly in the moment. The bird's whole consciousness goes into his present song. The animal that has just escaped from imminent death is in a few minutes serene and happy again, with even pulse and quiet heart. But man broods over past and future, even though this may make him neither happier nor wiser.

If we compare to-day with even the recent past, five or six centuries back, we shall realize that our conception both of time and of space has expanded immensely, almost infinitely. The general human mind has gained the consciousness which for a few minutes brooded over the surprised watchers of the eclipse. The universe we inhabit has opened out, backward and forward, upward and downward, to a degree almost inconceivable.

Not so long ago, time began for Western thought in the year 4004 B.C. I remember my astonishment when, as a boy, I came upon an Egyptian statue, in a museum, bearing the date 4150 B.C. It seemed to stick out into the void, a century and a half before the universe came into being. And, not so long ago, space was as constricted as time. With so great a mystic as Dante, it is rash to think that we have sounded to the depths of his meaning; but, taken literally, the universe he describes is a little one, with earth looming large in the centre of a star-flecked shell, in whose narrow spaces sun and moon and little planets whirl, all of them vassals of our central world. The whole of time, for that small earth-centred universe, was limited to scant six thousand

and years, before which time was not, after which time should be no more. To-day we think of the age of our earth alone as not less than a billion years, and we use proportionate measures for star-strewn space. A marvelous release of pent-up thought, a splendid expansion of the universe and of the intelligence which seeks to fathom it.

Yet this modern opening of the universe is not altogether a conquest of new territories. It was preceded by an equal shrinkage. The date 4004 B.C., for the beginning of things, seemed to Archbishop Ussher a logical and certain deduction from the chronology of the Hebrews, with their tradition of the Flood and the ages of the patriarchs. But the older peoples of the Orient thought in ampler periods, and it seems likely that the Hebrew patriarchs, even with their long life spans, are abbreviated copies of the antediluvian kinds of Babylonia, and that these were not persons but periods. Solon, when he visited the Egyptian temples, was told that the history of Hellas went back, not a mere thousand years, but ten thousand; the Greeks, like children, had forgotten.

As with the constricted centuries, so also with the small, earth-centred world. Dante followed Ptolemy, who, in the second century of our era, made our earth the hub of the solar system. But, long before Ptolemy, Pythagoras and his disciples had taught that the earth swings free around an orbit with a distant centre, and they also taught the movement of the sun in space. Copernicus and Galileo were not altogether pioneers of a new way. The great Samian had already said, 'Eppure si muove.'

Iamblichus tells us that Pythagoras, like his mentor, Thales, had learned much in Egypt, where he spent more than twenty years, studying astronomy and geometry in the recesses of the temples and being initiated into the divine mysteries. He adds that, when Pythagoras was taken by the army of Cambyses to Babylon, he gladly studied with the Magi, perfecting himself in their sacred knowledge, as well as in numbers and music, during twelve years. So Pythagoras, who framed the great word 'philosophy' for

our Western world, was a debtor to the ancients. And quite recently it has been shown that the Babylonian astronomer Kidinnu knew of the precession of the equinox; Hipparchus, hitherto held to be its discoverer, really borrowed the teaching ready-made. Since a single precession covers nearly twenty-six thousand years, it is clear that the Magi thought in immense periods of time.

## II

So the small earth-centred world lasting but six millenniums is comparatively modern. It marked an eclipse of thought, a shrinkage from an ampler past. But while it lasted the reign of this shrunken world was absolute. It bound the human mind with a band of steel, as Galileo could testify. And it endured in our general thinking until the day before yesterday; it even endures to-day.

Archbishop Ussher's chronology held sway over Western thought when our pioneers went to India to delve into Sanskrit lore, a century and a half ago. So far as the immensities of past time were concerned, Sir William Jones, Charles Wilkins, and their gifted fellow workers still wore the band of steel about their brows. Their thought and imagination were stereotyped in terms of 4004 B.C. for the beginning of all things. Ancient India was discovered too soon, before the key to the hieroglyphics and the chronology of Egypt had been found, before the long periods recorded on cuneiform tablets had been disclosed. So it unfortunately happened that the chronology of India was explored by men who thought only in terms of 4004 B.C. for the Creation, with the year 2349 B.C. punctiliously fixed for Noah's universal deluge. All postdiluvian history had to be crushed into that Procrustean frame. And the past of India was thus compressed by our unconscious disciples of Procrustes. Max Muller, who had a wholesome respect for Archbishop Ussher, accepted their conclusions, which over-shadow all books dealing with India even to-day. So it happens that in an excellent book on India, just published, we are told that the Aryans entered India 'approximately in the year 2500 B.C.' Apart from Max Muller's fancy, there is

no better evidence for that date than for 2349 B.C. as the date of a universal flood.

When our earliest Sanskritists began their invaluable work in India, they found in actual use an era, then approaching its five-thousandth year, which had its starting point in the year 3101 B.C.—the era of the Kali Yuga, as it is called. It began, according to India tradition, at the end of the great war of the *Mahabharata*. Immediately, and quite inevitably, our scholars said: 'Impossible! Absurd! That is several centuries before the Flood!' So they set themselves to 'correct' this ridiculous error, and the chronology of India was telescoped from millenniums to centuries. If they had known something of the ancient history of Egypt and Babylonia, they would have been more cautious; less summary. Only the other day graves were unearthed at Ur of the Chaldees which were confidently assigned to the year 3100 B.C., and beneath them was another layer, many centuries earlier. No one then said, 'Impossible! Absurd! That would be before the Flood!' Yet it was exactly in that antediluvian mood that the foundations of our Western dates for India were laid, a century and a half since, when Warren Hastings was the great patron of Sanskrit learning. The docile followers of Archbishop Ussher were still unconsciously conspiring to dwarf the world in time, just as Galileo's judges contracted the universe in space. Indian chronology suffered a detriment which has not yet been repaired.

The wise men of India looked back, not to a few centuries of past history, but to many millenniums. And they also steadily contemplated epochs of man's existence, and of the world's, to be reckoned, not by thousands, but by many millions of years. The universe, for them, was beginningless in time, and infinite in extent.

And they had for their large calculations an admirable instrument which the West has only recently borrowed from them. We speak of the Arabic figures which displaced the clumsy reckoning of the Romans. They are not really Arabic, but Indian, and it seems likely they were adapted from the initial letters of the Sanskrit numerals. To show the immense

intellectual reach of these ancient Aryans, it is well worth while to cite their conception of the larger numbers, as they are set forth, for example, in the Buddhist scripture called *Abhidhamma*. The first large number is called a *laksha*, a hundred thousand; the modern form is *lakh*, or *lac*, and the Treasury of British India still reckons in lacs of rupees. Then followed a *koti*, ten millions, modernized as a *crore*. But this is only the beginning. From the *koti* upward, each succeeding numeral is ten million times the preceding; they are, in fact, the cube, and the higher powers of the *crore*. For these ascending numbers there are definite names up to the twentieth power of ten millions, or one followed by one hundred and forty ciphers. There is nothing constricted about that. It would be entirely easy to express either in Sanskrit or in Pali the vast distances of our modern astronomers; to translate the hundred million light years with which we measure the width of space, and to express the result in miles, or even in inches. We should still have a sheaf of numerals left unused.

Nor were these huge numbers mere playthings of the Aryan mathematicians. They were measuring sticks for their conceptions both of time and of space. To begin with, they assigned to the antiquity of man a period so immense that even Western science a few short decades back, would have dismissed it as ridiculous and absurd, exactly as our early Sanskritists dismissed the very modest date, 3101 B.C., for the close of the *Mahabharata* war.

But our anthropologists are gaining courage. A dozen years ago Sir Arthur Keith ended his fine work on man's antiquity by saying that he knew of no facts which made impossible the existence of man in the Miocene period. This would take us back not less than four or five million years. Only a few months back Henry Fairfield Osborn said that the prologue of human life must be sought even earlier, in the Oligocene, which preceded the Miocene, and he fixed that time as sixteen million years ago.

This in itself is sufficiently striking, and it involves a remarkable coincidence, for,

some forty or fifty years back, certain of the Brahman computations were published in India which gave to our present mankind an antiquity of over eighteen million years. Forty or fifty years ago even our most liberal-minded anthropologists would have called this absurd and ridiculous. Only in 1927 have we ventured to approach the traditional Aryan figures for the immense antiquity of man.

We have our series of geological ages, Archæozoic, Mesozoic, Cenozoic — often subdivided into groups of four. Thus in the Mesozoic there are the Triassic, Jurassic, Comanchean, and Cretaceous; in the Cenozoic there are Eocene, Oligocene, Miocene, and Pliocene, leading us up to Pleistocene and modern times. It is interesting to note that ancient India had a somewhat similar system, consisting of Kalpas and Yugas, and also divided four-fold. Thus the Yugas are arranged in a series of four, in the proportion of one, two, three, four. This group makes a total of 4,320,000 years, called a great Yuga. But this is only the beginning. For two thousand of these great Yugas are needed to make up a Kalpa, which is thus a period of 8,640,000,000 years. This immense period of nearly nine billion years is but one day and night of the formative Power, whose lifetime, one cosmic period, consists of a hundred years of such days and nights. So the ancient Aryans had plenty of scope for their big numerals.

It is difficult to say whether these Aryan periods are based on geological or on astronomical thinking, but there is at least a suggestion that they are the former. The ancient Aryans spoke of a succession of Avataras, or 'Descents of Life.' So we have the fish-descent, the tortoise-descent, the man-lion-descent, and then the human incarnations. And this succession immediately suggests the age of fish, the age of reptiles, the age of mammals, and the age of man.

But we need not lay too much stress on details. It is enough for us to realize that only in the last few decades has Western thought approached the vast reach of ancient Aryan thought. For our early Orientalists, in the days of Warren Hast-

ings, these long periods were simply unthinkable and meaningless. So they blandly discarded them and made up, for India, a chronology more in harmony with the civilized views of Archbishop Ussher.

### III

The larger age in the West began with the discoveries of Becquerel and the Curies, thirty years ago. Once the facts of radioactivity were established, geologists began to see that there was in them a possible basis for a new computation of the age of the world. Thus our radioactive geologists hold that certain Eocene deposits are thirty million years old, while Archæan rocks may go back one billion or even sixteen hundred million years—periods with the fine amplitude of the old Aryan Yugas and Kalpas. But this is not all. One of the masters of radioactivity, Frederick Soddy, following out the speculations of Joly, has dared to suggest that the pent-up radioactive forces in the earth will one day fuse the whole mass and turn it into incandescent gas. According to Joly, there is no evidence that this has not already occurred more than once, nor any assurance that it will not recur. The accumulation of thermal energy within a world containing elements undergoing atomic disintegration during the 'geological age' must alternate with a state of things which might be termed the 'incandescent age.' This periodic cycle of changes must continue until the elements in question have disintegrated—that is, over a period which radioactive measurements indicate is of the order of tens or hundreds of thousands of millions of years. Thus, says Soddy, in cosmical time geological age and incandescent age alternate as night and day. And this brings us straight back to the days and nights of Brahma, in ancient Aryan science.

For the picture of periodical destruction is very much the same. Thus, in the Buddhist book called *Vishuddhi Marga*, it is said that when a world period is ended by fire all the mountains crumble and disappear in the sky. This fire does not go out as long as anything remains; but after everything has disappeared it goes out, leaving no ashes, like a fire of oil. The upper regions of space become one with

those below, and wholly dark. This is the incandescent age of Soddy's speculation, when it culminates.

Then that which had been the world once more begins to condense. First a great cloud arises. This takes the form of very fine rain. The rain condenses into water. And then a wind arises, below and on the sides of the water, and rolls it into one mass, which is round like a drop of water. The round world consolidates, and the sun and moon appear again, and the mountains reappear. And this process is repeated through many world cycles.

Once more we are interested, not so much in the details, but in the general conception. In the Buddhist scripture, the teaching is attributed to Buddha himself. This would make it at least twenty-five centuries old, long antedating the small, constricted universe of Ptolemy. And in this scripture there is a notable phrase which brings out with singular force and clearness the largeness of these ancient conceptions. That phrase is 'one hundred thousand times ten million world'—or, to express it in our figures, 1,000,000,000,000 worlds.

How did the ancient Aryans arrive at this figure? By gazing into the skies on a clear, moonless night? But our books on astronomy tell us that, on the clearest nights, only some five thousand stars are distinguishable by the naked eye. Perhaps, in the deserts of Egypt or Arabia, primitive stargazers might make out twice as many. And it is worth remembering that in those low latitudes nearly the whole of the stellar sphere is visible after night. The sun descends almost vertically in the west. Within an hour it is nearly dark, and in the east stars are already visible. The great star-dotted shell above turns on its axis, so that an hour before sunrise it has almost completely revealed a new hemisphere of stars, from one stellar pole to the other. But even this admirable opportunity for observation will reveal, at the most, only ten thousand visible stars. From this to the million million worlds which we have quoted, there is an unbridged chasm. It may be said that the Milky Way, like a golden sash about the sphere, reveals millions upon millions of

worlds. But how did these ancient observers know that that faint band of luminous cloud was made up of worlds? How did they anticipate, perhaps by two millenniums, our modern observations, to be made only with immense telescopes? 'The stars are large,' says the *Mahabharata*, 'though they appear so small in consequence of their distance.' Heraclides almost echoed this when he said, 'Each star is a world.'

So that, as regards both the immensities of time and the immensities of space, our newest conceptions are rather reconquests than a winning of fresh territories from the unknown. The small, earth-centred universe, lasting in all six thousand years, was but an interlude, a temporary shrinkage of the vast conceptions of the past. The constricted universe has vanished, but it lasted long enough, at least so far as time was concerned, to go with our first Orientalists to India. And even in those days the ban of the Index still lay on the heliocentric system. The simple truth is that, because of the stereotyped narrowness of their thinking, our first Orientalists were utterly unable to appraise, or even to grasp, the grand conceptions they encountered. So they said, 'Absurd! Ridiculous!' Only now, a century and a half later, have we Westerns thought ourselves up to the point where we can understand what the ancient Aryans were thinking at least two millenniums back, and perhaps millenniums earlier. Only in the spring of 1927 have our anthropologists ventured to name, for the antiquity of man, a period nearly equal to that of the Brahmanical computations.

#### IV

If, then, these old Aryan thinkers were so far ahead, when the West discovered them, as to be unintelligible, so that a century and a half were needed before we could attain to conceptions of a like immensity; if they had thought to such good purposes thousands of years ago, is it not worth while to ask whether other departments of their thinking, as recorded in their ancient books, may not contain treasures of wisdom for us, elements of thought that are still in advance of the point we have attained?

There is at least one such conception, which we may call 'the continuity of consciousness,' a parallel, on the spiritual side, of the conservation of energy. And one may say that, for the whole realm of consciousness and all that concerns it, Western thinking still seems rather vague. Our biologists and geologists face the perpetual puzzle of the beginning of life on our small globe. One of them, in his mental distress, has even suggested that life made the voyage hither with a colony of microbes riding on a meteor. But, if this were true, it would only postpone the difficulty, to be raised again for the putative port of departure of that meteor. But the ancient Aryans solved the problem magisterially. Life, they said, had no beginning. It has been from everlasting, inherent in Being itself; only the successive vestures of life, the forms of matter which make life manifest, have a beginning and an end. So with consciousness. Consciousness, in a latent form still inconceivable for us, is from everlasting, as it is infinite in its expanse. Only the vestures it wears have their beginning and their end. Here, says the ancient Aryans, is our way of salvation, of immortality: to make ourselves progressively more like in nature to the primal consciousness, whose inherent nature is eternity, wisdom, joy. Goodness is thus a form of wisdom, a wise conforming of our acts and thoughts to the Real of the real, as the fine phrase of the *Upanishads* goes.

Certain sides of this wide view of consciousness may be suggested. First, the eternity of consciousness. Clearly it is not the personal consciousness of our present bodies that is everlasting, but the greater primal consciousness, the boundless deep from which we drew out at birth, and whither we are to turn again home. Nevertheless, even in our personal consciousness, there is the seed, the intuition that sends the intellect forth, to plumb the vast depths of geological time, and also to look forward to like æons in the future. The materialistic geologist finds the source both of life and of our consciousness in a pin point of protoplasm, a blend of chemicals, each a pat-

tern of electrons. How can a pinch of carbon, oxygen, and nitrogen have the intuition of eternity? Unless, as we are quite willing to admit, they also have the germ of consciousness, some small spark of the primal consciousness. It is, then, this eternalness inherent in all consciousness that sets us to measure the vast darkness of the past. What else could make us believe in the past? In perfect strictness, it is always to-day, always 'now.' The geologist, standing before a cliff built up of successive layers of limestone, sees the whole in to-day, in the present moment. But the divine intelligence in him translates that 'now' into tens or hundreds of thousands of years, seeing in the successive layers the record of an ocean at work for ages, piling up the bodies of small sea lives. It is really a tremendous transformation, which converts the present cliff face into almost endless ages of past time, and it is the pressure of the eternal in his consciousness that constrains him to do this, even though he may believe himself a sheer materialist. The cliff swallow that constructs his gourd-shaped home of clay on the face of the rock lives wholly in to-day, in each moment. For him it is always here and now. The hour has not yet struck for his consciousness to make the great projection into the past, into the future. There is, in geology, something bigger than geologists. Geology is the true science of the immensities of time.

Another thing is not less notable. No single geologist can see with his own eyes and competently examine more than a few patches of the earth with its rock garments. The fossils of a single period are a life study for any man who would know them well. Yet geology is not a congeries of patches. It is a consistent whole. The consciousness of each geologist dovetails into the consciousness of all other geologists, not by a happy accident, but because the one primal consciousness underlies them all. So with every science. Its true home is not in books, nor in laboratories, but in consciousness; not the consciousness of one

man, but the larger general consciousness, from which all flow, and into which all may enter. Without consciousness, there might conceivably be rocks and fossils, but there would be no geology. This, like all sciences, dwells in consciousness, and lives only in consciousness.

And the impulse of order in consciousness is as imperative as the impulse to swing backward into the unfathomed past. When the geologists came upon the rocks, what was their first impulse? What have they been doing ever since? Discerning the dominion of order, the long unrolling of causal forces, which have built up the vesture of our world. Once more, whence comes the impulsion? Surely from the very nature of consciousness, in which law and order are inherent, have been inherent from everlasting. If these were not in consciousness, how could we find them elsewhere? How should we ever set forth to seek them, or recognize them when found?

So with astronomy, the science of the immensities of space, as geology is the science of the immensities of time. When our astronomers eagerly await the hours of darkness, in order that they may peer forth into the depths among the stars, they are obeying a like imperative power of consciousness, which claims its kinship with infinities. Once again they seek and find, even in the farthest nebula, a unity of law, a unity of substance, which are inherent in consciousness itself.

So we have regained in part our ancient heritage, the intuition of infinite space, of boundless time. We also may recover, if we will, that other intuition, even more vital, of the continuity of consciousness, which in its own nature is eternity, wisdom, joy. So we shall begin to inhabit the universe.

\* \* \*

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# THEOSOPHY OR NEO-THEOSOPHY

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

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.

(Continued from page 173)

## Skandhas or "Permanent Atoms."

. . . *Karma* is the guiding power, and *Trishna* (in Pali *Tanha*) the thirst or desire to sentiently live—the proximate force or energy—the resultant of human (or animal) actions, which, out of the old Skandhas produce the new groups that form the new being and control the nature of birth itself. . . . The "old being" is the sole-parent—father and mother at once—of the "new being." It is the former who is the creator and fashioner, of the latter, in reality; and far more so in plain truth, than any father in flesh. And once that you have well mastered the meaning of *Skandhas* you will see what I mean.

It is the group of Skandhas, that form and constitute the physical and mental individuality we call man (or any being). This group consists (in the exoteric teaching) of five Skandhas, namely *Rupa*—the material properties or attributes; *Vedana*—sensations; *Sanna*—abstract ideas; *Sankhara*—tendencies both physical and mental; and *Vinnana*—mental powers, and amplifications of the fourth—meaning the mental, physical and moral predispositions. We add to them *two more*, the nature and names of which you may learn hereafter. Suffice for the present to let you know that they are connected with and productive of *Sakkayaditthi*, the "heresy or delusion of individuality" and of *Attavada*, "the doctrine of Self," both of which (in the case of the fifth principle the soul) lead to the Maya of heresy and belief in the efficacy of vain rites and ceremonies in prayers and intercession. . . . they (the *Skandhas*) are ever and ceaselessly at work in preparing the abstract mould, the "privation" of the future *new* being.—Mahatma Letters, ps. 111 and 112.

A physical impact of any kind will cause vibrations corresponding to its own in the physical body it contacts . . . whether local or general; they will reach the permanent physical atom. . . . All the results of physical experiences remain stored up in this permanent atom, as powers of vibrating. . . . The physical body disintegrates at death; its particles scatter, all carrying with them the result of the experiences through which they have passed. . . . But the physical permanent atom remains. . . .

The permanent astral atom bears exactly the same relation to the astral body as that borne by the physical permanent atom to the physical body. At the end of the life in *kamaloka*—purgatory—the golden life-web withdraws from the astral body, leaving it to disintegrate, as its physical comrade had previously done, and enwraps the astral permanent atom for its long sleep. A similar relation is borne to the mental body by the permanent mental particle during physical, astral and mental life.—Annie Besant, *Study in Consciousness*, ps. 97-8 and 105.



Enq. What becomes of the other, the lower Skandhas of the personality, after the death of the body? Are they quite destroyed?

Theo. They are and yet they are not—a fresh metaphysical and occult mystery for you. They are destroyed as the working stock in hand of the personality; they remain as *Karmic effects*, as germs, hanging in the atmosphere of the terrestrial plane, ready to come to life, as so many avenging fiends, to attach themselves to the new personality of the Ego when it reincarnates. — Key to Theosophy, p. 120-1.

A questioner sometimes asks: How can these permanent atoms be stored up within the causal body without losing their physical, astral and mental natures, since the causal body exists on a higher plane, where the physical, as physical, cannot be? Such a querent is forgetting for a moment that all the planes are interpenetrating. . . . The triad forms a minute particle within the causal body; each constituent part of it belongs to its own plane but, as the planes have meeting points everywhere, no difficulty arises in the necessary juxtaposition.—Annie Besant, Study in Consciousness, ps. 107-8,

### Sleeping Atoms

Life is ever present in the atom or matter, whether organic or inorganic—a difference that the occultists do not accept. Their doctrine is that life is as much present in the inorganic as in the organic matter; when life energy is active in the atom, that atom is organic; when dormant or latent, then the atom is inorganic. . . . The "Jiva" or life-principle which animates man, beast, plant, and even a mineral, certainly is a form of force indestructible." . . . Were it to become—we will not say absent, for this is impossible, since it is omni-present—but for one single instant inactive, say in a stone, the particles of the latter would lose instantly their cohesive property and disintegrate as suddenly though the force would still remain in each of its particles, but in a dormant state. Then the continuation of the definition, which states that when this indestructible force is "disconnected with one set of atoms, it becomes attracted immediately by others," does not imply that it abandons entirely the first set, but only that it transfers its *vis viva*, or living power—the energy of motion—to another set. But because it manifests itself in the next set as what is called kinetic energy, it does not follow that the first set is deprived of it altogether; for it is still in it as potential energy, or life latent . . . we regard and call, in our occult phraseology, those atoms that are moved by kinetic energy as "life atoms," while those

The physical body disintegrates at death; its particles scatter, all carrying with them the result of the experiences through which they have passed—as indeed all particles of our bodies are ever doing day by day, in the ceaseless dyings out of one body and ceaseless birthings into another. But the physical permanent atom remains; it is the only atom that has passed through all the experiences of the ever-changing conglomerations we call our body, and it has acquired all the results of all those experiences. Wrapped in its golden cocoon, it sleeps through the long years during which the Jivatma that owns it is living through other experiences in other worlds. By these it remains unaffected, being incapable of responding to them and it sleeps through its long night in undisturbed repose.\*

"\*H.P. Blavatsky throws out a hint as to these 'sleeping atoms.' See The Secret Doctrine, II. 710." (H.P.B. certainly does throw out a hint but note the complete passage in the opposite column from which the footnote, referred to was taken and compare them—Compilers.)—Annie Besant, Study in Consciousness, p. 98.

that are for the time being passive, containing but imperceptible potential energy, we call "sleeping atoms."—Five Years of Theosophy, ps. 535-6. ("Transmigration of Life Atoms.")

### Memory

There are five Skandhas or attributes in the Buddhist teachings: *Rupa* (form or body), material qualities; *Vedana*, sensation; *Sanna*, abstract ideas; *Samkhara*, tendencies of mind; *Vinnana*, mental powers. Of these we are formed; by them we are conscious of existence; and through them communicate with the world about us.

Enq. What do you mean by *Skandhas*?  
 Theo. Just what I said: "attributes," among which is *memory*. . . . Because memory is included within the Skandhas, and the Skandhas having changed with the new existence, a memory, the record of that particular existence develops.—Key to Theosophy, ps. 100-101.

When functioning in this physical world he remembers by means of his mental body; but since that is a new one assumed only for this birth, it naturally cannot contain the memory of previous births in which it had no part.—C. W. Leadbeater, Textbook of Theosophy, p. 44.

The memory of the cells, or of groups of cells, perishes at death, and cannot be said to be recoverable as such. Where then is Memory preserved?

The brief answer is Memory is not a faculty and is not preserved; it does not inhere in consciousness as a capacity, nor is any memory of events stored up in the individual consciousness. Every event is a present fact in the universal consciousness, in the consciousness of the LOGOS.

. . . All "memories" are recoverable, because all possibilities of image-producing vibrations are within the consciousness of the LOGOS.—Annie Besant, Study in Consciousness, pp. 277-8.

### Occultists and Facts

It was H. P. B., who, acting under the orders of Atrya (one whom you do not know) was the first to explain in the *Spiritualist* the difference there was between *psyche* and *nous*, *nefesh* and *ruach*—Soul and Spirit. She had to bring the whole arsenal of proofs with her, quotations from Paul and Plato, from Plutarch and James, etc., before the Spiritualists admitted that the theosophists were right. It was then that she was ordered to write *Isis* just a year after the Society had been founded.—Mahatma Letters, p. 289.

She (H. P. B.) often in her humility, buttresses her own true statements with a mass of rubbish from inferior writers picked up haphazard; on minor points she often speaks hastily and carelessly; and further, she confuses her teachings with excessive digressions.—Annie Besant, Theosophical Review, August, 1899.

And to show you how exact a science is occultism let me tell you that the means we avail ourselves of are all laid down for us in a code as old as humanity to the minutest detail.—Mahatma Letters, p. 144.

(To be continued.)

# Description of First Five Root Races

Name	Element	Senses	Faculties	Modes of Communication	Modes of Reproduction
Adami.	Astral (Shadowy)	Hearing (Vibro-sensing)	Vibro-reflecting response	Vibro-reflecting response	Fission (Separation)

Habitat, The Imperishable Sacred Land close to North Pole. Then torrid and possibly in state of flux. *Racial constitution and characteristics of the Adami*—Spiritual within and astra-etherial without. Non-material tissueless body. Mindless. No history.

Name	Element	Senses	Faculties	Modes of Communication	Modes of Reproduction
Hyperborean	Ether (Filmy)	Touch and Hearing	Perception, response	Sound-language of chanted vowels and thought-picture transference	Fission Budding (Separation)

Habitat, Hyperborea, the land which stretched south and west of the North Pole, comprising what is now known as Northern Asia. Possibly then in state of semi-flux. *Racial constitution and characteristics of the Hyperboreans*—Semi-astral or etherial. Displays first germ of intelligence. Spiritual. Semi-material boneless body of semi-discrete tissue. Mindless. No history.

Name	Element	Senses	Faculties	Modes of Communication	Modes of Reproduction
Lemurian	Fire or Light (Substantial)	Sight, Touch and Hearing	Reason, Will. No Memory	Rhythmical chanting of vowels and modifications of Nature's sounds	(1) Oviparous (2) Hermophrodite (3) Sexual

Habitat, Lemuria, and extinct continent extending from Madagascar to Ceylon and part of Africa. Most Pacific islands represent tops of sunken mountains. *Racial constitution and characteristics of the Lemurians*—Sheathed with flesh over osseus skeleton. As in this Race sex-desire originated (in the hermophrodite) and produced the separation of the sexes, the desire vehicle was strong, though for long procreation was considered a sacred function. The sexes separated in the Fifth sub-race, which was then fully human. This was the first *physical* man. *Monosyllabic speech came with the separation of the sexes*. Sense of physical beauty. The Race perished in the mid-miocene period when Lemurian continent sank.

Name	Element	Senses	Faculties	Modes of Communication	Modes of Reproduction
Atlantean	Water (Solid)	Taste, Sight, Touch, Hearing	Memory, Intelligence, Grasp of Forces of Nature	Monosyllabic language kept pace with development of reason and led to development of inflectional language	Sexual

Habitat, Atlantis, which occupied almost all the area now covered by the Atlantic Ocean, touching Scotland on the north east, Labrador on the north west, and the greater part of Brazil on the south. *Racial characteristics of the Atlanteans*—Human. Intellectuality. Arrogance. Beauty of physical body. Capacity to use powers of Nature direct. Bony skeleton covered with flesh. First to use fire for industrial purposes. The last remnants of Atlantis as a political entity were submerged about

850,000 years ago, though, Poseidonis, Plato's island, lasted till about 11,000 years ago.

Name	Element	Senses	Faculties	Modes of Communication	Modes of Reproduction
Aryan	Earth and (Interstellar ether)	Smell, Taste, Sight, Touch, Hearing	Intelligence, Intellect, Memory, Apperception, Speech	Inflectional language, Telepathy, etc.	Sex union

Habitat, Asia Minor and Europe according to Occultists and evolution of Races, though geologically America is the Fifth Continent. *Racial characteristics of the Aryan Race*—Physico-psychic. Controls Nature's Forces by working with her. Physical beauty. Intellectual, semi-Intuitional Spiritual—in spots. Provides field for conflict between Spirit and Matter, or rather between Spirituality and Intellectuality. The Americans are the germs of the 6th Subrace to follow our own, the 5th Subrace of the 5th Root-race of the fourth Round.

The Secret Doctrine thus claims for man (1) A polygenetic as opposed to a monogenetic or "missing-link" (i.e., Ape-man-monkey) origin as posited by certain scientific schools. (2) A variety of modes of reproduction preceding that of the present time. (3) That the evolution of animals, and especially the mammals, followed the evolution of man instead of preceding it.

And these which had no spark (o spirituality) took huge she-animals unto them. They begat upon them dumb races. . . . The tongues of their progeny remained still. Monsters they bred. A race of crooked, red-hair-covered monsters, going on all-fours. A dumb race, to keep the shame (of their animal origin) untold.

There were blue and red-faced men even in later times; not from actual intercourse (between men and animals), but by descent.

Red-haired swarthy men, going on all-fours, who bend and unbend (stand erect, and drop on all-fours again, like simians), who speak as their forefathers, and run on their hands as their giant foremothers.

The real anthropoids which came *ages later*, are the direct descendants of lower anthropoid mammals. *They* have a spark of purely human essence in *them*; Man, on the other hand, has not one drop of pithecoïd blood in his veins.

H. R. G.

## MARRIAGE OF VICE AND VIRTUE

By R. A. Utley

(Concluded from page 201)

### Jack-of-all-Trades

The third positive type is the optimistic. Exuberant vivacity, high spirits, joyousness, carefree gaiety, sprightliness—the earmarks are readily discernible. All these are comprised by the terms spontaneity and impulsiveness. A man is often chided for his impulsiveness, yet liked and admired for his spontaneity, though it would be hard to say what particular action expresses one and not the other.

Loving variety, he is a jack-of-all-trades, a dilettante, a trifler. Loving free-

dom, he is an insatiable traveller. The wide-open-spaces call to him, distant voyages open up for him a larger vista. Folks tell him that a rolling stone gathers no moss, but these same critics will gather round, and even pay a price of admission to listen to his tales of strange far-off countries.

In business he is all for expansion, for branching out, and being reckless and possessed of the gambling instinct, all too often he overreaches himself, takes in too much territory, and comes a cropper. But of him were penned the words, "Hope springs eternal in the human breast," and so aspiring is he that you cannot keep him down.

As a child you don't have to raise him—he just grows. That is the one thing

you cannot prevent him doing. Consequently, for all his reckless impulsiveness and changeability, he climbs to great heights more often than any other type.

His mind runs to the big things like Infinity and Eternity, and he has a keen appreciation of the sublime. Soaring in theory, he generalizes upon universal themes, and since his feet are never on earth, he is apt to build vast edifices upon unfounded assumptions. In all things he exaggerates. Being so broad-minded, taking the whole world for his field, he cannot be expected to possess deep-rooted qualities, or to be other than shallow and superficial.

His jokes and joviality make him the life of any party, but those who like funeral parties accuse him of unseemly levity. Even his frankness is condemned as foolish loquacity, while his fluent and moving eloquence is labelled fulsome bombast by those who, never having anything to say, assert that "silence is golden."

Nevertheless, on the whole, this type is better liked than any other, for he is philanthropic. He loves his fellow man, seeks ever to help, to uplift, to emancipate him, to lighten his load if he is heavy-burdened, or to cheer him up if he is sick or despondent. Praise is ever on the tip of his tongue, and his beneficence never stops with kind words, but backs these with largesse of a more material sort. Yet his open-handed generosity is labelled wasteful and foolish prodigality by more thrifty souls.

Loving his fellow men he is a gregarious creature, fond of social life, having a wide circle of friends, and, in his insatiable thirst for fellowship, ever seeking new faces, and welcoming strangers to his circle. Thus his acquaintanceships are as superficial as his thoughts. His free and easy ways, endearing to some, offend others who resent his familiarity.

Loving his fellow women no less than his fellow men, he is amorous and demonstrative in affection. By the same token he is inherently faithless, requiring a multiplicity of sex-relations which may or may not be within the law.

A woman of this type, unable to repress her demonstratively loving nature, is apt

to be regarded as a wanton, and her indiscretions will blind others to her truly noble virtues of generosity, good-will, and tolerance.

Even the highest quality of this type, its unquenchable love of liberty and sympathy for the under-dog, is renamed lawlessness by those who feel that the bondage of wedlock is necessary, and who deliberately enslave themselves by passing millions of restrictive laws.

#### So-called Solid Virtues

Last but not least, there is the Saturnine type. It is not a likable type, but it forms the backbone of the human race, and to it belongs the so-called solid virtues. Steady-going, single-pointed and thorough, this is the plodder—the routine worker. A grubby sort of person, his life and outlook are narrow and parochial, and his nature, shrinking from growth, ever seeks retrenchment. So little does he dream of branching out, that when the door of opportunity is thrown wide open to him, his first instinct is to draw in his horns.

He never acts without due deliberation and forethought, for he fairly dreads the future—it is so uncertain. His caution is painful, his pessimism profound. As a soldier his one idea is to seek cover and dig himself in. It is his salutary example which saves the world from depopulation by war. Yet, being an advocate of preparedness, he typifies the condition of armed peace, the great impediment to peaceful progress.

Set in his habits, he is equally set in his ideas. A mule is fickle in comparison. His depth of mind is unquestionable, but a well a thousand feet deep and an inch in diameter would hold but little water, and his single-track mind is incredibly narrow.

He is a specialist. Infinity and Eternity are not remotely comprehensible to him. He thinks in terms of finality. Finality is exactly what the Fundamentalists are so desperately clinging to to-day. The Fundamentalist represents the Saturnine type in its purity. In many respects he is an anachronism—he belongs to the age of stone idols. He takes his Bible and says, "My religion begins here, on page one, and ends here, on page last." His Bible

makes of his religion the finite, limited, concrete thing which it **MUST** be for him to comprehend it. His mind has no loose ends straggling out, in a futile effort to reach the Infinite. He talks little about God, whom the Bible does not describe very accurately, but much about the Devil, who has horns and a tail—finite comprehensible attributes. Could he make a solid, substantial stone image of God—something that definitely began at the bottom and ended at the top—he might at least give God an even break. As it is, he virtually worships the Devil, for his worship is almost entirely a glorification of fear and punishment, scarcely distinguishable from the Devil-worship of Africa and India.

In speech the Saturnine man is brief and simple to the point of appearing tonguetied, but what he says should carry the more weight on that account. He is not only a taciturn close-mouthed fellow himself, but he would like to gag the rest of the world. According to his ideas there is entirely too much loose talk going on, about things which should never be mentioned. Don't imagine that if the demands of the movie and literary censors were fully met the censorship problem would end. It is not moral rectitude that inspires censors, but an abysmal instinct for secrecy.

A most unsociable type is this. At best he is clannish, restricting his acquaintanceship to a limited circle, and treating even these with a stiff reserve. But his friendship, once given, is irrevocable. He is the soul of fidelity.

Contradictory as it may sound, he is strongly inclined both to celibacy and to the bonds of wedlock. The celibate is not necessarily lacking the sexual urge, nor even that power to inspire the same in others which is called sex appeal. But his tendency towards inhibition is so deep that he cannot bear to give voice to this urge in word or look, therefore he remains single. When this type does marry, it is after such long acquaintanceship with a woman that each knows how the other feels, without need of feeling being given expression.

On the other hand, the bonds of wedlock and the possession of a home and family provide exactly that anchorage without which this type is uncomfortable. Single, he fears the temptations which the other sex offers: married, he gains a sense of having fulfilled that duty which society seems to expect of him—of having paid off the mortgage on his own future.

His admirable self-restraint cannot be divorced from his dour disposition. Words of praise seldom pass his lips—disparagement, condemnation, censure, are all he is able to express. A good deed he considers not as something praiseworthy, but as a minimum demanded by duty. Blind to the good points that stick out all over you, he searches deeper for your hidden defects. He cannot see the doughnut for the hole.

Nor does he stop with condemning. He is intolerant, ever seeking to repress, to prohibit, to pass more laws which will bind and restrict not merely your acts but your very thoughts. Luckily for the world, his humility, his sense of inferiority and insignificance, prevents him from rising to high places. He is a non-entity personally, and his only opportunity for political and social influence is when his mass-solidarity is required to prevent a government or an institution from being upset.

These six types represent six stages in the development of the human race, and equally in the development of the individual. Saturnine stability is the rock-foundation of human character. A child must stand firm on his feet ere he learn to run—he must know fear of tumbling ere he can mount life's stairs with assurance of reaching the top.

#### Great Majority Children

The Moon represents the second stage—Lunar impressibility is the second requisite in the building of character. We cannot learn and know everything by experience. The child must accept many things on faith till he reaches the age of reason, and the great majority of the human race never emerge from the intellectual status of children, as psychological tests have proved.

To attain aught, Man must struggle.

and from Mars he receives that dynamic energy which drives him to fight for what he wants. These three forces, the Saturnine, Lunar, and Martial, are the only ones which the human race has learned to use with any degree of skill. The development of those qualities springing from the Venus, Mercury, and Jupiter forces is as yet embryonic in all save a minority of rather advanced souls.

The millions who belong to the Latin races are, through their more or less peculiar and distinctive habits of life and thought, developing the qualities which spring from the Venus force. The millions who belong to the Teutonic races are similarly developing those which spring from the Mercury force. No race expresses one force exclusively, but the difference is obvious in the emotional and artistic tendencies of the former as compared with the rational and scientific tendencies of the latter. The lovable qualities of the Jupiter force have yet to receive distinct racial expression, though this force has already begun its leavening influence upon the human family.

The blending of these six forces produces six others, two of which deserve mention, because their qualities are exemplified in two types which are almost monopolizing the world's stage to-day—the Radical and the Reactionary—the Uranian and the Libran.

The keynote of Libra in social matters is conformity. The conservative wishes everyone to act alike, and for all to have their thoughts and feelings cast in the same mould. He cannot bear any who are not of his own kind, nationally, politically, and socially. His path is the middle of the road, and his ideal is that both ends shall meet in the middle.

His name is mediocrity. He represents the bourgeoisie. Believing he has found that happy mean which is perfection, he does not want anything changed. Were the bourgeois class to be enthroned permanently, the human race would suffer a living death—all progress, physical, mental and moral, would cease. Some millions of years hence we shall reach perfection. As yet, we are not perfect, but must carry on.

The Radical is the hope of the world. None but he can smash the smug complacency of the middle-class, who mistake convenience for perfection. As Libra represents the middle, so Uranus represents the extremes. That is why you find the proletariat and the aristocracy tending to unite against the middle-class, why so many titles are found in the roster of Labour parties.

It is regrettable that when extremes unite against the middle blood is like to flow. Pride and violence are the great faults of the Uranian type, of whom Coriolanus was the supreme example. Recall his violent words to the Roman bourgeoisie:

“You common cry of curs! whose breath  
I hate  
As reek o’ the rotten fens, whose loves I  
prize  
As the dead carcasses of unburied man  
That do corrupt my air.”

If *that* were representative of the Radical, whom I have called the hope of the world, prospects would be black indeed. But radical outbursts soon spend themselves: revolutions bring about changes, and quickly subside. Once the changes have taken place, people readjust themselves, and ere long come to prefer the new conditions to the old.

If, in the present unrest due to the threat of radical activities the world over, the middle-of-the-roader will keep his head instead of swinging violently to the right the minute he feels a pull to the left, all will be well. Political unrest is but a composite of millions of individual unrests. Granted that it is not possible to be neutral under present conditions, that one is compelled to take one side or the other in every controversy, it is not necessary to feel towards one's opponents as did Coriolanus.

The other fellow is wrong—of *course*, but you have to share this earth with him and you cannot possibly teach him the correctness of your point of view until you have succeeded in gaining at least a partial understanding of his.

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OFFICERS OF THE T. S. IN CANADA

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George C. McIntyre, 20 Shannon St., Toronto.

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Dr. Wash. Wilks, 314 Vancouver Block, Vancouver, B.C.

## GENERAL SECRETARY

Albert E. S. Smythe, 71 Sanford Avenue South,  
Hamilton, Ontario, Canada.

## OFFICIAL NOTES

The General Secretary may now be addressed at 71 Sanford Avenue South, Hamilton, Ontario, Canada.

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A few sets of The Canadian Theosophist bound in annual volumes for the last eight years are still available at \$16. post free.

\* \* \*

The Toronto Lodge has arranged for a visit from Mrs. Alice A. Bailey of New York in December. She may also pay a visit to Hamilton.

\* \* \*

We have much pleasure in reprinting the remarkable article by Mr. Charles Johnston, M.R.A.S., F.T.S., which appeared in the July issue of the Atlantic Monthly. Permission for this publication was kindly given by the publishers of the magazine, and for this we are most grateful.

All members are in arrears who have not paid their dues for the current term beginning July 1. Members not paid up by October 1 must be cut off the mailing list. This has been the cause of much heart-burning in previous years, and some members consider it unbrotherly, but it should be noted that it is also unbrotherly not to pay the dues promptly. We cannot help ourselves, as the post office regulations require this action.

\* \* \*

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

\* \* \*

It was with real pleasure that we received a letter from Mr. John W. Lovell saying that the report of his death was very much in advance of the fact, altogether premature, and not substantiated by evidence. Mr. L. W. Rogers admits in a note of explanation in The Messenger that he may have been responsible for setting the story afloat. Mr. Lovell is the oldest Theosophist in America and he is and was a Canadian when he became a member. His contributions to the spread of the movement have been highly important and he hopes to live to see the old cause firmly established throughout the world. We hope to have a visit from Mr. Lovell before long in Canada.

\* \* \*

We are sorry to think that Mr. Pryse's article which appears elsewhere may be the last we shall have from his pen as one of his friends has suggested. The article was received about two months ago and has been awaiting publication. Since the first of his articles appeared in The Canadian Theosophist just two years ago this month, he has furnished much food for study and meditation. His article on



"The Voice of the Silence" disclosed some most important occult teachings which will be valued by all who subject them to comparative study and analysis. We are too prone to take a swift glance and solidify our opinions forthwith. It is well to ponder and meditate on what the older and least voluble of our writers have to tell us.

\* \* \*

"Asiatica" is the title of a new monthly published by the London firm of Orientalists, Messrs. Kegan Paul, Trench, Trubner & Co. Five issues of the first volume have appeared and it promises well for all interested in enlarging their acquaintance with the Near or Far East, and Africa. Its 32 8vo pages describe both new and forth-coming books, whether British or foreign, on all points of contact with the Orient, their publishers and prices, and their subject-matter is briefly but sufficiently set forth.

\* \* \*

Mr. Jinarajadasa's explanation that the reason the members of the T. S. had to vote for Mrs. Besant when no one else had been nominated merely sidesteps the question. We all knew it was according to the Constitution. But why was it put in the Constitution, and why, when it was found in the Constitution was it allowed to remain there? Reasons for that are wanted, and we shall be glad to have them. Seven years ago it was noted as a silly provision and because a critic made a silly remark about it Mrs. Besant cut out the Canadian vote, according to the Constitution, too, no doubt. It might be said that it was put in to encourage opposition, since as long as there must be an election candidates would have the less hesitation in coming forward. But even Mr. Jinarajadasa must agree that that is a silly reason. It might encourage cranks, but anyone who had the remotest chance of election would not require encouragement.

\* \* \*

Since last month Mr. W. E. Duckering, secretary of the Canadian Federation, has written saying that he will be glad to take charge of the arrangements for Mrs. Hampton's proposed lecture tour as far as

London, Ontario, starting at Vancouver, and the remainder of the tour from London east to Montreal will be in charge of the General Secretary. It is expected that approximate dates will be available next month, but for Hamilton, Toronto, Ottawa and Montreal the month of February has been practically arranged for. This would give about a week each to these centres, and it is hoped that a great effort will be made to appeal to the public on simple Theosophical grounds. The extra expense to our Lodges, both east and west, will be borne by the section, so the Lodges should not hesitate on this score to make arrangements. Of course, there is a limit, but we believe our Lodges can be trusted to be reasonable in this.

\* \* \*

It is with deep regret that we have to record the bereavement suffered by Mr. James Morgan Pryse in the death of his wife on August 27th. A mutual friend writes: "Mrs. Pryse, as Jessie Moyer, was an old member of the Theosophical Society; was president of the San Diego Lodge years ago, and since her marriage has been her husband's close companion and colleague in his literary work. Without her sympathetic aid his books and later articles in your journal would not have been written. Mr. Pryse tells me that his writing days are over, that phase of his work, undertaken by request of H. P. B., having been completed. In my estimation, his books and articles have done more than anything else written to clear up the mass of foolish ideas that have passed current among Theosophical students." There are few of the older students of the Movement who will not agree with this estimate. None will fail profoundly to sympathize with Mr. Pryse in the loss that has overwhelmed him.

\* \* \*

Turning up the word "gang," which Mr. Jinarajadasa objects to, the nearest dictionary gives the meaning "a number of persons associated together for a particular purpose." I do not know any word that more fully and directly and inoffensively conveys the intended meaning. There is a secondary meaning given, "a

company banded together for criminal or sinister designs." Surely Mr. Jinarajadasa does not accuse us of making such a charge. Had this been the case, I might have used the word "cabal," which is primarily offensive, or faction, which is equally so, or crew or clique, or clan, or coterie, or junto, but none of these is so immune to sinister import as gang, a perfectly honest and unobjectionable word. Skeat tells us that the word is more Scandinavian than English, but occurs in middle English in the sense of "a going" or "a course." The sense of "a crew" is late, given by Skinner in 1671 as "a company," a crew. Mr. Jinarajadasa should learn to sing the American ditty, "Hail! hail! the gang's all here!" and thus learn how perfectly innocuous the word is. But we fear he is too sophisticated.

\* \* \*

Mrs. Besant appears to have recovered from her illness that interrupted her lecture course in London. She writes from London, July 25th: "Dear Colleague, I have the pleasure of informing you that I have appointed Mr. A. P. Warrington, of Krotona, Ojai, Vice-President of the Theosophical Society. He represents our largest National Society. He has accepted the appointment. The announcement has been delayed by my illness. Yours fraternally Annie Besant. I have also re-appointed Mr. Schwarz as T.S. Treasurer, and will appoint a Recording Secretary on my return to India. I re-appoint Dr. G. S. Arundale as my Personal Assistant." The memoranda of association of the T.S., clause 11 states: "The President shall nominate the Vice-President, subject to confirmation by the General Council, and his term of office shall expire upon the election of a new President." It is not to be supposed that Mr. Jinarajadasa will protest that he still remains in office as a new president has not been elected.

\* \* \*

The "Doctrine of the Eye" is for the crowd; the "Doctrine of the Heart" for the elect. The first repeat in pride, "Behold, I know"; the last, they who in humbleness have garnered, low confess: "Thus have I heard." — Voice of the Silence.

## To Members of a Lodge

The following message was addressed by the president of the Montreal Lodge to the members on the resumption of work for the coming winter season:

The Lodge is a composite of all its members and may be overcome by that inertia which arises out of separateness and insufficient belief in its purpose, or we may, by considering ourselves a group of servants in the Temple of Humanity, contribute whatever we can to make it an effective channel for wisdom and thought development.

Although we are the second largest Lodge in Canada, that in itself does not mean very much numerically, and opportunities for self expression may seem few. We can, however, bring into the Lodge whatever knowledge and talent we possess and new activities can be initiated as the desire and need is manifested. The reading of a devotional selection at a public meeting; the preparation of lectures or the preparation of oneself for lecturing; handing of a pamphlet and programme to those who might be interested, with an invitation to attend; helping strangers to feel at home when at a Lodge meeting; attendance at the Members' Class on Tuesday evenings; assisting at social functions of the Lodge; supplying information regarding the Society to prospective members; these are some of the opportunities already at hand, the carrying out of which will greatly influence the ultimate destiny of the Lodge.

The foundation of our Lodge has been built by the devotion and energy of elder members who have carried on the work during past years but who cannot now be expected to engage in energetic activity for the Lodge. This work has been passed on to those who follow, who must, in turn, ultimately relinquish same to the younger element of the future. It will therefore be obvious how necessary it is to interest the growing generation in Theosophy in order that our Lodge may continue to function as a Theosophical centre in this Metropolis.

There is a tradition in the T. S. that

people should not be unduly influenced to join a Lodge, but a helpful word to a person ready to join may be of real service to such an individual and also to the Lodge. On an island populated by over one million people we should have a much larger membership, and vigilance, combined with discretion, should produce beneficial results in this regard.

### AMONG THE LODGES

The president of Montreal Lodge reports as follows: The summer is about over and we find the time approaching to commence our meetings again after a suspension of public meetings since the end of June. On the programme just issued we have ten different speakers, seven of whom are members of the Lodge, which perhaps is not doing too badly considering our comparatively small membership. We could, of course, draw much larger audiences on occasions by inviting lecturers from McGill or elsewhere but have always considered that the Lodge exists to propagate Theosophy and relative ideas. By taking this attitude we have gotten away from the idea of "popular" lectures and are content to do real fundamental work so far as our knowledge and talent will permit.

\* \* \*

Rev. Dr. Salem Bland, formerly of the Methodist and now of the United Church of Canada, spoke before the Toronto T. S. on Sunday evening, the 9th inst. His subject was the objects of the T. S. He sympathized with the second and third, but could not see how the first could be realized without the formation of a creed, the creed embodying belief in Jesus Christ. He gave many instances of the change of thought in the churches regarding the faith of other religions, and narrated how forty years ago he had been thrilled by hearing a missionary returned from his work declare that "in every land the souls of men flamed up towards God." He recognized that there was an irresistible and unsuppressible impulse towards truth and its search in mankind, and expressed much admiration for the work of

the T. S. in its studies and spiritual tendencies.

\* \* \*

Our Lodge picnic was held on August 18th at Mount Royal Park and there was as fair an attendance as could be expected considering the threatening nature of the weather. Some of the younger people joined the adults in making this a real social event in the out-of-doors.

The following is the programme of public lectures to be given at 8 o'clock each Saturday evening in Coronation Hall, 1405 Bishop Street, Montreal:

Sept. 15, E. E. Bridgen, Theosophy and the Theosophical Movement; Sept. 22, A. C. F. Luke, Food and Evolution; Sept. 29, W. A. Griffiths, One of the Seven Rays; Oct. 6, Fletcher Ruark, Prefigures of Experience; Oct. 13, Mrs. C. M. Knowles, Theosophical Ethics; Oct. 20, J. E. Dobbs, Modern Concepts of Immortality; Oct. 27, Howard S. Ross, K.C., The Basis of Brotherhood; Nov. 3, H. W. Gendreau, Subject to be announced later; Nov. 10, J. E. Dobbs, The Modern West; Nov. 17, Fletcher Ruark, How Creation Comes To Be; Nov. 24, E. E. Bridgen, Theosophical Questions Answered; Dec. 1, A. C. Luke, Behind the Fairy Tale; Dec. 8, J. E. Dobbs, The Ancient East; Dec. 15, E. E. Bridgen, Theosophical Questions Answered; Dec. 22 and 29, Holiday Season, no meeting; 1929, Jan. 5, D. B. Thomas, Theosophical Principles; Jan. 12, J. E. Dobbs, India and the West; Jan. 19, Charles Fyfe, Criminality and its Deterrent; Jan. 26, E. E. Bridgen, Theosophical Questions Answered.

\* \* \*

Where do we find in history that "Messenger," grand or humble, an Initiate or a Neophyte, who, when he was made the bearer of some hitherto concealed truth or truths, was not crucified and rent to shreds by the "dogs" of envy, malice and ignorance? Such is the terrible Occult law; and he who does not feel in himself the heart of a lion to scorn the savage barking, and the soul of a dove to forgive the poor ignorant fools, let him give up the sacred science.—Secret Doctrine, III., 90

## "GREATEST OF THE EXILES"

By James Morgan Pryse

In Los Angeles, over forty years ago, I received, in reply to a letter which I had written to the Secretary of the European Section of the T. S., a long letter from Mabel Collins. She explained that, having seen my letter, she had asked permission to answer it. From the ensuing correspondence, and because of my admiration of her Theosophical writings, I felt well acquainted with her, and looked forward to meeting her personally. But when I came to be in London, she and H. P. B. were at loggerheads, and she had left the Headquarters. She had brought a suit for libel against H. P. B.; and one evening H. P. B. predicted to me that the suit would collapse—a prediction that was soon fulfilled, for the suit was dropped and never came to trial. But while H. P. B. was speaking of the matter I observed that she harboured no bitterness toward M. C., but regretted the breakdown and defection of a promising pupil, an accomplished writer and prominent member of the T. At one of Mrs. Besant's public lectures, some time after H. P. B.'s death, I saw M. C. in the audience and tried to reach her when the lecture was over, but lost her in the slow-moving crowd at the doors. I sent her a brief note, and received a cordial invitation to call on her. So we took tea together and talked matters over. I assured her that H. P. B. had cherished no grudge against her, and that Mrs. Besant (for whom she expressed admiration) would welcome her return to the movement. At first, in our conversation, M. C. spoke quite harshly of H. P. B.; but she soon changed her attitude, accepting my assurances that H. P. B. had really borne her no ill-will. In fact, M. C. was now as repentant as H. P. B. had been forgiving; and if the latter had been living the breach between them could have been healed. As M. C. frankly admitted that she wished to resume work in the Society, I got Mrs. Hunt, of the Blavatsky Lodge, an amiable and tactful lady, to

look up M. C. and smooth the way for her reinstatement. Thereafter there came from M. C.'s gifted pen a number of small works which, while falling short of the classicalness of "*Light on the Path*" and "*The Idyl of the White Lotus*," are very valuable and of great literary beauty.

When Mrs. Besant was in Los Angeles last year she spoke highly of the later work of M. C., whose recent death I referred to regretfully as we talked about old times in the T.S.

Mr. Basil Crump states (in the "*Ocult Review*," Aug., 1928) that his step-aunt, M. C., "was well known in the family as a strong spiritualistic medium." Now, although M. C. herself once said to me, when speaking somewhat dolefully and repentantly of her broken career in the T.S., "I was almost as great a medium as H. P. B. herself," still I am convinced, and assert most positively, that she, the amanuensis of the Master Hilarion Smerdis, was *not* a "spiritualistic medium. Very psychic she certainly was; but she was not one of the psychically disorganized unfortunates that may, strictly speaking, be called "mediums." Mr. Crump refers to the fact that H. P. B. in her letters spelled her fellow-initiate's name "Illarion." She simply spelled it phonetically, probably not having seen it in writing; for in modern Greek the *pneuma dasu*, our initial h, is not sounded. As Mr. Crump intimates, "*The Voice of the Silence*" was written to take the place of "*Light on the Path*." The latter had been the prized devotional manual of Theosophists, but was less esteemed (such is the foolishness of fanaticism!) after M. C.'s defection. The following passage in the little treatise, which till then had been considered a flawless work, was adversely criticised:

"Seek the way . . . by plunging into the mysterious and glorious depths of your own inmost being. Seek it by testing all experience, by utilizing the senses, in order to understand the growth and meaning of individuality, and the beauty and obscurity of those other divine fragments which are struggling side by side with you, and form the race to which you belong."

This was held to be unmoral advice, although the accompanying footnote amplifies the text beyond any possibility of its being misconstrued: "Seek it by testing all experience; and remember, that, when I say this, I do not say, 'Yield to the seductions of sense, in order to know it.' Before you have become an occultist, you may do this, but not afterwards."

It is only by the practice of Yoga that you can succeed in "plunging into the mysterious and glorious depths of your own inmost being." How many Theosophists have taken that plunge? How many have discovered, by testing all experience, that the way can not be found by cultivating gullibility and fanaticism, or by being orthodoxly and sanctimoniously sectarian? How many have learned, by utilizing the senses (including just plain commonsense), to discriminate between true Individuality, that which is divine, and mere personality, the perishable self of the elements? How many Theosophists, right now, are worshippers of persons, and are credulously following blind guides who are headed for the ditch, and false prophets to whom Truth is a stranger?

Elsewhere in all Theosophical literature I have not seen anything that points out the true way more clearly, or in more beautiful wording, than does this paragraph which has been so unwisely and unjustly condemned. And it was condemned only because M. C., by whose hand the Master Hilarion wrote it, was temporarily under a cloud. The self-righteous Theosophists who have dwelt harshly upon her failings would perhaps judge her more charitably if they knew of the terrible karmic drawbacks against which she had to contend, and which she was able to overcome because she had a heart of gold.

After the split in the T.S. I lost sight of M. C. for some years, and supposed she had forgotten my inconspicuous self; but one day I was most agreeably surprised to receive from her a short note, which I shall now quote, in conclusion, because it reveals the generosity, kindness and perspicacity of one who, but for the karmic

drawbacks above referred to, would have been the brightest light, next to H.P.B., in the Theosophical movement, and who was, for all that, in my estimation, really the greatest of the "exiles" whom H.P.B. had drafted into her service.

Hatton Avenue, West Hartlepool,  
Jan. 22, 1900.

Dear Mr. Pryse:

I thank you very much for having written "*Reincarnation in the New Testament.*"

The identification of the Saviour and his favourite disciple with David and Jonathan is delightful; it satisfies me. And it lends the air of romance to our Gospel story which gives it the final touch of utter humanity blended with the Divine power.

I suppose you identify the third eye, "the philosopher's stone," with the pineal gland of the physiologists?

Yours very sincerely and gratefully,  
Mabel Collins.  
(Mrs. K. Cook.)

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## A DISH OF HERBS

As General Secretary I have received a protest from a prominent member of the T. S. in Canada expressing opposition to the spending of any money of the Section on Neo-Theosophy propaganda. I do not think that was the proposal that the General Executive approved. Mr. Duckering's proposal was printed in last month's magazine, and I believe the terms were quite clear and set forth in good faith. We have so accepted them. There was no suggestion that anything but the Theosophy which we all understand should be placed before the public. We have had Mrs. Besant and Mr. Jinarajadasa visit Toronto, and they certainly said nothing objectionable at our Theosophical meetings. I have no doubt that Mrs. Hampton will be equally observant of the amenities. Apart from this altogether, I do not think that we should strain the point of intolerance so completely against those with whom we may differ. The T. S. in Canada started out with fine brotherly and tolerant ideas. We embodied in our constitution the principle that every member had the right to believe or disbelieve any doctrine he pleased and the further right to express such belief or disbelief. Too many of us are unwilling to hear what the other fellow has to say for his belief, and we are mighty ready with our own expression of unbelief. This is not the Theosophical ideal at all, and Theosophy in action is much more important than Theosophy in profession. The Lodge that first proposed the establishment of the T. S. in Canada was the first to withdraw from the ranks. The Vancouver Lodge split over the inability to listen to what was disbelieved and this inability is becoming more marked in some quarters than ever. The Theosophical Society was not intended to be a body which admitted people with or without special or peculiar beliefs, and it particularly tabooed any enquiry into the race, caste, sex, colour or creed of applicants. If they accepted the principle

of Universal Brotherhood that was sufficient. Moreover, the T. S. in Canada emphasized the principle that every Lodge was autonomous and the members could concentrate on any fad or folly, belief or incredibility they pleased, and they were to be free in that and uninterfered with in their course whatever it might be. This has hitherto been adhered to, but it was not sufficient for the creedists. They were not satisfied with having freedom for themselves. They insisted that the others must agree with them, and that the magazine should contain nothing they disagreed with but only what they accepted as their belief. The mere statement of this situation ought to make it sufficiently preposterous to require no further exposition. But now some of those who remained after the withdrawal of the monopolists are ready to do the same thing in the other direction. What conception of Theosophy have they that they cannot hold it in peace, and permit those supposedly less advanced than themselves to carry on with their pet dogmas or beliefs till they learn more? We are all pledged to Brotherhood and to nothing else, yet we are unable in many cases to belong to the Society or a Lodge if it permits anyone to membership who has some belief that we cannot accept. This is all wrong—altogether all wrong. There must be freedom of belief and of unbelief, freedom of thought, freedom of expression, freedom of criticism, freedom of soul. Without that the Society is no better than any old church among the churches. Why should I—why should any of us want to belong to a Society where we cannot say or think what we please? Yet that is what the factions on each side are gradually reducing the Society to. And of what use is the system of Theosophy and of what strength of mind or purpose is the member who cannot bear to listen to some system differing from his own without fearing that he may be led astray or have his pet belief torn away from him? Our Theosophy is proof against such dangers or it is worth but little, and if we are unable to show the errors in any system of Theosophy

so-called or bona fide, we have little right to pontificate for others. If we can show the errors pleasantly and tolerantly and convincingly we need not be afraid of the intelligent public being unable to get our logic and our truth. What are we afraid of? Do we doubt the strength of our cause and fear that it may be overthrown by a clever enemy? We should have more faith in truth and the Masters of Truth than that. Are we afraid that we may be wrong and that we may be shown up as zany? Then are we living in a fool's paradise and the sooner we get out into a world of realities the better for all concerned. Are we afraid that the other side may be right? Then are we cowards and falsely proud of our own ignorance. If we are right and know we are right we need not fear man or mortal, angel or devil. If we are not sure of ourselves what ground have we for taking the high and mighty attitude that we are right and all others are wrong? It pains me to have to write these ancient truisms, yet they are evidently urgently needed when it is thought that the Lodges of the T. S. in Canada should not be allowed to spend their own money in hearing anyone they please. No Lodge is compelled to have any lecturer nor to listen to any speaker against its will. That is provided for in our Lodge autonomy, but neither can any interfere with the liberty of any other Lodge. Let us get all this clear in our minds, and perhaps some day we shall all wake up and wonder why we split our Society, and why we do not first learn what true tolerance and Brotherhood are before we begin laying down the law about the high things of the inner life. If we are not big enough and broad enough to follow these principles we are not big enough for a Theosophical Society, and to imagine that we are Theosophists or even Theosophical and unable to cherish these ideals is to stultify ourselves beyond salvation. No wonder that we do not appeal to the public which has more common sense than we are accustomed to credit it with, when we do not begin to understand the principle of the Society we are supposed to support. Let us begin,

then, to try to see the difference between the brothers we profess to love, and the errors they may accept, the transgressions they may fall into, the sins we probably share with them, the falsehoods we assist them in believing. They are little different from ourselves. They are of like manner of infirmities, and they are studded over with the same prejudices, antipathies, weaknesses, which disfigure our own character and disposition. May we learn in all humility to hope that the Master may be able to perceive so little difference between us that he will accept all our efforts for the sake of the blind devotion that inspires them.

A. E. S. S.

\* \* \*

He who reverences the Eternal has strong ground for confidence; his very children win security.—Proverbs xiv. 26.

A rich man's wealth is his protection, but poverty is the ruin of the poor.—Proverbs xi. 15.

### Practical Theosophy

The one side of Theosophy that is neglected and ignored is the practical. Yet that is the side presented as paramount by H.P.B. and the Masters. The introduction of the Wisdom Religion to the Western World in the last quarter of the 19th century, was a tremendous undertaking. The Masters, after long search, had found the messenger H.P.B. The only available *instrument* for the mission. This should be constantly kept in mind, for the student who ignores it will never make headway in the study of Theosophy.

A. P. Sinnett, the first to present the subject to English readers, had the advantage of several years correspondence with the teachers of H.P.B. but even he never sensed the real motive of the movement; only the philosophical and theoretical teachings appealed to him. He was interested merely in trying to penetrate behind the veil of matter into the world of primal causes.

In writing to him on October 19, 1880, the Mahatma K.H. said, "you have ever discussed but to put down the idea of a universal brotherhood, questioned its use-

fulness, and advised to re-model the T.S. on the principle of a college for the special study of Occultism. This, my respected and esteemed friend and brother, will never do."

In after years the enthusiasm of Mr. Sinnett waned, for the practical side of the question it is very evident, made no appeal to him. In that very letter Sinnett was reminded that in the view of the Masters "the highest aspirations for the welfare of humanity become tainted with selfishness, if, in the mind of the philanthropist, there lurks the shadow of a desire for self benefit or a tendency to do injustice even if these exist unconsciously to himself."

Sinnett's motives for seeking instructions were enumerated as follows; "first, a desire to receive positive and unimpeachable proof that there really are forces of nature of which science knows nothing.

"Second, a hope to appropriate them some day soon, for you do not like to wait, so as to enable yourself to demonstrate their existence to a few chosen Western minds and to contemplate a future life as an objective reality built upon the rock of knowledge and not faith, and to learn the whole truth about our lodges and ourselves, to get, in short, positive assurances that the brothers of whom everyone hears so much and sees so little, are real entities, not fictions of disordered, hallucinated brains. To our minds these motives, sincere, and worthy of every serious consideration from the worldly standpoint, appear selfish. They are selfish because you must be aware that the chief object of the T.S. is not so much to gratify individual aspirations, as to serve our fellow men."

The key note of the movement is universal brotherhood.

In another letter K.H. says "the dream of 'Universal brotherhood' is no idle phrase. Humanity in the mass has a paramount claim on us. It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind and it is the aspiration of the true adept. Is it your province to decide which you will have; the highest phil-

osophy or a simple exhibition of occult power. The chief wants a brotherhood of humanity, a real universal fraternity started, an institution which would make itself known throughout the world, and arrest the attention of the highest minds."

It is this persistent insistence on the application of the Golden Rule that has made the teachings of Theosophy unpalatable to those not in sympathy with its practice. Students should read the 12th section of the Key to Theosophy; H.P.B. reminds the members to act individually and not collectively; to follow the Northern Buddhist precepts, "never put food in the mouth of the hungry by the hand of another; never let the shadow of a third person come between thyself and the object of thy bounty; never give the sun time to dry a tear before thou hast wiped it."

"Theosophical ideas of charity mean personal exertion, for others; personal mercy and kindness, personal interest in the welfare of those who suffer; personal sympathy, forethought and assistance in their troubles. We believe in relieving the starvation of the soul as much if not more than the emptiness of the stomach. For gratitude does more good to the man who feels it than to him for whom it is felt."

In the craze for psychic absurdities and the following of later self-appointed leaders, for the most part, wretchedly hallucinated, these noble precepts have been left unheeded and forgotten, but it is the duty of every sincere member to see that they are restored and elevated, and practised.

W. M. W.

## CORRESPONDENCE

### Pratyeka Buddhas

Mr. James Pryse is given nine pages of the July Canadian Theosophist in which to destroy, if possible, confidence in H. P. Blavatsky as an occult guide and teacher.

He has to do this in order to fight the battle of the Pratyeka Buddha which is the real theme of his article, first, last and all the time. I therefore leave him to



*See correction p. 240*

his admirers—but I would remind others that the outstanding value to humanity of the Nirmanakaya doctrine of renunciation (of Nirvana) as given in *The Voice of the Silence* was the crown of H. P. B.'s Message, and of her self-sacrificing work for the West.

It is an ideal surpassing all other conceptions of selfishness—yet the Doctrine of the Heart may be held in “the soul’s mind” as a goal towards which all may, and indeed must, work. Obedience to THE LAW being the condition of soul life and progress the Nirmanakaya is the logical fruit of such obedience. Even for the Nirvanee unthinkable bliss is subject to duration. In future man-bearing periods he has to “project a ray,” or return in consciousness to fulfil THE LAW which is compassion. (See note 31 *The Seven Portals*.)

The scientific basis (rooted in the Law of Harmony) of the spiritual choice of the Nirmanakaya Mr. Pryse knows so little about that he derides it as “sentimental” and “baseless”—but he has his reasons for so doing. He “boldly and emphatically” declares *The Two Paths* to be misleading, fallacious and confusing. Why? Because at the end of that “Fragment” we get, in the original version, a condemnation of the Pratyeka Buddha as “a synonym of spiritual selfishness” (see note 38 *The Two Paths*).

All through Mr. Pryse’s dissection of this book of devotion *Embodied Compassion* excites his spleen and is the target for his gibes—for his “job” is to uphold its antithesis, the Pratyeka Buddha. Once grasp that and you have the key to the main object of his article; which politeness forbids one to ascribe to other and more personal motives.

As for the omission, in Mrs. Besant’s arrangement of *The Voice of the Silence*, of all mention that; “He who becomes Pratyeka Buddha makes his obeisance but to his Self,” as well as of H. P. B.’s important note bearing on this, we have a statement by Mrs. Besant in her *Third Vol: S.D.* (p. 416 footnote) in which she calls H. P. B.’s description of the Pratyeka Buddha “reposterous” and

says she was charged by H. P. B. to correct the mistake which had been made “in a careless moment”! Well, failing evidence that this direction was given by H. P. B. before May 8th, 1891, and was not a “communication” to suit Brahmanical inspiration, subsequent to her death, we may safely turn to H. P. B.’s own uncorrupted version of the matter, which is in line with the doctrine of “the pairs of opposites,” as a solution of the Pratyeka Buddha development in contra-distinction to that of the Nirmanakayas. Mr. Pryse has ranged himself where he evidently belongs in the defence of the former.

H. Henderson.

Victoria, B.C., August, 1928.

### Electing the President

Editor, *Canadian Theosophist*:—I am a fairly close reader of the “*Canadian Theosophist*,” though owing to travel copies get long delayed before they come to me. I have only just received the April issue, and would like to take up two points mentioned there.

In “*Official Notes*,” regarding the voting for the President, the question is asked, “Why it should be required when no one else was nominated, no one can explain.” The explanation is perfectly simple. It is due to the fact that the T. S. works under a Constitution, and Rule 10 of the Constitution requires such a procedure even if the nomination is only of one person. The votes of individual members of each National Society must be taken according to the Constitution. It is certainly true that as in this case there is no second nomination “the cost and trouble appear to have been so much effort thrown away.” On the other hand, the T. S. is a democratic organization, and its Constitution carefully arranges so that on the important matter of who shall be President every member shall exercise his democratic right. There is no other way of judging what the members feel regarding the policies of the candidate. I am glad that 115 in the *Canadian National Society* had sufficient courage to express their disapproval of Dr. Besant’s policy.

The T. S. is a democratic organization, and therefore everyone has the duty of taking a share in its management, however little an individual vote may seem to weigh against the votes of the majority.

Regarding attacks on personalities, the Editor disclaims that any such has been the purpose of the magazine. May I mention that some months ago I noticed the phrase "the Adyar gang." It is quite true that no names were mentioned, but since all members know who are the principal officers of the Society at Adyar, the use of such a term "the Adyar gang," while used to express utter disapprobation of a particular group and their policy, is what what would be termed among ordinary British folk "not cricket." Yours sincerely,

July 26, 1928.

C. Jinarajadasa.

### The Secret Doctrine

Editor, Canadian Theosophist:—I notice once again the recurrence of the idea that H. P. B. wrote more volumes of the "Secret Doctrine" than have been published, and that someone did away with them. In buttressing this idea, the statement is made by W. M. W. in April issue that what is found in the Third Volume published by Dr. Besant "has been found to be nothing more than a collection of miscellaneous and private papers and letters." I think that the idea H. P. B. wrote so very many "volumes" of the "Secret Doctrine," and that she spoke of several "volumes" is largely due to her use of the word "volume." For instance, regarding the statement to A. P. Sinnett in 1886 that she had sent Volume I of the S. D. to Adyar, that Volume I is now in its manuscript form among the records at Adyar. It was sent to Col. Olcott to be passed on to T. Subba Row, the distinguished Indian occultist whom H. P. B. regarded as her occult equal. In the first announcement of the "Secret Doctrine" the title page of the S. D. gives H. P. B. as the author, with the sub-title "assisted by T. Subba Row." When Subba Row read this manuscript, he expressed his dissatisfaction at the presentation in it

of the great topics in the book, and therefore, much to H. P. B.'s disappointment, it was not endorsed by him. She then re-wrote a good deal and expanded the material. An illustration of one page of the manuscript is given in "The Golden Book of the T. S." as figure number 87.

H. P. B., when she sent the manuscript, certainly called it the "first volume" of the "Secret Doctrine." I gave an analysis of the manuscript in the "Theosophist" for March, 1925. The manuscript is only of 229 foolscap pages, which when printed in the present S. D. type would certainly not amount to much more than 150 pages. If that was the size in H. P. B.'s mind of what was one "volume," we can well imagine how in her mind she was writing several volumes.

I might mention, with regard to the statement that the Third Volume contains "a collection of miscellaneous and private papers" that in the Third Volume are five sub-sections which were in the *original* Volume I, whose manuscript is at Adyar. In re-writing and expanding the S. D., H. P. B. did not use these five sub-sections which, in her original conception were to be incorporated into Volume I. It will be seen that Volume III is not merely a gathering of H. P. B.'s "scraps" put together.

As the "Secret Doctrine" has been so greatly expanded by H. P. B. in re-writing, perhaps there is scarcely any point in publishing the original manuscript which is at Adyar, except that it may have a certain value to close students as showing how in re-writing H. P. B. changed things. I give in "The Golden Book" an illustration (figure No. 128) of one page of a manuscript of the S. D., which will show how constantly she put in additional bits by pasting them on to the manuscript. I believe this particular page was only a transitory stage in her manuscript, because it does not appear in its present form in the printed volumes.

I wonder whether the charge leveled at Dr. Besant and her colleagues of 1891 and thereabouts will ever disappear, that they were instrumental in some way in destroying the manuscripts of H. P. B. To

anyone who knew the intense veneration in which H. P. B. was held, and how every scrap of her writings was treasured, such a statement seems, not to say the least, beside the fact. Yours sincerely,  
July 26, 1928. C. Jinarajadasa.

### The Theosophical Review

Editor Canadian Theosophist: Referring to the characteristically "innuendous" letter from Mr. Basil P. Howell, in your May issue, denying the existence of any opposition to freedom of thought and speech on the part of the "leaders," and also your surmise that money would have been found for the continuance of The Theosophical Review had it not been found necessary to close the mouth of its able editor. This last contention is quite correct. Every member of the English Section knows that practically unlimited supplies of Arizona copper and English gold are at the disposal of Mrs. Besant, and had Mr. Bensusan not proved over-honourable the magazine would have been running yet, however large the loss. I would further remind Mr. Howell of three occurrences, out of many, which occurred a few years ago at headquarters, London. He was concerned in them so will not have forgotten. (1) Mr. H. R. Gillespie, a member of the English Section, had returned from U.S.A. after four years absence. He inserted an advertisement in the Sectional magazine notifying English Lodges of his return and willingness to lecture without cost to them. He had lectured and was pretty well known. He paid for three or four insertions but after one appearance the management returned his money and refused to allow his advertisement to appear again! Reason? Mr. Gillespie had dared to think and speak for himself in U.S.A. Many urged him to take action for breach of contract, but—well—decent people like to act decently, whatever the provocation, and he let it slide. (2) Miss Mabel Sharples, a most charming and capable woman, was in charge of the Library at Headquarters with an equally capable staff of about twelve. It came to the startled ears of the

Executive that freedom of thought and speech was not objected to in the Library, and suddenly, Major Graham Pole, Gen. Sec., descended one day and expelled Miss Sharples and her full staff at almost an hour's notice! (3) A much respected Indian B.T.S. was in the habit of frequenting the Library, and many congregated there to enjoy his conversation. But this was dangerous, and Mr. Howell himself, appeared one day, and with hysterical scurrility practically ejected the Indian brother! These are but a few out of literally hundreds of kindred happenings at London Headquarters and elsewhere as Mr. Howell well knows, and his denials have as little weight as his innuendo. But it may not be fair to take Mr. Howell too seriously. He has a nasty job.

E. H. R. St. Germain.

### "The Voice of the Silence"

41 East Seventh Street,  
Hamilton, Ont.  
July 31st, 1928.

Editor, The Canadian Theosophist: May I be allowed space to comment on the article by Mr. James Morgan Pryce entitled "The Voice of the Silence"? I agree with the author that the writings of H. P. B. should not be studied "only in the dead letter." Yet he appears to have done precisely what he reproves. Bacon's advice to read "to weigh and consider," should, I concur, be followed in the study of Theosophical literature; but I do not forget the statement of Ruskin: "Great men do not play stage tricks with the doctrines of life and death." It is my experience of H. P. B. that she does not make statements lightly, and while many of them are dark, I have found on meditation that the darkness was less in the words than in myself.

I must confess that I am not impressed by the subtle suggestion in italics that Mr. Pryce has developed psychic faculties to "an appreciable degree," nor by his patronizingly critical attitude to The Voice of the Silence, when it is so manifest that he has failed to understand some of its least difficult statements. And surely

the Nous is Buddhi and not Manas, as he avers. (See *The Key to Theosophy*, U.L.T. edition, pages 71, 72, 73.)

In order that my letter may not be unduly long I confine myself to one point. He writes, "Dharana is defined by H. P. B. as "the intense and perfect concentration of the mind upon some one interior object, accompanied by complete abstraction from everything pertaining to the external Universe, or the world of the senses." And yet she says: "The Mind is the great Slayer of the Real. Let the Disciple slay the Slayer." The latter statement is extravagantly hyperbolic. The lower, reasoning mind when taking cognizance of the world without is not a "Slayer of the Real;" and the disciple does not "slay" his mind by concentrating it exclusively, during Yoga-meditation, upon the world within."

Undoubtedly the uncontrolled lower mind is the "slayer of the real." From the time when as children we play at being mothers, or engine-drivers, or teachers, or cowboys, we indulge in fantasy, and the tendency to day-dream can only be overcome by strenuous discipline. How frequently we find ourselves performing imaginary actions which are entirely divorced from reality! In a few this tendency grows to such an extent that they become insane; in most people it is controlled largely by the compulsion of reality. In ambition, of course, the imagination is used to picture a future state, not a present one. In fantasy we have, without question, one of the ways in which the mind is the "slayer" of the real; the reality of the external world ceases to be, more or less, for the person indulging it.

Mr. Pryce says the disciple does not "slay" the mind by concentrating it exclusively, during Yoga-meditation upon the world within. Therefore, the advice "Let the disciple slay the slayer" is "extravagantly hyperbolic." It is, if we take the dead-letter meaning of the text, and do not exercise a little thought about it. But the advice is not to "slay the mind" as Mr. Pryce concludes, but to "slay the slayer," which obviously means the illusion-creating tendency of the lower mind.

I think I have written enough to show that Mr. Pryce's statements should be critically examined before they are accepted, as coming from one who by his previous work on the New Testament holds a high place in the minds of many members.

Cecil Williams.

Hamilton.

### A Theosophical Standard

August, 29th, 1928.

Editor "Canadian Theosophist:" In your August issue, there appeared a letter originally to the "Occult Review" by Alice Ann Bailey, in which she states: "It is high time, therefore, that occult books, should be put forth and judged because of their contents and not because this, that and the other Master is supposed to be responsible for them, or because they agree or disagree with the Secret Doctrine." (page 190.) On the face of it, this sounds very reasonable; and is typical of many authors of so-called theosophic and occult books—all of them published, by the way, since 1888, the year the Secret Doctrine first appeared. For, has not H. P. B. herself written: "It is above everything important to keep in mind that no theosophical book acquires the least additional value from pretended authority." (S.D. Introduction xix.)

October of this year will mark the fortieth anniversary of H. P. B.'s monumental work, the Secret Doctrine; and it is but fitting that the close of the fourth decade of its existence be made an occasion for a renewed consideration and appraisal of this book. It is important to remember, that H. P. B. never appealed for the acceptance of the Secret Doctrine "because this, that or the other Master was supposed to be responsible for it." Alice Ann Bailey's letter in singling out the Secret Doctrine might lead the uninformed reader to believe that Madam Blavatsky intended her writings to be accepted because of the Master, and not primarily for their intrinsic worth. On the very first page of the Preface of the Secret Doctrine is found the following:

"These truths are in no sense put forward as a *revelation*; nor does the author claim the position of a revealer of mystic lore, now made public for the first time in the world's history. For what is contained in this work is to be found scattered throughout thousands of volumes embodying the scriptures of the great Asiatic and early European religions, hidden under glyph and symbol, and hitherto left unnoticed because of this veil. What is now attempted is to gather the oldest tenets together and to make of them one harmonious and unbroken whole."

If the statements of some of the present day authors and prophets on things theosophic are not intended to minimize the importance of the Secret Doctrine, nor to undermine the standing of H. P. B. as the Messenger of the Masters for this era, then they show a woeful lack of any STANDARD, whereby the value and genuineness of an occult book may be judged. Truth always agrees with truth; while error disagrees not only with truth, but also with itself. "The Secret Doctrine is the accumulated Wisdom of the Ages," (S.D. I, page 272) and has come down to us intact and unaltered since the night of time. It is not an evolving, but a complete system of knowledge. The test, therefore, of any occult book is its agreement or disagreement with the immemorial teachings of the Wisdom Religion. If a book sets forth new and original teachings, we may rest assured, that it does not emanate from a pure source; and the sooner we throw such a book on the rubbish heap, the better for our spiritual and psychic health.

If the student will examine the Secret Doctrine with a mind unclouded by bias, and uncoloured by preconceived and sectarian notions, he will realize that H. P. B.'s great work is a true standard, whereby the truth or falsity of a theosophic book can be judged. Every statement, every teaching contained in the Secret Doctrine is backed up by overwhelming authority, drawn from the works of initiates, philosophers, scientists and teachers in every period of the world's history. Its pages teem with references, which the searcher for truth can check and

verify for himself, if he so desires. "The Secret Doctrine is dedicated to all true Theosophists in every country and of every race, 'For,' said H. P. B., 'they called it forth and for them it was recorded.' The Secret Doctrine therefore is a Record, and thus a very different kind of a book than ordinary publications. . . . Never forget that H. P. B.'s Secret Doctrine forms part of the Record in the custody of the Masters. From 1875 her teachings have guided the true student in his quest, and till 1975 they will continue so to guide." (pp. 3 and 19—Some Observations on the Study of the Secret Doctrine of H. P. Blavatsky by B. P. Wadia.)

If the Secret Doctrine forms part of the Record in the custody of the Masters, then it is of supreme importance that we have that Record as it was written by H. P. Blavatsky herself. Even your worthy magazine has overlooked this point. On page 177 of your August issue you recommend equally the three volume edition and the single volume reprint of the two volume edition. Of the three volume edition you state in your July issue, page 145: "This is the revised edition over which so much controversy has occurred. It includes the valuable index, and in spite of editorial corrections and changes it is better than any other book on Theosophy that the student can procure." Why should those, who are advocating a return to original sources, recommend an edition of the Secret Doctrine, which is "revised," "over which so much controversy has occurred," which contains "editorial corrections and changes," and which, I might add, contains a spurious third volume and for all of which the leaders of Neo-theosophy are responsible! In going back to Blavatsky, let us go back, not only to her books, but to her books as *she* has written them; and not as her self-anointed successors thought she should have written them. Common honesty demands that the works of any author be left exactly as he has written them. How much more does this apply to such a work as the Secret Doctrine, a work, wherein every word, every phrase was carefully weighed before being finally set down. "Be as-

sured that what she has not *annotated* from scientific and other works we have given or suggested to her. Every mistake or erroneous notion, corrected and explained by her from the works of other theosophists *was corrected by me, or under my instruction*. It is a more valuable work than its predecessor, an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come." (From a letter of Master K. H. to Colonel Olcott, published in "Letters from the Masters of the Wisdom," page 54.)

I am, very sincerely yours,

J. P. Blechman,

15 Park Row, New York.

P.S. The references from the Secret Doctrine are from the 1925 edition, published by the Theosophy Company of Los Angeles. This is a facsimile of the original edition of 1888.

## THINE OWN IGNORANCE

In this Western hemisphere there is one thing each and every Westerner considers himself quite capable of doing, and that is acting as critic of all those with whom he comes in contact, either personally, by word of mouth or through the press. He is, or thinks he is, perfectly capable of expressing an opinion on any subject, or of delivering judgment on any person, his or her acts, speech or writing. It is a deplorable, but quite evident state of affairs that the less he knows the more drastic, merciless, cruel and ignorant his criticism is. While the more it measures up to the above the finer he thinks it to be. Years of association with Theosophical Students is apt to teach the sad and sorry lesson that in this particular such students are quite on a level with ordinary mankind; perchance, they may even be a little below it.

The Voice of the Silence offers a suggestion, which, if it were heeded, Theosophical Students, at least, would let up on the criticism procedure. "Having learned thine own Ajnana (ignorance), flee from the Hall of Learning" (page 21). Evidently the supreme fact to be discovered in the

Hall of Learning is "thine own ignorance." To discover "thine own ignorance" to the extent indicated and necessary before one can flee from the Hall of Learning is an accomplishment that is far from being child's play. What is indicated is not just brain work dealing with intellect; by no means; it is something far, far more profound. It is nothing short of Realisation. It is a deep interior process, it is to stand consciously for just one fleeting second within the radius of the soul; to glimpse the personality from that altitude and to bring the memory of it into the physical brain. It is to realize that all the so called profound knowledge, theosophical or otherwise, of which the brain may be possessed, is nothing more or less than mental gymnastics. It is to stand face to face with the astounding discovery that of all the facts with which the mind is loaded there is not one of them which is really KNOWN—no, not one. To "learn thine own ignorance" is not to be dumbfounded, it is temporarily to be turned to stone. It means to gaze into a void of Stygian blackness, the blackness of "thine own ignorance." It is to see the mass of knowledge the mind contains and to hear a Voice which says: "All this thou hast been TOLD." It is to return from that moment of vision to a realization of the utter nakedness of the personality intellect. Were Theosophical Students to spend the time and energy usually given to criticism of their fellow students in a contemplation of their own ignorance it would be a very great deal better for all concerned.

At the time the S. D. was given to the world there was given also a certain letter in which the following statement occurs: "It is absolutely necessary to inculcate it gradually, enforcing its theories—unimpeachable facts for those who know. . . ."

It is high time that Theosophical Students paid more attention to the fact that the S. D. and all the other books written by H. P. B. are a "mass of unsupported assertion," or as His Highness the Mahachohan puts it "theories." There is not a Theosophical Student who can prove a single fundamental from the S. D. in such

a manner that no other Theosophical Student can find a flaw in his reasoning. So well did the Author of the above quoted letter understand the limitations of the human intellect, the utter impossibility of humanity really KNOWING anything about the S. D. that He is particular to point out that what they are offering is "theories" . . . . "unimpeachable facts to those who know." Undoubtedly — but humanity does not KNOW. "Theories" they are, and "theories" they must remain until each student has developed some higher faculty than concrete mind. The first step on the road to which is to "learn thine own ignorance." When these preliminaries have been attended to, then, possibly, there may be some hope of first hand knowledge with the resultant power to say "I KNOW." In the mean time it might be an excellent bit of self discipline, when inclined to write one of the slashing, cruel, unkind criticisms that have been rampant of late, and which have a resemblance to a French-Canadian lumber Jack using his heels in a fight, to preface the statement with the remark "This is my understanding of the "theories." Then go ahead; each person has a perfect right to interpret the S. D. according to the abundance of his own ignorance, and so long as the emphasis is laid on the fact of this being my understanding he is strictly in his own demesne, and at liberty to wander about to his heart's content.

When the western mind, puffed up in the pride of its own ignorance proceeds from its exalted viewpoint to teach "straight Theosophy" and to point out the damnable errors of "Neo-Theosophy," it might be as well to "point the moral and adorn the tale" with the words, "Thus have I been told."

Who is to lay down the boundary lines as to what is "straight Theosophy" and what is "Neo-Theosophy?" That which is "straight Theosophy" to Tom is all tomfoolery to Dick! that which is "straight Theosophy" to Dick, is the dickens of a puzzle to Harry. If by some unlucky chance the boundary lines are indicated, what has been accomplished? Merely the setting up of a Theosophical orthodoxy.

The principle of orthodoxy is dear to the Western mind which will find it under every possible disguise and practise it on every possible and impossible occasion. A Theosophical Orthodoxy has nothing more to recommend it than any other orthodoxy. It is simply orthodoxy and within its limits "thine own ignorance" will flourish abundantly, for within those limits it can and will pat itself on the back and hold the attitude of the negro preacher who remarked: "When I sez a thing it is so, it must be so, even if it isn't so."

There is a whole world of difference between cutting, cruel, unkind criticism, which is always the product of "thine own ignorance" and an impersonal discussion of principles, of problems; of varying means of applying principles to problems; this latter is only possible when a glimpse of "thine own ignorance" has been vouchsafed and is followed by an earnest, sincere desire to be quit of the condition.

When new books appear claiming the attention of Theosophical Students instead of coming forward with the stentorian, dogmatic assertion "this book is not in line with the Masters' teachings," why not rob the criticism of its obnoxious element by the qualifying remark, "this book is not in line with the Masters' teachings as I understand those teachings." It is possible, quite possible, even though I may find it quite unthinkable, that some one else may understand the Masters' teachings much, much better than I do, and from that understanding may be able to present them from an angle that I am not capable of comprehending. Would it not be a good working method before taking pen in hand to criticize such books to spend a week's meditation time—providing meditation is being practised—in the contemplation of "thine own ignorance?" If by the end of that time there is any desire left for criticism best go ahead and do it, with the perfect assurance that Karma will attend to both the thought and the thinker, and when the law has made the adjustment, possibly the one adjusted may be a trifle better informed on the subject of "thine own ignorance."

Mary N. Roebuck.

## NOUS OR MANAS

A discussion or difference of opinion has grown up among some students over the statement that *nous* is the synonym of *manas*. It is held against one old student that he was distorting the true Blavatsky teaching by asserting this to be the case. It is an excellent thing that the new students should question every statement made by those who are older in the study, for Truth is a difficult quest, and the price for accuracy is constant research and verification. I think "the Old Lady" carefully placed obstacles in the way of students so that they could not swallow everything they read as they went along, but were compelled to seek for the reason of apparent contradictions and inconsistencies. So it is in the case of the seven principles, and there is no hard and fast classification which can be asserted to be the only and true one, because the whole truth about the principles cannot be revealed to any exoteric student. This is the reason for the controversy with Subba Row, the Indian student who knew, she said, as much as Madam Blavatsky herself. He wished to adopt and follow one classification and she another. They did not agree. Subba Row died shortly after. One of these difficulties may be illustrated by the statement that there are four eternal basic principles and three transitory aspects. These are roughly classified but even then with a blind as to the seven principles. Let us say that they correspond astrologically, as to the basic principles, with Mars, Mercury, Jupiter and Venus, and as to the aspects with the sun, moon and Saturn.

In the "Glossary" H.P.B. says: *Nous* is "a Platonic term for the Higher Mind or Soul. It means Spirit as distinct from animal Soul—*psyche*; divine consciousness or mind in man: *Nous* was the designation given to the Supreme Deity (third *logos*) by Anaxagoras. Taken from Egypt where it was called *Nout*, it was adopted by the Gnostics for their first conscious *Æon* which, with the Occultists, is the third *logos*, cosmically, and the third "principle" (from above) or *manas*, in man." That

seems plain enough. It is made still plainer in the Key to Theosophy, a book which all students should have at their finger ends. Nothing will help them so easily to fathom the unutterable depths of folly into which some of the later so-called Theosophical writers have been led. *Manas*, she tells us, means esoterically when unqualified, the Higher Ego, or the sentient reincarnating Principle in man. When qualified it is called by Theosophists *Buddhi-Manas*, or the spiritual soul, in contradistinction to its human reflection—*Kama Manas*." *Manas* is the reincarnating Ego, then, and Lower *Manas*, the *phren*, is the brain consciousness, which we recognize in the word *phrenology*. On page 115 of the Key, she says, "Pythagoras repeats our archaic doctrine when stating that the *Ego* (*Nous*) is eternal with Deity; that the soul only passed through various stages to arrive at divine excellence; while *thumos* returned to the earth, and even the *phren*, the lower *Manas*, was eliminated."

Later on in this seventh chapter of the Key she defines the "Spiritual thinking Ego, the permanent principle in man, or that which is the seat of *Manas*. It is not *Atma*, or even *Atma-Buddhi*, regarded as the dual *Monad*, which is the *individual*, or *divine* man, but *Manas*; for *Atma* is the Universal ALL, and becomes the HIGHER SELF of man in conjunction with *Buddhi*, its vehicle, which links IT to the individuality (or divine man). 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. Therefore, Soul being a generic term, there are in man three aspects of Soul—the terrestrial, or animal; the Human Soul; and the Spiritual Soul; these, strictly speaking, are one Soul in its three aspects. Now of the first aspect nothing remains after death; of the second (*nous* or *Manas*) only its divine essence if left unsoiled survives, while the third in addition to being immortal becomes *consciously* divine, by the assimilation of the higher *Manas*."—From the Toronto Theosophical News.