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MODERN THEOSOPHY.

By Claude Falls Wright

Claude Falls Wright last visited Toronto in August, 1922. He was called in the January following to Nicaragua on a business trip, and left with the expectation of returning within a short time. He left his personal effects in his New York lodgings, and after his death by accidental drowning, as no one claimed his property and time passed on, his landlady sold what there was for the rent due. Among these effects were many books and manuscripts. The story of their dispersion may be told another time, but we are only concerned with Mr. Wright's book, *Modern Theosophy*. It was published in 1894, or attempted to be published, but only a few copies comparatively got into circulation. Most of them were destroyed in a fire. Mr. Wright had every intention of republishing the book with revisions, and we talked it over with him on his last visit to Toronto. Mr. Roy Mitchell, who was naturally interested in the sale of Mr. Wright's books and papers, when he heard where they were being disposed of, went and examined them and was fortunate enough to find a ragged old book with a cover pasted over it with the title "Gupta Vidya" taken from another volume. It covered Mr. Wright's own revised copy of *Modern Theosophy*. Mr. Mitchell bought it and has very kindly placed this corrected copy at our disposal, and the book will be reprinted in the pages of *The Canadian Theosophist* during the next ten months

or so. It is a comprehensive though concise exposition of Theosophy as Madam Blavatsky presented it to the world in her writings, and will be appreciated by all students who desire such a lucid and effective account of the Divine Wisdom as Mr. Wright has written.

(Ed. Can. Theos.)

INTRODUCTION.

The subject of Theosophy is so vast, and the tools of language are so inadequate, that any popular exposition of its doctrines must fall short of conveying to the ordinary reader, for whom it is written, a complete and satisfactory answer. This is not because the writer is unable to express himself, but in consequence of the newness of the subject to the mind of the day. This strangeness throws around the subject a mystery that is not inherent, a vagueness and remoteness which invade even the use of ordinary words. For as Theosophy opens up a new and vast vista for the thoughts to roam through, and reveals a scheme of cosmic and human evolution including the smallest detail, the language of the Anglo-Saxon has to be used in a double sense nearly all the time. But the new and wider scope that words thus acquire will reveal itself to those who read this book.

It brings forward no new scheme of either religion or science. No claims are made to original discovery, nor even to

new arrangement. It is simply a new attempt to tell again of that which the never-dying Brotherhood—the elder brothers of the “Great Orphan Humanity”—have preserved till now: the system which furnishes the key to every religion wherein is buried the truth about our nature and our destiny. And as a young servant of that great band of Silent Workers, the author has only followed in the steps of others who, like him, would wish the western nations to know themselves and to some extent the plan of that small portion of Cosmos in which this little globe swings round the sun.

So, with whatever faults, many or few, this book may have, both the author and I are glad of its appearance, for we firmly believe that this is but once more the sounding the same call to our fellows that we helped to sound before in prior lives on this poor globe, the least significant of the seven. For if through this volume but three immortal pilgrims shall be turned to the light held out by the great Brothers, they will be three more gained for the Army of the Future.

The hope of the author of this work—shared by many other earnest members of the Theosophical Society—is in the future, and in a brotherhood which includes within its bonds many living men, who, though unseen by the ordinary man, are powerful and wise enough to affect the progress of the race. They are the elder brothers of the great Human Brotherhood. They do not seek the applause of men nor a vindication for their policy. Many people do not believe that such beings exist at all, but there are those members of the Theosophical Society, among them the author and myself, who hold firmly to the conviction that the highest examples of human development are not among the schools of Science, or Art, or Medicine, or Literature, or Statecraft, but indeed among the Unseen Brotherhood, and we have the courage to wait for the visible appearance, in a higher and better civilization, of some of these glorious Adepts. And that con-

summation we are approaching. The outer materialistic prophets of a civilization based on selfishness scoff at such a theory, but we, being firmly convinced of progress from within by repeated incarnations of the immortal Ego, must be preparing for a new Day. This book, then, is by way of such preparation.

WILLIAM Q. JUDGE.

New York, June, 1892.

PREFACE.

The Author particularly desires to disclaim credit for originality of thought in this work. Fragments from the mass of mystical literature which has crept out from its hiding place with the advance of theosophical thought have merely been put in order and rendered perhaps somewhat clearer by the freshness of rewriting.

The doctrine which it has been his effort to outline is not brought forward as a novelty, save in so far as the form or clothing in which old but forgotten truths are put may exact such denomination. Portions of it are to be found embedded in the substratum of truth upon which every form of religion is reared; its existence can readily be traced in the mysticism and philosophy which have graced human thought in every age. Therefore, also, it cannot be regarded as a “revelation.” It does not even profess completeness, except to the extent to which, up to the present, it has been disclosed; this for the reason that as its dealing is with nature, a wholeness of divulgement would necessitate the breaking of all her seals—and there are many scrolls that cannot be opened until the time is ripe.

Briefly, it is the tragedy of the Soul; it hints at its origin, sketches its journeyings, shows the wherefore of its sufferings, and points to the when and how its apotheosis may be achieved. It is also the science of life; for its endeavour is to plunge into the profundities of nature, and to grapple with the mystery of Being. It may be called Truth herself; since it unveils all things to indicate her presence.

The age is a black one; and even if the light of Christianity be divine, it has failed nevertheless to disperse the Cimmerian darkness. Religious disputations and theological warfare, bigotry and hypocrisy, dogmatism and unholy discord have left their melancholy tokens, and many centuries must elapse ere they can be altogether washed away. Nor has materialistic science succeeded better. Invaluable to the age as the catalogue of facts presented by her votaries must be, yet the unhealthy disagreement between some of their most vital hypotheses has not failed greatly to damage the confidence reposed in them by their less learned brethren. A conflict of mind with mind, terminating in sectarian hostility, is the order of the hour, while the consequent drift of the masses to materialism and atheistic thought is leaving its impress on the times in nihilism and anarchistic reform. But as Night's darkest hour heralds the approach of Dawn, itself the messenger of the transplendent Noon-tide, so is it here and now that the true philosopher will look for the establishing of a brighter epoch; and Theosophy has stepped forward, as it does from age to age, to lay the foundation-stone.

The work which follows records the outline of some of the more important doctrines of the theosophical philosophy, which several years' personal instruction from Madame Blavatsky and a study of her works has taught the author. Well-knowing how many there are whose independence of thought forbids their acceptance of any of the various religious dogmas, and who are yet too spiritually-minded to descend to a materialistic view of existence, he has written it in the hope that it may be read by a few whom other theosophical works have failed to reach; and as a slight tribute to the memory of one who made more sacrifices for Humanity than the age can appreciate.

CLAUDE FALLS WRIGHT.

144 Madison Avenue, New York City,
May, 1892.

NOTE.

This work was originally written for a well-known publishing house in New York. Prolonged delays in issuing the work and the eventual assignment of the house forced the author to withdraw the MS. It is now issued with some slight additions.

Feb., 1894.

C. F. W.

CHAPTER I. THE ARCANES PHILOSOPHY.

This is not a matter of to-day,
Or yesterday, but hath been from all times
And none hath told us when it came, or how.

Sophocles.

Divine origin does not mean here a revelation from an anthropomorphic God, on a mount amidst thunder and lightning; but as we understand it, a language and a system of science imparted to the early mankind by a more advanced *mankind*, so much higher as to be *divine* in the sight of that infant humanity.

H. P. Blavatsky.

The Theosophical Society is an attempt to form the nucleus of a brotherhood at once fair and honorable, and just to all, depending for its very life on its kindness, straightforwardness and catholicity. Its aim is to unite all systems of thought and thus develop a philosophy that will include every phase of existence.

In this essay, it examines all views of life, seeking the good in each. The Hindu, the Buddhist and the Christian receive equally their just share of approval, their right proportion of condemnation. The merits and demerits of the materialistic schools are discussed side by side with the merits and demerits of the most idealistic and mystical. Hypnotism and even spiritualism receive a respectful and honorable attention.

It is hardly to be wondered at that with regard to such a society misconceptions prevail. The large majority of persons glean their general knowledge from the columns of the daily newspapers, which, however commendable for their zeal and candour, are hardly to be expected adequately to explain philosophy. Only those occurrences which, in the annals of Theosophy, might be construed as sensational,

have been voiced by them, and therefore the masses have become more acquainted with its strangeness than with its truths. Some persons think the Society an organized propaganda of Buddhism; others connect it with Hinduism or Mohammedanism. There are those who maintain it to be a Christian reform movement; others have asserted its *anti-Christian* nature. It has been regarded as a spiritualistic community. While some say that Theosophists are dreamers and idealists who utterly ignore practical life and work, others affirm them to be materialists and atheists. They have been called astrologers, alchemists, magicians, sorcerers, socialists, vegetarians. In almost the same breath the Society has been spoken of as a philanthropic institution and as an organization of impostors, dupes and charlatans, of thaumaturgists and agents of the devil. It may certainly have attempted the vindication of a few slandered beliefs and have tried to point out that there was sometimes to be found, under a mountain of fiction, a basis of truth; that it should, however, directly or indirectly have proclaimed itself as wholly in agreement with any one view of life to the exclusion of all others is entirely fallacious. The note struck by the philosophy is *synthesis*. The endeavour of its adherents is to gather truth from all sides, to unite all peoples and religions by the holy bond of brotherhood. But to show the public that the aim of an enlightened socialism, however mistaken its policy may be, is not altogether evil; to prove that the philosophy of Gautama Buddha had as much sincerity of purpose as the Christian religion; to hold that magic was not always the fable it now appears, does not in itself entitle one to the denomination of Socialist, Buddhist or Magician. Hence it has come about that the Theosophical Society, because it regards with consideration and tolerance all men's opinions, endeavouring to extract the good therefrom, has been associated with many a movement it has not upheld, many a notion it has not approved.

However closely identified with it, the Theosophical Society is not a promulgator of Theosophy. It is organized on such lines that it cannot represent any particular philosophy or religion. To be sure, its members, almost without exception, recognize Theosophy as the only system of knowledge that adequately explains the difficulties of the age; but the society which bears its name has no opinions of its own, and ever holds itself in a position to examine fairly and without bias every new view of life presented. Yet, strange as it may seem, while embodying fairly definite statements as to nature and man, Theosophy is perfectly in accord with the spirit of the Theosophical Society. Its essential principles are those common to every philosophy, and almost the first rule for its successful study is that the mind of the student be held open to receive knowledge and truth, no matter what the source. The philosophy, and its vehicle, the Society, are thus intimately related to each other. The Theosophical Society is an attempt to free men from the degrading influences of superstition, materialism, and the selfishness inculcated by our civilization, while Theosophy represents in general the position the mind naturally takes when thus emancipated. The philosophy has now to be explained.

Theosophy comes to us from the Orient—the birthplace of religions. For centuries this wisdom, the fruitage of the studies of greater nations that have passed out of existence or fallen into decay,—of the ancient Chinese, Egyptians, Hindus, Greeks, has been hidden from the younger peoples of the earth, jealously guarded by the Arahats or wise men of the East. At rare and long intervals a nation more favoured, because more advanced, has through the intercession of some high priest or seer or the work of some great sage been permitted the custody of a few of the lesser secrets for the benefit of its peoples. The knowledge that has thus from time to time leaked out into the world has been the origin of our countless religions, all of

which, notwithstanding their hostile relationships, have yet sprung from the one source.

Across the snow-capped range of mountains that separates Nepaul from Thibet, in haunts absolutely inaccessible to ordinary man, there is a body of philosophers, men who have passed beyond the stage of the normally human,—semi-divine beings, who hold in their mighty keeping the records of all the learning of the past, know the last word concerning the evolution of our globe, have solved the mystery of being and who possess a power over nature and knowledge of her secret laws not dreamed of as possible in our prosaic West. It is to Them, the true Founders of the Theosophical Society, that we are indebted for the philosophy which has been roughly outlined in the following pages, and which has already produced so great an effect in the world of thinking men. This is the oriental philosophy, the arcane wisdom of the East, some of the teachings of which have now, under the name of Theosophy, for the first time in all the ages been presented to the world at large, it having reached a stage of development when as a whole it was prepared to understand them. For long ages this wisdom has been the heritage of only the more spiritually advanced of the nations, or the elect of other less-evolved peoples who had struggled to a stage of progress beyond their brethren—bound, however, under the strictest pledges of secrecy not to reveal their knowledge. India, for instance, at one time the most intelligent and civilized country of the globe, teems with works containing references to the wisdom of her ancestors, and even at this remote date much of the ancient science is to be found spread through her literature. But for the most part the learning has been kept very secret. Now, however, it, or a portion of it, is given to all nations.

Owing to the fact that the philosophy now given out has been kept so long secret, the names employed to designate it have caused confusion in the minds of some.

This, therefore, requires some explanation.

The esoteric philosophy, secret doctrine, occult science, or whatever name we may employ when speaking of Theosophy, cannot properly be said to be esoteric, secret or occult once it has been given to the world. But such titles as these really contain deeper meanings than those they may superficially present. Theosophy or the wisdom-religion is still esoteric, inasmuch as it has not all been made exoteric, and so long as this is the case, so long as any of it remains hidden from humanity, so long may the doctrine be called the esoteric or secret one. This will be the case while the race remains unfitted to receive all of the bright truths which are its heritage. It has ever been so. Each of the world's religions embodies but a different statement or expression of the arcane doctrine as given to different races and under different circumstances in all periods of time in accordance with man's needs for wisdom, by the guardians of that wisdom. There has always been a secret philosophy. Every true religion, eastern or otherwise, has had a dual existence from the moment of its birth to the hour of its decay; an external, conventional aspect for the masses, embodying little more than a code of ethics, and giving a few general facts concerning the origin of the world and the destiny of man—and an internal esoteric school, containing the real teaching or the science, from which the exoteric doctrine was extracted. Indeed it is a significant fact that all beliefs, when their outer garb of public superstition has been stripped off, and the naked frame restored in its original purity, are found to embody identical doctrines. This is only explainable by postulating the existence of a system of wisdom from which all the world religions have sprung, such a system at the same time affording a key to all of the various beliefs, and explaining the many allusions to a secret school which are to be found in the sacred books of all nations and scattered through thousands of volumes in every tongue.

Likewise is Theosophy still occult, because its science deals much with the inner, hidden nature of man. And this raises not a little difficulty in the mind of the western student. We in the west are so opposed to secrecy in any form, even in thought, that we find it almost impossible to believe anything true which bears this imprint. That anything should be "occult" seems to us improper. But there are some things which *cannot* be said, and others which it is impossible to explain, and such are the only ones which are truly occult. Thus music becomes occult or hidden to one who can hear in the harmony of its progressive chords only a rumble or a noise, and drawings and photographs equally so to those who perceive nothing save a forest of lines in the one, or a variety of shades in the other—as was actually the case with some Fiji Islanders. And the language of the soul must ever remain a mysterious lore to those who are unable to penetrate its depths or even believe in its existence.

The following pages contain a brief exposition of the philosophy as it is at present before the world. Purely eastern in its origin, the reader must bear with me if he finds it here presented more or less in eastern fashion—that is, without immediate attempt to *prove*, as we proceed, every assertion made. The eastern methods of teaching and of learning are as distinct from our own, as are the respective ideas of civilization in the occident and orient; for while we insist upon the pupil's being led up in his studies through a mass of facts and series of verifications to the full knowledge arrived at by his particular school, the oriental instructor, conceiving wisdom to be a result of the expansion of the mind rather than a training of the memory, contents himself with presenting his scholar with a general outline of the mass of learning to be achieved, forcing him to teach himself by filling in the detail. The master thus becomes a director or adjuster rather than a teacher, and having started the learner in the right

way, leaves him to grow naturally and to reach what knowledge he can by his own aspirations and exertions.

This is, whatever one may say, precisely the method adopted in learning any *exact* science. If we would be taught mathematics, for instance, we have to adopt the conclusions of our teacher, to believe in their verity, before we can proceed in our studies. We begin with general principles and descend to details. And in occult study the pupil is only given the broad principles of the science, the laws, and is then left by the master to teach himself. The secret doctrine strikes only a few notes; it tells us a few of the fundamental laws by which nature is governed, and shows in a variety of ways how they may be observed in their action in the different departments of Being. So that it must not be imagined that the philosophy is without proof. On the contrary, its tenets once fully grasped, abundant proof will be found in every field of nature and experience; and the author believes it to contain the only key to the many vital problems which in this age confronts us on all sides.

This leads us to the question "Whence the Secret Doctrine?" the answer to which we must preface by a short history of pre-historic man, clipped from the arcane records.

In ages past, when peoples far different from our present race walked the earth, greater in science, greater in art, greater in civilization, the one desire which held the human soul was the unquenchable thirst for wisdom. Earthly desires chained it not. It lived within the tabernacle of clay, not as prisoner, but as king, seeking only knowledge and power—to understand the laws and nature of the universe and to control its workings. The solemn and mighty nations who then ruled the earth made no difference between science and religion. They fathomed the mysteries of creation, not only by analysis, but by spiritual perception. They cultivated those ethereal parts of their natures which we now would fain destroy, and sought

truth in spiritual regions at present barred to the human wanderer by ten thousand gates. Living in the body, they sojourned among the stars; reading the language of the mighty universe, they listened to the music of the spheres.

Yet man sought to learn too much. He tried to wrest from nature secrets she was not then prepared to give him—and fell; fell to depths of degradation as great as the heights to which he had previously attained. The present humanity is the descendant of those fallen ones, whose wisdom has been lost, their knowledge scattered to the winds, leaving only a few husks of their once brilliant sciences. A few, however, remaining true to their Godlike natures, retained their purity and power. These, sorrowing beyond measure at the sight of their fallen brethren, formed themselves into a body, resolving that they would not know rest until they had succeeded in restoring Man again to his true position as divine ruler of the planet. They or their descendants still walk the earth unnoticed and unknown by ordinary humanity, engaged in their life's work. Holding that everyone has latent in him all the power and greatness of his ancestors, and that any one who succeeds in purifying himself of his animal tendencies may rise to the position of a god, they have never lost hope of success. They have, up to the present, managed at intervals to swell their ranks by single individuals; which, added to the fact that the knowledge and power they possess has given them the ability to extend their lives considerably over the time usually allotted to man, has kept their school alive.

Once every hundred years, or thereabout, owing to the removal of certain restrictions imposed upon their labour by natural forces, these sages are able to work freely for the space of about twenty-five years, to send messengers from their Brotherhood to teach the masses and to raise the standard of mankind. At such times their work is effected in accordance with the exigencies of the age, and a

glance back over the history of the world's progress will show distinct traces of what has been done in this direction about the close of each century. At certain of these periods, however, the restrictions are farther withdrawn than at others; then greater teachers are sent by the school. Of such were Jesus and Gautama Buddha who did their work in times of great opportunity, and the effect of whose missions lives to this day. The close of the nineteenth century is one of these periods, and opportunities have afforded themselves among western nations not before equalled for many an age. Hence the establishment of the Theosophical Society, and hence the extreme energy with which the class of literature which sprang up with its formation has been spread the world over. The increasing refinement and spirituality of the world has entitled it as a whole to regain some of its lost knowledge, and much of that which up to now was secret has become public property, it remaining with the world as to how far it will profit by the chance offered.

All this will seem, no doubt, very fanciful to the reader. It will hardly appear credible to him that while our scientists and philosophers are busily engaged in endeavouring to solve the problems which must necessarily arise in the search for knowledge, there should actually exist all the while men who not only had attained to the knowledge, but who had long ago solved the problems. The fact is, however, that our western civilization is exceedingly young; we are scarcely developed. And as children are liable to fancy their knowledge as exceeding that of their elders, so the more modern nations, not having reached their majority, look with scorn upon the older countries—China, India and so forth. But for all we can tell there may be records among these containing some of the profoundest secrets known to man. Almost all our present-day knowledge has come from the East. We have to thank the older oriental nations for by far the greater part of our information

concerning astronomy, chemistry, geometry; and indeed, anything we at present know is but a *development* of the few seeds of wisdom sown amongst us by our eastern brethren.

The flood of light that has been let in upon the origin of religions by oriental research has led not a few to fancy that there might have been at one time a single philosophy from which all creeds have sprung. It is worthy of note that although most creeds owe their origin to one teacher, yet in no case does that particular teacher *start* the creed afterwards associated with his name. He merely reforms an old one. Thus Buddha readjusts the Brahmanical doctrine of the time, and endeavours to purify it by doing away with caste; while Jesus comes to fulfill, not to destroy, the law of Moses.

The records of the eastern esoteric schools of Philosophy state that there was at one time such a universal system, and as evidence of their statement point to (a) the fact that all doctrines entitled to be called "religions," in contradistinction to mere ethical associations, maintain the tradition of mankind as at one time pure, but since fallen and degraded; and to (b) the underlying similarity of all creeds. Cleared of their dross of public error, all religions will be found to embody in essence precisely identical teachings: Brahmanism, Buddhism, Tāoism, Christianity, Gnosticism, the philosophy of the ancient Egyptians, the Chaldeans, the Hebrews, the Babylonians, the Assyrians, the Greeks and all the systems, both ancient and modern, are more or less portions of the one arcane Secret Doctrine.

Ex oriente lux! It is to the East we have to look for what remains of the primeval philosophy; for the guardians of the secret wisdom. And we are not without statements from high-caste Hindus that all the knowledge which at one time belonged to the whole world has not yet become our property. "When a prominent Cinghalese priest assured the writer* that

*H. P. Blavatsky.

it was well known that the most important Buddhist tracts belonging to the sacred canon were stored away in *countries and places inaccessible to the European pundits*, the late Swami Dayanand Sarasvati, the greatest Sanskritist of his day in India, assured some members of the Theosophical Society of the same fact with regard to ancient Brahmanical works. When told that Professor Max Müller had declared to the audiences of his 'Lectures' that the theory—"that there was a *primeval preternatural revelation* granted to the fathers of the human race, finds but few supporters at present,"—the holy and learned man laughed. His answer was suggestive. 'If Mr. *Moksh Mooler*,' as he pronounced the name, 'were a Brahman, and came with me, I might take him to a *gupta* cave (a secret crypt) near Okhee Math in the Himalayas, where he would soon find out that what crossed the *Kalapani* (the black waters of the ocean) from India to Europe, were only the *bits of rejected copies of some passages from our sacred books*. There was a 'primeval revelation,' and it still exists; nor will it be ever lost to the world, but will reappear; though the *Mlechchhas* will of course have to wait.' Questioned further on this point, he would say no more. This was at Meerut, in 1880."

The "brothers," as the guardians of the secret wisdom are called, work in various ways to produce the desired results in the uplifting and purifying of humanity. Owing to the fact that the masses tend to constantly materialize philosophical conceptions, to turn what are intended to be pure abstractions into concrete images, the necessity for periodically re-directing and reforming their religious ideas must be apparent, and we therefore find men coming forward—generally from the East—age after age, purifying the old religion, and starting it anew upon a more spiritual basis. The necessity for maintaining this purity for as long a while as possible has led each great teacher to divide his teachings into inner and outer schools. So that

we find in Egypt and in Greece the greater and lesser mysteries of the temples, and in India the esoteric and exoteric philosophies; Buddha and Pythagoras teaching their direct disciples mysteries not revealed to the masses, and Jesus adopting a like course, just as Moses did with the elders and the people.

The teachings of these inner schools have always been identical; although their nomenclature may have varied, yet they have always been under the direct supervision of the same central school. The esoteric doctrines of any one religion will be found to be the same as those of all the others. Of all creeds, however, that which has most nearly retained in its outer organization its original purity, is the Buddhistic, this mainly owing to the fact that Gautama worked among a nation the most spiritual, and at that time the most highly civilized in the world. Hence Theosophy, because it upholds most of the Buddhistic tenets, and has to some extent adopted its terminology, has constantly been accused of being but Gautama's philosophy revived, and reappearing in another garb. It does not deny the accusation; it is the same as the real Buddhist creed, but it is also the same as the real Christian creed, and no more one than the other, and no more either, than it is Chaldean or Egyptian. The philosophy it upholds is to be found hidden under the glyph and symbol of every religion, and in the sacred books of every nation, distorted, perhaps, but still there.

This is its whole assertion. Like Jesus', its mission is to fulfill, not to destroy, to establish unity rather than division and discord; unity, not alone of religion with religion, and sect with sect, but of religion with science, and of philosophy with both. The Theosophical Society is then unique at least in this, that while other factions cry aloud that with them alone "truth" is to be found, it seeks rather to vindicate the truth of all, and, uniting them into one harmonious whole, to demonstrate a true Brotherhood of man.

We now approach the difficult task of placing upon paper in as clear a manner as is possible in a popular work, a sketch of the secret doctrine as revealed to the present day. In this we propose to commence with the general laws of life as laid down by the philosophy, following with a sketch of the nature of the universe and of the planets, and ending with an outline of the constitution, development and history of man. By such means we hope to escape the great difficulty hitherto experienced in putting forward the philosophy—that of arrangement. The subject is so vast, embraces so many different fields of thought, that one scarcely knows where to begin, and it might really be written equally well from almost any point of view. But then it could only be understood from the point of view from which it was written, whereas the object here is to make it clear to all. Besides, as shown before, this is the eastern method—to commence with the general and descend to the particular, which of itself would be sufficient reason for employing it when writing on an eastern philosophy.

(To be continued.) p. 290

THE THREE TRUTHS

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

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

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

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

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

THEOSOPHY OR NEO-THEOSOPHY.

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

(Concluded from Page 256)

THE HOW AND WHY OF TRUE THEOSOPHIC STUDY

As our London opponent truly remarks: these subjects (metaphysical) are only partly for understanding. A higher faculty belonging to the higher life must see,—and it is truly impossible to force it upon one's understanding—merely in words. One must see with his spiritual eye, hear with his Dharmakayic ear, feel with the sensations of his Ashta-vijnjana (spiritual "I") before he can comprehend this doctrine fully; otherwise it may but increase one's discomfort, and add to his knowledge very little.—Mahatma Letters; p. 200.

There is one general law of vision (physical and mental or spiritual) but there is a qualifying special law proving that all vision must be determined by the quality or grade of man's spirit and soul, and also by the ability to translate divers qualities of waves of astral light into consciousness.—Mahatma Letters, p. 255.

As we do not "require a *passive* mind" but on the contrary are seeking for those most active, which can put two and two together once that they are on the right scent, we will, if you please, drop the subject. Let your mind work out the problem for itself. . . .

Thus, little by little, the now incomprehensible will become the self-evident; and many a sentence of mystic meaning, will shine yet before your Soul-eye, like a transparency illuminating the darkness of your mind. Such is the course of gradual progress.—Mahatma Letters, p. 277.

On close observation, you will find that it was never the intention of the Occultists really to conceal what they have been writing from the earnest determined students, but rather to lock up their information for safety's sake, in a secure safe box, the key to which is—intuition. The degree

of diligence and zeal with which the hidden meaning is sought by the student, is generally the test—how far he is entitled to the possession of the so buried treasure.—Mahatma Letters, p. 279.

H.P.B.

You can never know her as we do, therefore—none of you will ever be able to judge her impartially or correctly. You see the surface of things; and what you would term "virtue" holding but to appearances, we—judge but after having fathomed the object of its profoundest depth, and generally leave the appearances to take care of themselves. In your opinion H.P.B. is, at best, for those who like her despite herself—a quaint, strange woman, a psychological riddle: impulsive and kindhearted, yet not free from the vice of untruth. We on the other hand, under the garb of eccentricity and folly—we find a profounder wisdom in her *inner* Self than you will ever find yourselves able to perceive. In the superficial details of her homely, hard-working common-place daily life and affairs, you discern but unpracticality, womanly impulses, often absurdity and folly; we, on the contrary, light daily upon traits of her inner nature the most delicate and refined, and which would cost an uninitiated psychologist years of constant and keen observation, and many an hour of close analysis and efforts to draw out of the depth of that most subtle of mysteries—human mind—one of her most complicated machines,—H.P.B.'s mind—and thus learn to know her true *inner* Self.—Mahatma Letters, p. 314.

Finally, in bringing this Section to a close, a challenge is issued to any and every student of Theosophy to produce contradictory teachings as between Masters' letters (whether published in "The Mahatma Letters" or "The Occult World" or the little Adyar book, "Letters from the Masters of the Wisdom") and the writings of H.P.B., similar to those that have been shown to exist between the Masters' and H.P.B. on the one hand and Mr. Lead-

beater's, Mrs. Besant's and Mr. Jinarajadasa's on the other.

It would be extraordinary that the entire perversion of the real teaching, of which these examples are the merest indication, should have gone unperceived by the vast majority of members of the Theosophical Society were it not for the explanation: They do not know what Theosophy is. They have not in them that knowledge of the great truths which forms the criterion, the only true standard, by which they may judge all else. Without the vision of the true that which looks like the true is bound to produce its glamour with the inevitable results. The motto of the Theosophical Society is that there is no religion higher than truth and the search for it has to be pursued *irrespective of likes and dislikes*. Most people do not want truth. They only desire the learning that suits them and makes them happy as their personalities regard happiness. They fall into the easy trap of belief because they have not that inward determination to seek and to know, no matter what the effort may cost in time and labour and sacrifice.

Those words of H. P. B.'s leap to the mind of the real student at every turn of the way:

To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible.—Preface to the Key to Theosophy.

Instead, there has been "the gradual descent of. . . . teaching into so-called simplicity so that the most ignorant might be able to grasp it." "Everyone who carefully studies the phenomena presented will admit that men of strong intellect have been driven out. . . . by the crudity of the religious ideas set before them, the contradictions in the authoritative teachings,

the views as to God, man and the universe that no trained intelligence could possibly admit." Mrs. Besant can sum it up in regard to Christianity and its "moral degradation" but is unable to make application when the same process is obviously at work in Theosophy.

Theosophy has no relationship, companionship or comradeship with falsehoods. Compromise with them is not tolerance. As illustrated again and again in the case of H.P.B., Theosophy must fight to the bitter end against falsehood and sham. It can be charitable and tolerant towards wrongdoers or committers of mistakes and blunders and sins or criminals, but it can neither be charitable nor tolerant towards sin or crime or mistake or blunder. Between purity and impurity there is no compromise. Those who assert that there can be, attempt to excuse themselves by passing off lack of courage as "brotherliness". Where work for the Cause of Theosophy is hindered or spoiled, it becomes a duty to stand firm and fast for TRUTH.

Our duty is not to believe but to seek and know, remembering that our convictions are but the result of past experiences which have to be checked by the established convictions of the synthesis of science, religion and philosophy that is available. IN ORDER TO KNOW, Theosophy must be studied. It can be—in the various letters of the Masters that are now open to us, and in the pages from their Messenger who recorded it again for the Western World in the last quarter of the 19th century. That person alone, permeated through and through by this study, with the wisdom that gives the real standard, can judge whether truth is to be found in so-called expansions of Theosophical teachings. Finally, it has to be remembered that the study which brings knowledge includes application of the principles. Theosophy is an uttermost necessity in daily life and not a luxury for leisure moments.

STELLAR WORSHIP

A religion of the stars has been for untold ages the guiding principle of nations most of whom are now lost even to tradition. Some sort of religion or philosophy based upon the stars, the Sun or the Zodiac, or all of these, has persisted throughout the existence of mankind, and today a renewed interest in this philosophy is making itself felt in many ways.

Many books are being published on Astrology, teachers and writers are arising, associations being formed, and just recently word has been received of a three-day Convention of Astrologers in the City of San Francisco.

Gratifying as this revival is to observe, it is unfortunate that, in far too many cases, there is nothing higher than Astral Astrology being presented, and in some cases various forms of fortune telling, divination and even horse race and stock market gambling, are the outcome of a study of this wonderful science. Like every other good thing, it is possible to put Astrology to the most base and selfish of uses, but there is appearing a tendency, and a growing one, to go back into the past, and bring out some of the wonderful science, the philosophy, and the religion that have been, in past civilizations, woven into Astrology and the Stellar Cult.

Churchward, the eminent writer on Masonry and Archæology, says that the Stellar Cult goes back into the past, over two hundred and fifty thousand years. He bases his calculations upon the motion of the pole and the changes in the pole star, calculations taken in certain instances from the Great Pyramid.

This would make it appear that there was a time when the Stellar Knowledge was widely diffused among men, a knowledge which held that every star, visible or invisible, had its influence on the Solar Universe and so upon mankind. It is said by Ptolemy, that every person is influenced in his life and destiny by the "entire ambient", or rather, that the ambient

expresses his exact position in the life stream now moving across our Universe.

The Bible is saturated with this Stellar Knowledge, but veiled as all secret teaching ever has been.

Like all other original and primal teaching, the Stellar Cult, after lasting thousands of years, became degraded and was finally lost. Gradually there grew up a new cult called the Lunar. This cult was much more elementary and suited the early races better than the tremendous sweep and power of the Stellar. Being centred about the moon it would indicate the growth of the personality and that gradually becoming synchronized and stabilized as a stage of development.

Later there appeared the great Solar Cult, a form of religious philosophy which placed the Sun at the centre of all life, and looked to it as the producer and dispenser of everything pertaining to the whole circle of evolution in the Solar Universe. The Egyptians, while at the very highest of their civilization and knowledge, gave expression to the Solar Cult perhaps better than any human race has yet done. Unfortunately the greater part of the knowledge coming to us from this source is the later and less spiritual form, and is so mixed with materialism and ritualistic formality as to be scarcely recognizable. In the Egyptian Book of the Dead, the text is filled with obscure passages which are apparently repeated over without any clear understanding of their veiled meaning.

Scattered throughout the world, in such places and in such ways that it may be searched out and pieced together, is a vast amount of information and instruction, which the earnest and painstaking student may secure, and thereby build up his philosophy or his religion, whichever type of thought he may prefer.

The mighty Sun, rising daily in the east, lighting and warming the earth, and bringing into manifestation all the powers or

properties of nature, is the symbol on the physical plane of that great Being in whom we live and move, and whose vehicle, be it physical or otherwise, compasses the whole of our Universe to its outmost rim.

The tremendous force of this great One is localized and focused in this so-called ball of fire, which we can see, but it is unquestioned that the power possessed by the Solar Logos is sufficient to hold all this Universe together, to cause every atom of it to move and vibrate at His will and to follow the laws and regulations He has put forth for its maintenance and development.

Undoubtedly every force of which we have any knowledge, comes from the Sun, therefore everything which may be included in the term, creation, has come from the Sun, as force and matter are interchangeable. Thus, as these forces were brought down to the physical plane, worlds were built, in fact, everything which we know of as cosmogenesis, must be traced back to the Sun, "for without Him, was not anything made that was made."

The Parsees who have been called fire-worshippers, knowing that the Sun was more than just the physical disk seen by us all, worshipped the Spirit of Fire, or that great Spiritual Force which they called Cosmic Fire, and recognized the fact that the Sun was only a physical representation of that greater Fire, which filled the Universe.

Taking as our guide the gnostic axiom, "as below so above", we may believe that the great Solar Logos selected twelve other Beings of great power, and possessed of qualities greatly unlike each other, and together they agreed to create more, and to continue the work of his development until he was possessed of all the qualities belonging to them. "Let us make man in our image", was the agreement with which they went to work, taking as their physical counterpart the various signs of the Zodiac.

So we can see that the human monads, possessing certain qualities and possibilities inherited from the Sun, being made to pass round and round the Zodiac, absorbing the qualities of the signs, dwelling upon the various planes, but always in the body of the Logos, occupying the mansions or houses in the skies, in the process of time become as Gods, knowing good and evil.

The contemplation of such a scheme is almost appalling, and, in its magnitude, and the countless millenia required to complete this great work, makes the imagination stagger back helplessly. Small wonder then, that the highest secret of Mithra was the figure and the conception of Boundless Time, in which all the work might be finished.

To sketch out the details of any one of millions of departments of this plan is more than a lifetime labour for even a gifted or developed person. The study of the Jewish Kabala as to the succession of developments before even the unseen world was produced; the mathematical basis upon which rests the framework of the physical universe; the nature and effect of the various colour rays in the spectrum and their relation, to musical sounds, and indeed the whole vibrating theory of nature, are just a beginning of one or two of the wonders, the endless glory of the Logos of our universe, whose force moves to righteousness, and whose name is Love.

George C. McIntyre.

Toronto.

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The passions, the affections are not to be indulged in by him who seeks to KNOW; for they "wear out the earthly body with their own secret power; and he, who would gain his aim—*must be cold.*" He must not even desire too earnestly or too passionately the object he would reach: else the very wish will prevent the possibility of its fulfilment, at best—retard and throw it back.—Mahatma Letters, page 274.

"IRISH NATIVE HEALERS"

"Superstition dies hard in Ireland." If you talked to the Irish peasantry you would agree that these words are very true.

No matter where one goes in Ireland, one is bound to come across people who are psychic and also those who have the power of healing certain diseases.

The healer is usually the seventh son of a seventh son or a seventh daughter of a seventh daughter. Many people go to these healers and they have implicit belief in their power to cure. Is it faith healing? Who can tell?

In Ireland, heart trouble is sometimes called "heart fever." People who have weak hearts or who imagine they have, go to a certain woman to have their hearts "measured."

This woman has effected many cures in minor diseases of the heart. She folds together two pieces of ribbon, one of which is one and a half yards long, the other, three-quarters of a yard long, and places them on the person's heart for about half an hour. Then she repeats the words, "in the name of the Father, the Son and the Holy Ghost." If the heart is affected, the long ribbon when removed will be found to be shorter than the short one. The patient is then given heart's ease and told to take three sips of it every morning for three successive mornings. The heart is supposed to be cured on the third morning.

When there is an epidemic of mumps, one hears the remark, "Mrs. A. is very busy these days 'leading' for the mumps." In this case, the father and mother of the healer must have had the same surname. This woman puts a donkey's bridle on the head of the child who has mumps and for three successive mornings leads him three times across a running stream. Each time when crossing the stream she stoops down and gives the child a drink of the water from her hand.

People who have sprains, go to a local blacksmith who "rubs for sprains". During the rubbing he mutters a prayer, and

on the third treatment the sprain is cured.

Another man cures toothache. Many people go to him when thus afflicted. He gives a folded paper to the person on which is written a prescription or "charm". The person is told neither to open it nor read it, but to sew it on the clothes he is wearing. It is said that so long as the paper is kept intact, the person will not suffer from toothache. I have been told this by a woman who has seen many cures effected.

The cure for whooping cough is somewhat extraordinary. Half a pint of cow's milk is placed before a ferret. When the ferret drinks a little, the milk is put in a bottle and a spoonful is given to the child every time he whoops. A man told me that his three children were cured in this way and he added that the owner of ferrets was constantly being called upon during the whooping cough epidemic.

Erysipelas—sometimes called "the rose" in Ireland, has been cured by an old woman in Northern Ireland. The affected person must send her some fresh saltless butter. The woman makes it into nine pats and probably adds something to it. The patient is told to rub a pat of butter on the affected part for nine successive mornings just before sunrise. On the ninth morning the Erysipelas will be cured.

An old man over ninety years of age cures nosebleeding without coming in contact with the affected person. A woman of my acquaintance told him that a friend was troubled with nosebleeding and asked if he could cure her? He went into a little room, muttered some words and told her that by the time she reached home her friend would be cured—and she was!

I know an Irishman now living in Canada who can cure warts by touching them.

These are just a few instances of native Irish healers. These healers never accept payment for their treatments, usually they cannot pass on their powers to anyone else, that is, unless the person happens to have a seventh son or daughter, in this case the latter would also have the gift of healing.

Mary Henderson.

ABSOLUTE THOUGHT

B. The other night we agreed that thinking was a finite thing, and that the Absolute could not think (that is perform a finite action), without ceasing to be absolute.

A. We did.

B. I am not satisfied. Universal mind exists I believe, and, if it does, is not the Universal Mind in the Absolute, and consequently the Absolute must think?

A. You think that the Absolute must think and yet not think?

B. Yes. It is a paradox.

A. But is it a paradox? Are we sure we have stated the problem correctly?

B. Ah!

A. Let us see. The Absolute does not think?

B. No.

A. We will assume that the Universal Mind exists. (I am not doubting it. I merely point out that we have not investigated whether it does or not). Universal Mind is not the Absolute. The very fact that we use the word mind to designate it, shows it is not the Absolute.

B. I agree.

A. But it must be in the Absolute, or the Absolute, not including it, would not be Absolute?

B. Yes.

A. Let us consider this problem with the help of symbols, which assist towards clarity, and which eliminate words. We will say that this piece of paper represents, that is symbolizes, the Absolute. The fact that it is clean and unmarked symbolizes its absoluteness. What is on this paper?

B. Nothing.

A. What conception have you of the Absolute as an infinite, boundless, immutable—what?

B. Nothing.

A. You get my point. I draw a circle on the paper. Let that circle represent the Universal Mind.

B. Yes.

A. It is in the Absolute?

B. Yes. It is on the paper.

A. I draw a smaller circle in the first one. Let that represent the object upon which the Universal Mind operates. We have agreed, have we not, that thinking necessitates an object of thought as well as the thinker?

B. We have.

A. The smaller circle is in the larger one; that is, the object of the Universal Mind's thinking is in the Universal Mind?

B. Yes.

A. Let the fact that one is in the other symbolize the relationship between them,

B. Yes.

A. Now the object of thought is in the Universal Mind. Is it not also in the Absolute?

B. Certainly, as the smaller circle is also on the paper.

A. Good. So it is not the Absolute which thinks, but a part or aspect of it, and this part or aspect is related to another part or aspect, which is the former's object.

B. Yes, yes! I see it now!

A. Moreover, the relationship between the two aspects of the Absolute is also in the Absolute. The three combined—Universal Mind, Universal Mind's object, and the relationship—form Absolute Thought. So there is no paradox when H. P. B. says (Key to Theosophy, pages 47, 50) that the Absolute does not think, and yet says it is Absolute Thought, itself?

B. No. Thinking and thought are not the same thing.
Hamilton

Cecil Williams.

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OFFICIAL NOTES

Wynyard Lodge has been chartered as a branch of the Canadian Federation, with 26 members at Wynyard, Saskatchewan, on August 7.

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Mrs. Alice Bailey will visit the Toronto Lodge on December 2-5, the Hamilton Lodge on December 6, and probably London on the 7th.

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An excellent article "To Every Open-Minded Theosophist" is the first contribution to the November number of "Theosophy" of Los Angeles.

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Mr. F. A. Belcher, a member of the General Executive, plans to visit Ottawa for a week or so with a view to meeting the members of the Society and perhaps having a public lecture during his visit.

A splendid Christmas present is a copy of The Secret Doctrine in any of the several editions in which it appears. The prices run from \$8.50 to \$17.50.

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Only one or two complete bound sets of the eight volumes of The Canadian Theosophist are still on hand at \$16 post free. Sets of unbound volumes to the number of seven or eight may be had of the first volume for \$1.20 each, and of the remaining volumes for \$1 each, of these there being a fair supply.

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A "Postscript and Errata" has been published by the editors of the new edition issued in China of "The Voice of the Silence". A few copies are available from this office and may be had by enclosing postage to our address. It is a little eight page supplement to the volume and contains a notice of "Buddhism, the Science of Life," by Alice Leighton Cleather and Basil Crump, published in Pekin at \$3 Mex.

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An International Committee consisting of Mrs. M. E. Cousins, Madame Rollier, Madame Dr. Kamensky, Miss Dijgraf, Professor Marcault, Mr. E. Selleger, and Mr. E. Gardner are appealing for funds to support the Lodge at Geneva, in view of the presence of the League of Nations there. They want \$1500. If anyone can spare anything from the work in Canada, they can send it to Mrs. Cousins, c/o Madame Hollier, 15 Rue de Saint Jean, Geneva, Switzerland.

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A considerable number of members are still in arrears for their dues payable July 1 last, and in consequence we have been compelled to place them on the inactive list. Secretaries should look after their unpaid members and get them reinstated as soon as possible. Under the Constitution it is the Lodges that are responsible for the dues of the members, but this brotherly duty is generally ignored.

There is nothing to be said about recent events in Vancouver Island. We warned the members and they generally accepted the warning. It is astonishing how money pours into the coffers of those who are out to deceive the people, and how little is contributed to a Society which works for Theosophy and nothing else and whose officials receive no pay and look for no reward.

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"Studies in Evolutionary Psychology" by E. W. Preston, M.Sc., and C. G. Trew, B.Sc. (Crown Octavo, Paper 1/6d net), is a textbook, from the London Centre of the Theosophical World University, on the correlation of Psychological Evolution, with the history of physical science, art, etc., which presents Theosophy as a philosophy of Universal Evolution. It has just been published by the T. P. House, Ltd.

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Mrs. Besant has sent out a card commemorating her 81st birthday on October 1, in which she says: "It is glorious to live in this critical time, and to offer ourselves joyfully as channels for 'The Power that makes for Righteousness,' by whatever name we may call that Power. Service is the true Greatness, living, as we do, in a world in which so many suffer blindly and resentfully, a world which sorely needs the help of all who love."

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A remarkable article in the Theosophical Quarterly for October is Mr. Henry Bedinger Mitchell's review of "Religio Militis," by Austin Hopkinson. Incidentally Mr. Mitchell sets forth the Theosophical view of evolution of which the world is so much in need and which has been entirely overlooked by many current professing Theosophists, by whom it is also overlaid with the rubbish and wrong of psychic revelations supposedly in harmony with materialistic science. Mr. Johnston continues his invaluable translations of the Chhandogya Upanishad.

Mr. Geoffrey Hodson has written a third volume in his series of books containing the teachings received from the Angel who inspired the volumes entitled "The Brotherhood of Angels and of Men" and "Be Ye Perfect". The new volume is called "The Angelic Hosts", and gives a basis from which a more detailed study of the angelic hierarchy may be drawn. The Frontispiece is a pencil drawing by Phoebe Stabler reproduced by the offset process. An interesting feature of Theosophy is that while many types of religious minds are drawn to it because of its researches into the immaterial world of occultism and mysticism, an increasing number of scientists are being drawn to it because those researches offer explanations of what they have previously had to take as the unexplained hypotheses of their materialistic experiments and studies. In Theosophy and the Fourth Dimension, to be published in early November, Mr. Alexander Horne provides a comprehensible work for students of science and for Theosophists in the belief that by understanding the Fourth Dimension they will attain a better understanding of the universe and of the relations of their consciousness to it.

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The proposed lecture tour by Mrs. Hampton was begun last month and Mrs. Hampton, writing from Calgary, states that both Lodges there worked in admirable harmony. She expected to be in Vulcan in the subsequent week. Speaking of the misconceptions that have arisen, due to various gossiping agencies and somewhat intolerant letters that have been circulated, she says, "Not until they meet me and hear my lectures, which are on Theosophy pure and simple, is that distrust overcome." To condemn anyone unheard, unseen, is not a Theosophical attitude, and as has been said before, the faith that cannot trust itself to hear a possibly opposing view of any subject is not very robust. We need open-minded Theosophists who can listen with

tolerance and not condemn till they have heard what is or is not to be condemned. After forty years of meeting intolerant and unfriendly audiences, one has a good deal of sympathy for one who adventures into public with a Theosophical message of any kind. I certainly do not approve of many of the messages that have been proclaimed, but Mrs. Hampton has undertaken to speak Theosophy so that there can be no objection to its presentation by any of our members, and we can surely be courteous enough to accept that assurance. There is another point of still more importance, and that is that the Theosophical Society is not bound to any doctrine except that of Brotherhood. A good many would tie it up to the teaching of some one or another among the sages, but the Mahatmas themselves have always been insistent on perfect freedom of thought. The reason is obvious, The mind that has only had the experience of one point of view is of little value to a world in which infinite points of view are promulgated. Without discrimination one cannot judge among them all, but those who brag of their loyalty to the Secret Doctrine must surely possess discrimination enough not to be led away from the true path. And the influence of their presence must be potent among those less well informed to assist them to wiser courses. There need be no fear of those who are properly instructed in the Secret Doctrine being led away by any lure whatever, and if they have not been so instructed some of our members must have been sadly remiss in their duty. We had a test during the last year to which many succumbed, but they were not students of the Secret Doctrine, but were attracted by the personal temptation of safety first, psychic rewards, the condescension of deific beings, and the promise of easy living and the fat of the land. None of these things have anything to do with Theosophy, and we do not expect Mrs. Hampton to degrade herself with such humbug. At any rate the Lodges are all free to choose for themselves. Those who

are fearful of bogies need not run any risks. Several Lodges have already declined the offer for reasons that need not be discussed. Those who wish to co-operate are requested to notify their decision as early as possible. Mrs. Hampton expects to be in London in the last week of January.

AMONG THE LODGES

The bazaar of the Toronto Lodge held on October 26-7, proved to be a success, the amount raised exceeding a thousand dollars, which is chiefly for the building fund. The design of the bazaar was much admired for its colour and artistry, the plan having been the work of Lieutenant-Colonel Thompson. The idea was a street in Pekin and the Chinese costumes, signs and other details lent themselves to the beauty of the picture which the hall presented. A chop suey refectory conducted by Mrs. Lawrence was the last word in verisimilitude and served the oriental delicacy in genuine fashion.

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The president writes:—Our work at the Montreal Lodge is going along very nicely, with meetings fairly well attended and with good financial support, considering the number of our adherents. A recent lecture by Howard S. Ross, K.C., stressed the need of a more equitable adjustment of economic and industrial life as a real basis for the brotherhood of man. He advocated the elimination of classes from human society and the necessity of each one doing some sort of useful work as his contribution to human welfare, with the abolition of the many agencies which add to the cost of living and therefore prey upon the social organism.

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

FELLOWS AND FRIENDS

Mr. Charles Lazenby on his return from his summer quarters in Georgian Bay, spoke for the Toronto T. S. on Sunday evening, November 4 on "The Path to the Mahatmas."

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The Church of the New Age Magazine, published in Manchester, announces that Miss Lena Ashwell was a guest at the anniversary reunion held on October 10. Canadians will be interested to hear of this affiliation on the part of their famous countrywoman.

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Mr. John W. Lovell, who is probably the oldest member of the T.S. in America, if not in the world, was present at a Social given in honour of his birthday by the New York Lodge of the T.S. on November 6, at which he spoke of his reminiscences of the early days of Theosophy. Mr. Lovell is a Canadian and we wish he could be persuaded to write these recollections for our benefit and the perusal of hundreds of interested Theosophists. It was he who first gave cheap circulation to standard Theosophical works.

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The new General Secretary of India, Mr. George S. Arundale, speaking of Mrs. Besant's recent illness from which she is now fully recovered, thinks that "part of her illness may well be due to her function of transmuting evil into good in her own person. I am sure she often draws to herself antagonisms which otherwise might fall on others, and add to the already excessive amount of unbrotherliness in the world. Her body suffers, but the evil is thereby neutralized." This aspect of the doctrine of Vicarious Atonement has not been generally recognized.

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Mrs. Annie Menie Gowland, now General Secretary of the T.S. in South Africa, has been contributing to the Cape Argus some memories of her early life, when as

a child, she recalled memories and knowledge of a previous life, and puzzled her friends by her wide and apparently un-acquired knowledge. She is a natural mystic and when in an illness she first heard of Theosophy she took to it naturally and was delighted to find that there were so many people in the world who thought as she did. She has done good work in various sections of the Society and no doubt will leave the mark of her earnest life in her new sphere. In a recent message she says: "We must have faith, simplicity and courage. It is, after all, not the learning but the living that matters, and that only we ourselves can control."

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Mr. Roy Mitchell is continuing his New York lectures for the Theosophical Association of the American T.S. in Rumford Hall and is meeting with much real interest. His lecture on November 3 was on the "Divine Justice". He is speaking on the Secret Doctrine as a synthetic system which stands on its own basis and does not require any authority to support it, but what is available to any man who will give it the time and study. This may not be acceptable to those who cannot accept anything that does not come on the authority of a revelation or the claims of one who poses as a great one or as the incarnation of a dead and gone celebrity.

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Algernon H. Blackwood, whose article on Reincarnation we reproduce from the London Weekly Dispatch of April, 1927, is a son of the late Sir Stevens Arthur Blackwood. When a young man he came to Canada and became a charter member of the Toronto Theosophical Society in 1891. Since then he has written a number of novels of a mystical turn, using his acquaintance with Theosophy and Occultism to give them substance. He has written a book of recollections of his first thirty years which in some respects illustrates the treachery of memory to which he alludes.

HAVE I LIVED BEFORE?

When, as a boy, I first came across the theory of reincarnation, I swallowed it whole. It brought a flood of dazzling light. There was an alternative to the terror of Hell, the monotony of Heaven, which had been drilled into me by Evangelical Christianity.

Beyond this relief, other features in the theory attracted me: its justice—a man reaps exactly what he has sown; its leisureliness—a man has many lives, instead of a few years, in which to make good; what seemed to me then its complete and comprehensive explanation of the inequalities of life, so puzzling to a youngster; its commonsense practicalness—a man must make his own effort and nothing is done for him by another; and, lastly, that no effort could be wasted—its fruit must appear, if not in this life, then in another.

A chief ingredient in its attractiveness, not noticed at that early age, was, of course, the immense flattery contained in it; one was important enough to have lived countless lives before, one was important enough to live countless lives afterwards. One was necessary to the universe.

My Evangelical advisers promptly warned me that the theory derived from Satan. This added a further secret thrill of joy. I swallowed reincarnation, lock, stock, and barrel. Life was, indeed, worth living.

If the years have tempered this belief of boyhood they have not killed it outright. The principle, with its logic and its favour are too well known to-day to bear recapitulation. There is one point, however, I have never seen referred to which may be worth a passing mention—that it offers an explanation of what we call Lack of Progress.

Progress, admittedly, is negligible in the race as a whole; it is so slight, at any rate, during the few centuries of history we know as to seem negligible. Reincarnation here offers a gleam of light: the fifth form in a public school is always the fifth form; individuals pass out of it, grow, develop, but the standard of the

form remains the same. This planet is perhaps similar—individuals pass on, but the general level does not change.

Many will, of course, challenge the statement that reincarnation is a speculative theory without any proof to offer. I mean to say that, while the theory commends itself to me, I personally know of no proof. Imagination, with me, has never run to remembering "former lives."

Numerous accounts of their former lives have been told to me by others, and by worthy, honest folk who genuinely believed that they remembered existences of long ago in Egypt, India, France, and mediæval times. China, though so old a civilisation, with thousands dying annually, seems unaccountably omitted from these stories, and never once have I met anyone who recalled a previous life in China. Red Indians, on the other hand, are plentiful.

This, however, in passing only. It is with these "memories" as *proof* that I want to deal for a moment. The "proofs" thus offered, so convincing to the various "rememberers," seem to me capable of much simpler and more likely explanation: that they are merely pre-natal explains most, and that the racial memory has been tapped can explain the rest.

There is no space to discuss these two pregnant explanations in detail, but there are many books describing recent experiments under these two headings which should make the thoughtful mind hesitate before ascribing an unusual "memory" to a former life without first exhausting simpler explanations.

Human vanity, however, is insatiable, and to escape insignificance in the present by remembering a royal past is perhaps a temptation difficult to resist.

In this connection there are two startling accounts of experiments which every "rememberer" should know. They may be very briefly summarised.

Helene Smith, a devout and honest girl of Geneva, fell into long trances, during which she remembered former lives, with amazing detail that never contradicted itself, in India and in Mars. Professor Flournoy, of Geneva University, studied

her case for two years and published an account of it in "From India to the Planet Mars."

We will confine ourselves to the Martian life, concerning which she answered instantly all and any questions. She drew pictures, given in the book, of the houses, plants, and so forth. Asked how she communicated with her fellows, she gave the Martian alphabet and language. There was no hesitation. The script looks like some odd shorthand or Eastern writing. Flournoy tested it; it was a genuine language. She made no mistakes, though the tests were severe.

Yet, in a following chapter, Flournoy proves conclusively that as to grammar, construction, and general characteristics this linguistic effort was based entirely on her own tongue—French. It was an instantaneous invention of her subconscious mind.

With powers of this order hidden away in us, it seems wise to hesitate before ascribing everything to the memory of former lives. The Martian language!!

Colonel de Rochas's case is still more illuminating on this point. He was experimenting with a female subject under hypnosis with a view to recovering any pre-natal memories there might be. The results were not very remunerative and the experiment, so far as he was interested, came to an end.

Before he wakened the woman, however, she suddenly informed him that she could tell him about a life she remembered living before she was born into this one. To shorten the account, she told him of four previous lives—three as a woman, one as a man. An interval of, roughly, 150 years separated these. Details of name, village where born, etc., were given with apparently great accuracy. When subsequently thoroughly investigated not a single one of these details proved verifiable.

It seems, therefore, that our old friend the subconscious mind, especially active always in a trance state, must be ever dramatising.

It is many years, I must add, since I read about this experiment, so that my

memory, which might dare to recall incidents of thousands of years ago, has difficulty in remembering things of a dozen years, though these interested me deeply at the time!

On the other hand, there are stories which make one pause. Fielding Hall's account of the boys in Burma ("Soul of a People") who remembered previous, and very recent lives, makes impressive reading. These "*winsas*," as they are called, offer rather startling evidence.

In the case against reincarnation, as presented by the most thoughtful minds, I have searched keenly, but found nothing conclusively destructive. It is not anti-Christian; though the attempt of believers to prove that Christ accepted it (John 9, verses 1 to 3) has always seemed to me lamentably weak.

It was not the current doctrine of His time; that He assumed it, therefore, without a definite statement in its favour is untenable. It is, moreover, a working theory, one that provides a strong incentive for good living, and if this be attacked as working merely for reward does any other system omit this idea?

Whether it be Heaven or a gilt-bound prize-book, human nature ever works for a reward.

One other vital aspect of reincarnation drew me strongly, though this came after boyhood's days perhaps: If we have lived before, it follows that we live afterwards. We survive; life is eternal.

Eternal life, of course, cannot be *entered* at any given point—after death, for instance, as the Evangelicals taught me. It has no beginning and no end. If it exists at all, and is possible to us, we are in it *now*. Eternity cannot be *begun*.

I know of no answer to this, unless, of course, it be the biting criticism that we possess no faculty for conceiving what Eternity (or any other infinitude) really is.

The question always asked: "Why don't we remember?" is a vital one, nor too easily satisfied, though Professor M'Taggart (Cambridge) produced the best essay, showing that there is no reason why we *should* remember. What is memory's or-

gan? It has none. The brain cells store every single item, but the brain goes to dust.

What remembers, we are told, is that part of us which permanently threads successive lives, as silk threads a string of pearls—the "soul." The soul, therefore, would only remember those things that reached, stirred, touched it—the great joys and sorrows. It would hardly recall a passing face, a dog, a house, the furniture of a room. Yet our glib "rememberers" of former lives, as a rule, offer as proof the smallest insignificant details of this kind.

Assuming the theory to be true and if space permits, an attempt to distinguish between an experienced "old soul" and an ignorant "young soul" has an imaginative and speculative interest. The young souls, it is said, may be known by their passionate interest, an exclusive interest, in ephemeral values, their eagerness for possessions, hot-foot after pleasures that are obviously without permanence.

Signs of an "old soul," on the other hand, may be recognised in such qualities as taste (the cream of great experience), tact, humour, which involves detachment and the power to see oneself, and with it the sense of proportion; but, above all, an unquenchable quest for what is permanent beneath the passing phantasmagoria of life. Understanding, rather than learning, qualifies them.

It is an interesting speculation. Thus classified, Napoleon would be a young, or youngish, soul; Jacob Boehme, cobbler,—decidedly an old one.—From London, England, Weekly Dispatch.

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How is it that MANAS, although you call it *Nous*, a "God," is so weak during its incarnations, as to be actually conquered and fettered by its body? I might retort with the same question and ask: "How is it that he, whom you regard as 'the God of Gods' and the One living God, is so weak as to allow evil (or the devil) to have the best of *him* as much as of all his creatures, whether while he remains in Heaven, or during the time he was incarnated on this earth?"—Key to Theosophy, page 180-1.

CORRESPONDENCE

NOUS AND MANAS

Editor The Canadian Theosophist: It is rather startling to this younger student of Theosophy, to discover that older students think the Greek *Nous* is the synonym of *Manas*. In itself the disagreement is a relatively small one, but its implications are far reaching; for it raises the question of contradiction in H.P.B.'s writings.

An investigation into whether *Nous* is *Buddhi* or *Manas* throws light upon the methods of the "Old Lady". Ruskin professed to be puzzled at the propensity of great writers to present their message in cryptic diction; but, surely, their intention was that the words should be not only read, but thought about. H.P.B., as I understand her, had the same object.

It would take too much space to advance all the reasons why I consider *Nous* to be the synonym of *Buddhi*, so I confine myself to one argument, and to a consideration of the quotations cited in the article reprinted last month from the Toronto Theosophical News.

In the table of human principles on pages 70 and 71 of *The Key to Theosophy* (U.L.T. edition) the following statement is made about *Manas*: "The future state and the karmic destiny of man depend on whether *Manas* gravitates more downward to *Kama Rupa*, the seat of the animal passions or upward towards *Buddhi*, the Spiritual ego." A distinction is clearly made between *Manas* and *Buddhi*.

On page 72 we read: "Here, then we have *Manas* (or the soul in general) (i.e., the soul as generally understood) in its two aspects: when attaching itself to *Anoia* (our *Kama Rupa* or the 'animal soul' in 'Esoteric Buddhism') it runs towards entire annihilation, as far as the personal ego is concerned; when allying itself to the *Nous* (*Atma-Buddhi*) it merges into the immortal imperishable ego, and then its spiritual consciousness of the personal that was, becomes immortal." If *Nous* is *Manas*, (which it is stated it is not,) then

this would mean that Manas allies itself to Manas, which is absurd.

In the sentence immediately preceding the last one quoted, the statement about Manas in the table of human principles is shown to have been taught by Plato; "He explains," says H.P.B., "that when the soul, Psuche, allies herself to the Nous (divine spirit or substance) she does everything aright and felicitously"; but the case is otherwise when she attaches herself to Anoina (folly or the irrational Animal soul)". Psuche is, of course, Manas.

On page 90 she quotes Plato directly, as follows: "Being a goddess herself, she (i.e., Psyche) ever takes as an ally Nous, a god, and disciplines all things correctly and happily; but when with Anoina—not Nous—it works out everything the contrary."

In a note on Nous on page 71 H.P.B. says, "Paul calls Plato's Nous 'spirit' but as this spirit is 'substance' then, of course, Buddhi and not Atma is meant, as the latter cannot philosophically be called 'substance' under any circumstances." I submit that these quotations make it clear that Manas is Psuche and Nous, Buddhi.

But it may be claimed that when Manas has *gravitated* towards Buddhi (or Psuche towards Nous) that Manas (or Psuche) may be considered as Nous. This is the same as saying that Manas *becomes* Buddhi, which, as far as I am aware, is not taught by H.P.B. or the Masters.

In the second quotation above Nous is said to be Atma-Buddhi, but that is evidently so stated for the same reason that Atma is included in the table of human principles, for it is expressly explained in a note on page 71 that it is "in reality no 'human' " principle, an assertion which is enlarged upon on page 79.

But the Toronto Theosophical News' article contains three quotations, in two of which Nous is said to be Manas. The middle quotation of the three supports my argument, for Pythagoras is shown as teaching that the Ego (Nous) (i.e., the Spiritual ego or Buddhi—see my first

quotation) is eternal with Deity, and the soul (i.e., reincarnating ego or Manas) "passed through various stages to arrive at divine excellence".

The first and third quotations reveal an *apparent* contradiction in H.P.B.'s teaching, for in them Nous is stated to be Manas, whereas I have shown above that elsewhere it is said to be Buddhi.

The first quotation gives the "Glossary" definition and controverts in almost every phrase what I have cited about Nous. But I recall that the "Glossary" was a posthumous book, that only the first few pages were revised by H.P.B., and that Mr. G. R. S. Mead was its editor. It is evident to me that in this definition of Nous we see the hand of Mr. Mead, a Greek scholar of the exoteric school, and, judging from his works, a man not remarkable for perspicuity. As there is a doubt that H.P.B. ever penned the definition, so contrary to her other explanations, I dismiss the quotation from serious consideration.

But the last in the News' article is a passage from The Key to Theosophy itself, and there it is plainly said, "Nous or Manas". These words are used in another place in the "Key". It is evidently either a lapsus calami, or one of the "carefully placed obstacles" referred to in the News' article.

I incline to the latter idea, for there are similar "obstacles" in the "Key", for instance there is one in a note on page 52 which completely baffled some students. I believe that the use of the words "Nous or Manas" was intended to cause the student to think about what he was reading. If he *understood and remembered* what had been said of the principles, he would, when he came to these words, have gone back to check up his conceptions, and have been compelled to give the matter further thought.

That is the method of H.P.B. To understand her you are compelled to think. But once you have grasped one of her ideas, the effort to understand it and the thought given to it, makes it forever yours; you

are, in Ruskin's phrase, an educated man.
Yours fraternally, Cecil Williams.

41 E. Seventh St.,
Hamilton, Sept. 27.

Further study by our Correspondent, will, we believe, lead him to free H.P.B. of the charge of either real or apparent contradiction or of wilful deception. Our Correspondent appears to resent any "carefully placed obstacle," but he may be assured that no gate was ever placed at a stair head to prevent an infant falling down, that could be more useful than anything that would prevent a student determinedly rushing ahead with a fixed but incorrect idea. If he will study the various tables of principles given by Madam Blavatsky, he can scarcely fail to discover the two Manases, the lower Manas and the higher Manas. The higher Manas is Nous, the lower Manas is Psyche. Jesus says that we must lose the Psyche, which is the brain consciousness, if we wish to gain eternal life, or union with the higher Manas or Nous. Paul says, "Let that mind (Nous) be in you which was in Christ Jesus." Buddhi united with Atma, is the Christos, as H.P.B. tells us, and she adds that Buddhi is the vehicle of Atma. They are inseparable. In fact the Higher Triad, Atma-Buddhi-Manas, must be regarded as a unity, the Higher Self. Psyche, the perishable transitory, lower self is not Manas, but lower Manas, whose only chance of survival is union with Manas, or Nous, as taught, only our Correspondent failed to distinguish between the Higher and Lower. The Lower Manas is but a reflection in the brain of the Higher Manas, and at death, when the light of the higher consciousness is permanently withdrawn, the dregs of the Lower Manas become the Kama-Rupa. Kama-Manas is sometimes used instead of Lower Manas, but Kama is a principle in itself. The varying classifications of the principles have already been referred to, but our Correspondent should not, like Subba Row, quarrel with any classification that attempts to clarify what is

difficult for the western student to understand. Otherwise when he learns that the Lower Manas is the Antahkarana, he may raise a new series of objections, and overlook the real unity of Atma-Buddhi-Manas.—(Editor).

MR. PRYSE ON THE "VOICE"

Editor The Canadian Theosophist:—
Mr. Pryse's rendering of *Upadhyaya* as a "sub-teacher" is not in agreement with the leading authorities, all of whom translate it "A spiritual preceptor" as H.P.B. does in note 1 to "Fragment III."—Not II. as he gives it. Evidently, then, as his word "Upasya" is not mentioned by them, "Upadhya" is either a misprint for, or an abbreviation of the very well-known word *Upadhyaya*, the latter being possible because it occurs no less than three times, viz. pp. 45, 51, and the note 1 on p. 87 of the original edition and our reprint. A misprint is rarely repeated and passed over so many times. We may mention that abbreviation of this kind is frequent in Tibet, e.g. *Panchen* for *Pandita Chembo*, the title of the Tashi Lama. His important officials and lamas have the title *Kambu* (*Upadhyaya*), and Sir Charles Eliot says it is a term current throughout Asia, meaning both a spiritual teacher and the abbot of a monastery (*Hinduism and Buddhism, 1921*).

Mr. Pryse adds that the word *Acharya* substituted in the "revised" London (i.e. Adyar T.S.) edition "is likewise a misfit". Although the substitution is not justified, this word also means a teacher, e.g. *Sankaracharya*, lit. "Teacher of Ethics" (*Theos. Gloss. p. 5*).

We are neither of us Sanskrit scholars, and must confess that we passed *Upadya* without checking it. It was not a case of slavish reproduction, as Mr. Pryse suggests, for we did correct several obvious errors that we recognized. These we have included, with explanation and further corrections since discovered, in an eight-page "Postscript" which can be pasted in

at the end of the first edition and can be obtained free on request. It also contains some interesting information about the little known *Dnyaneshvari*. This also was a trap, for the first syllable is misspelt "Dhyān" instead of "Dnyān" at p. 78, and we passed it because the word "Dhyān" is much more familiar. This Postscript and a portrait of the Tashi Lama are included in the new edition just issued. In it we also give the reasons for altering the word "Chinaman" to "Chinese" to which Mr. Pryse refers, suggesting that the former is no more objectionable than "Englishman" or "Frenchman". This is so in the West, but in China there is a very strong feeling based on its "Treaty Port" and Pidgin English associations which brand it as "coolie language", and this feeling is still stronger now with the rise of Nationalism. Exact parallels to "Chinaman" would be "Burmaman" or "Russiaman". As Western authorities resident here, all supported the objection of our Chinese friends, we felt the slight alteration was permissible for the Peking edition sponsored by Chinese and Tibetan Buddhists.

While on this subject, may we add that we are unable to find any justification in the large number of authorities to which we have had access in the East, especially in China, for Mr. Pryse's statement that the teachings in Fragment III. are "borrowed from exoteric and decadent Buddhism". The doctrine of the *Nirmanakaya* or *Bodhisattva* who renounces even Nirvana for humanity, and whose accumulated merit forms a "Guardian Wall", is a cardinal one of both esoteric and exoteric *Mahayana*, but not of the more materialistic *Hinayana* or Southern School. The authorities also entirely endorse H.P.B.'s definition of the Pratyeka Buddha given both in the *Voice* and her *Theosophical Glossary* (see also note 25, p. 109 of our reprint).

It is difficult to see what useful purpose is served by criticisms of this nature, which are a highly regrettable feature of

Mr. Pryse's recent contributions. Not only do they tend to lower H.P.B. herself, but they also belittle her work in the eyes of those who cannot check the accuracy or otherwise of the statements made. There has been more than enough of this kind of thing from outside critics and enemies, without one of her students, who worked under her in London and was a member of her Esoteric School, adding the weight of his name at a time when the pendulum is beginning to swing the other way.

Nothing has struck us more than the confirmations of the value and accuracy of her teachings which we have met with among Chinese and Tibetans, as well as in the *Mahayana* literature. As an example, the well-known passage at the beginning of the *Voice*, "The Mind"—i.e. *Lower Mind*—"is the Great Slayer of the Real. Let the Disciple slay the Slayer" is condemned by Mr. Pryse as "extravagantly hyperbolic". Yet it is the one selected by Mr. Chang in his note on our reprint (p. 120) for special comment because it "sounds the keynote of the Buddha's teachings."

Alice Leighton Cleather,
Basil Crump.

Peking, September 22, 1928.

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Editor Canadian Theosophist:—Mr. Maharg, in the October Canadian Theosophist, considers I make a libellous implication on Mrs. Besant's statement (Secret Doctrine, Vol. III., p. 416, footnote), that H.P.B. charged her to correct the definition of the Pratyeka Buddha as a synonym of spiritual selfishness, as given by H.P.B. in the original edition of *The Voice of the Silence*.

It is only necessary to point to the simple fact that in 1892—one year after H.P.B.'s death—a new edition of the book leaves intact the verse which runs: "He, who becomes Pratyeka Buddha, makes his obeisance but to his Self", together with H.P.B.'s note thereon. This proves conclusively that (a) Mrs. Besant, in republishing, disregarded H.P.B.'s charge, or,

(b) that these instructions were received mediumistically by Mrs. Besant after H.P.B.'s death—which second alternative covers my suggestion. I have the book before me. It is nearly twice the size of the original edition and was published by The Theosophical Publishing Society, London; The Path, New York; and The Theosophical Society, Madras; in 1892.

Mr. Maharg's insistence upon a literal interpretation of: "The Mind is the great Slayer of the Real. Let the Disciple slay the Slayer". (which would, taken literally, lead to self-induced idiocy) shows his ignorance of the rudimentary hypothesis which takes planes of consciousness as the key to all esoteric writings.

"The 'Mind' which is the 'Slayer of the Real' is the Lower Mind (Sanskrit *Kama-Manas*) which by constantly creating impure and material images tempts and leads astray the aspirant, who must therefore 'slay' (i.e. paralyse) it." (Editor's note, reprint of *The Voice of The Silence*, Peking, 1927).

Good service is done to the theosophically-minded public by both Mr. Pryse and Mr. Maharg in the clear statement that the leaders of the Federation of Theosophical Societies have thrown overboard the doctrine of Compassion. A perverted rendering of that doctrine, however, may not be allowed to pass. The Arhats are not "consigned" to woe by an arbitrary ruling, as implied by the use of that word. It is the Great Choice of self-conscious divinity to remain in the Earth's sphere in order to keep unbroken the links without which humanity would spiritually perish. H.P.B. tells us, in *The Voice of The Silence* that "the innate and right popular perception owing to that self-sacrifice, has placed a Bodhisattva higher in its reverence than a Buddha."

Mr. Maharg, however, likens this great choice to the Christian hell to which sinners are consigned for evil doing! He assumes a full understanding and estimate of the attainment of that Compassion which "is no attribute" but "is the Law of

Laws"; his cheap repudiation of it is a positive offence, but has the merit of exposing his profound ignorance of the teaching.

H. Henderson.

Victoria, B. C.

BLAVATSKY vs. PRYSE

Editor *Canadian Theosophist*:—I am surprised to read in *The Canadian Theosophist* for July an article by Mr. James Morgan Pryse on *The Voice of The Silence*, which contains what is nothing short of a direct charge of fraud against H. P. Blavatsky. It is asserted that she included in what she claims to be a translation from *The Book of The Golden Precepts* "bogus Buddhistic teachings" (page 130) which she did not derive from the text of that book, but invented herself or picked up elsewhere, and that she afterwards "wisely directed that the objectionable passages should be expunged from future editions." These passages are further designated by Mr. Pryse as "baseless sentimental teachings," (page 136), as "spurious doctrines" (page 132), and other like terms.

Now, what are the facts?

If one will compare the original edition of *The Voice of The Silence* with the much later highly "revised" edition published in London under the direction of Annie Besant, and now current in the Theosophical Society, one will find but two passages expunged in the latter, namely, (1), in "The Two Paths," fourth paragraph from the end (original, p. 43): "He who becomes Pratyeka-Buddha makes his obeisance but to his *Self*." and, (2), the note to the same (original, p. 86): "*Pratyeka Buddhas* are those Bodhisattvas who strive after and often reach the Dharmakaya robe after a series of lives. Caring nothing for the woes of mankind or to help it, but only for their own bliss, they enter Nirvana and—disappear from the sight and the hearts of men. In Northern Buddhism a 'Pratyeka Buddha' is a synonym of spiritual Selfishness."

What evidence has Mr. Pryse to offer, other than mere hearsay, that H. P. B. directed that these or other passages should be expunged? William Q. Judge was probably as closely in touch with H.P.B. as anyone, at the time of the writing of *The Voice of The Silence*, in 1889 up to the time of her death in 1891, as in December, 1888, she appointed him as her sole E.S.T. representative in America, her letter of appointment being found in the E.S.T. document dated May 27th, 1891. Further, from this date and for three or more years Mr. Judge was closely associated with Annie Besant as co-head of the E.S.T. Yet Mr. Judge seems not to have known of any such directions, for in 1893 he published an American edition of the *Voice*, in which not one word of the original text was omitted.

The only statement I can find that H. P.B. left such directions—and it is worthless as evidence, being written in 1897 and unsubstantiated by documentary or other corroborative evidence—is the footnote to page 416 of the third volume of *The Secret Doctrine*, written and signed by Annie Besant, as follows:

“[The Pratyeka Buddha stands on the level of the Buddha, but His work for the world has nothing to do with its teaching, and His office has always been surrounded with mystery. The preposterous view that He, at such superhuman height of power, wisdom and love could be selfish, is found in the exoteric books, though it is hard to see how it can have arisen. H.P.B. charged me to correct the mistake, as she had, in a careless moment, copied such a statement elsewhere.—A.B.]”

Inasmuch as the Theosophical Publishing Society, controlled by Mrs. Besant, issued a new (second) edition of the *Voice* in 1892, with typographical corrections, but containing the passages about the Pratyeka Buddha, it is beyond doubt that the statement made by Mrs. Besant was an afterthought, one of her very convenient pseudo-recollections.

As H.P.B. tells us very distinctly in her

preface that *The Book of The Golden Precepts* belongs to the Mahayana school of Buddhism, and that the statement about the Pratyeka Buddha is part of it, one may well inquire what the Mahayana has to say on the subject: I quote from Dr. Wm. M. McGovern's Introduction to *Mahayana Buddhism*, a treatise which won for him the distinction of honorary ordination as a Buddhist priest, and which may therefore be considered as authoritative. One reads (p. 100):

“*The Pratyeka Buddha Stage*. One who has understood the chain of causality (the 12 Nidanas). This stage is one of enlightenment as contrasted with the mere salvation of the Arhat, but enlightenment for one's self alone, no attempt being made to influence or assist mankind.”

“For one's self alone”—surely there could be no better definition of selfishness. Further, Dr. McGovern says (p. 18):

“Mahayana, appealing as it does to the emotional and devotional elements, regarded the Arhat ideal as selfish. It was enamoured of the idea of self-sacrifice and proclaimed that those who were content with self-salvation or self-enlightenment, might aim only at Arhatship or Pratyeka Buddhahood, but insisted that its own followers preferred to abandon these lower aspirations in order that they might become all-saving Buddhas. Once this doctrine had been formulated, great emphasis was laid upon it, and we find many passages breathing the noblest altruism.”

This is a complete confirmation as orthodox of the passages in the *Voice* relating to the Pratyeka Buddha to which Mr. Pryse objects as fraudulently introduced by H.P.B. Whether Buddhism, teaching the doctrine of the selfishness of the Pratyeka Mahayana Buddha stated in *The Book of The Golden Precepts*, is “bogus Buddhism,” need not concern us here. The fact is that H.P.B. was giving the correct Mahayana teaching and had not the least reason to retract it. One might add, however, that Mrs. Cleather and Mr. Crump, at whose ex-

pense Mr. Pryse indulges in contemptuous remarks (p. 132), issued the recent reprint of the original Voice of the Silence by direction of and with the endorsement of the Tashi Lama, the spiritual head of Mahayana Buddhism, who, one may be permitted to think, knows better than Mr. Pryse what is and what is not genuine Buddhistic, orthodox and esoteric teaching. Nor is it conceivable that the Chinese Buddhist Research Society, sponsoring the reprint, could have overlooked what Mr. Pryse, in his wisdom, regards as a gross error.

In view of these facts, the charge of fraud—there is no other word to use—made by Mr. Pryse against H.P.B. can only be designated as a bit of scandalous slander, unless he produces far better evidence than he has done, that the passages referred to are bogus and that H.P. B. later withdrew them.

When Mr. Pryse objects to the doctrine of "The Guardian Wall," as nullifying the doctrine of Karma (p. 135), he is implying that the Avatars, Buddhas, Christs, Masters, who have laboured to help mankind, are simply foolish sentimentalists who might as well have stepped into Nirvana at once when they had the chance, and have stayed there. Even Mr. Pryse's effort to convince your readers that H.P. B. was dishonest, while doubtless meant for their good and coming from the kindness of his heart, is quite futile. Karma has them in its grasp and time spent in trying to save them from too implicit trust in the sense and integrity of H.P.B. is just wasted. Any ordinarily well-read student knows that Karma is not inexorable fate, except as regards the result of past acts and that future errors and their karmic results can be and are avoided by those who will listen to those who point out the way. The "White Lodge," composed of those beings who aim to help mankind, many of which have, without doubt, at one time or other in the past suffered persecution. We are told that the "Secret Way," which these have followed, is "only a senti-

mental flight of unbridled fancy." Mr. Pryse doubtless knows as well as anybody that future Karma can be modified by following their teachings, and that he should overlook it in his desire to criticize H.P.B. is a surpassing mystery. Yet his words are clear enough.

Criticism of theosophical ethics and of matters pertaining to theosophical history should always be welcomed, but only when it is clear that the writer has some conception of what he is criticizing. This I fail to find in Mr. Pryse's article, so far as the points mentioned above are concerned.

H. N. Stokes.

BACK TO BLAVATSKY

Editor The Canadian Theosophist:—With reference to Mr. W. B. Pease's fine article on vivisection in your October issue, the following remarks by H.P.B. (which I find in the Blavatsky Pamphlet, No. 4, reprinted from "Lucifer") may be commended to those supporters of vivisection who value her teachings:—"The *Voodoos* and the *Dugpas* eat, drink and are merry over hecatombs of victims of their infernal arts. And so do the amiable gentlemen vivisectionists and the *diploma-ed* "Hypnotizers" of the Faculties of Medicine; the only difference between the two classes being that the *Voodoos* and the *Dugpas* are *conscious*, and the Charcot-Richet crew *unconscious* Sorcerers. . . . For we say it again, *hypnotism* and *vivisection* as practised in such schools are *Sorcery* pure and simple, *minus* a knowledge that the *Voodoos* and *Dugpas* enjoy." p. 13.

Hugh C. Williamson.

Boston, Mass.

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The truth is that till the neophyte attains to the condition necessary for that degree of Illumination to which, and for which, he is entitled and fitted, most if not all of the Secrets are *incommunicable*. The receptivity must be equal to the desire to instruct. The illumination *must come from within*.—Mahatma Letters, page 283.

THE PRATYEKA BUDDHAS

Editor Canadian Theosophist:—Mr. W. B. Pease, in a communication to The Canadian Theosophist for October, taking exception to a statement in Mr. James Morgan Pryse's article on The Voice, in the July No., quotes H.P.B.'s statement in The Theosophical Glossary that the Pratyeka Buddha attains "to a kind of nominal Buddhahip individually," and then draws this extraordinary conclusion: "From this it is clear that though the Buddhahip is only nominal, Nirvana may be actually reached by intellectual effort as described. That at least is the teaching of the secret doctrine."

I beg to differ with Mr. Pease. If he had said "nominal Nirvana", he would have been correct. If he had taken the trouble to consult any English dictionary for the precise meaning of the word "nominal", he would not have misunderstood H.P.B.'s statement as he has. The word is defined by the Century Dictionary (as also by F. & W.'s New Standard, the Universal and all others) as "existing in name only; not real; ostensible; merely so-called". Therefore all that the Pratyeka attains is an unreal Buddhahip, merely so called—or in plainer English, merely a fool's Paradise, the only kind of nominal Nirvana that "may be actually reached by intellectual effort".

I find no reference in the Secret Doctrine to the Pratyeka or Pasi Buddha; these words are not in the index.

To reach the state of Samadhi, the very first step in Yoga is to suppress all the activities of the lower intellect; as H.P.B. puts it, rather too strongly, one has to "slay the mind". How then can anyone by mere study and intellectual effort reach the vastly higher state of Nirvana?

No; the Pratyeka is only a "nominal" Nirvaneer, and no Buddha at all. The Neo-Theosophical self-styled initiates adepts, arhats, world teachers, world mothers, etc., are in reality only "nominally" so, and are either well-meaning but self-deluded persons, lacking discrimination,

or else deliberate fakirs "out for the coin", or for prestige with the fallible.

The same can be said of the so-called Esoteric Sections of the extant Theosophical Societies. All of them without exception have instructions called "Esoteric," which, in fact, are only nominally "esoteric".

The Instructors in these Sections make pretense of great secrecy, with knowing looks and solemn mien—mere bait for the unwary. It would be well for these blind leaders of the blind to ponder these words of Gilbert Parker, "Pretence it is which drives the other Self away with wailing on its lips". How can any one be so credulous as to believe that the divine Masters who inaugurated the original T.S. have now any connection with these "nominal" Esoteric Sections, and these blind guides who pretend to be teachers of Occultism?

W. S. Maharg.

Another Dish of Herbs

In the October "Theosophist", the Editor suggests that perhaps the difficulty into which I have fallen is that of confusing the Theosophical Society with Theosophy. I do not think so. I have no illusions about the conditions existing in the T. S. today and for many years past. The pernicious influences which seeped in almost from the day of the death of H.P.B. have left it almost devitalized and useless. But the germ of true Theosophy remains therein. The permanency of the Society and its indissoluble link with the Masters is shown in the assurance from the Master M., reprinted in the Theosophist, November, 1907, page 167 that "you have still to learn that so long as there are three men worthy of our Lord's blessing in the Theosophical Society, it can never be destroyed."

The Editor observes further "the Society was never intended to have dogmatic or authoritative teaching which would merely reduce its members to the same status they would have in any orthodox church."

I do not agree with the Editor in his assertion that the Society and its members were never intended to have teachings and instruction that could be regarded as authoritative. I am quite familiar with the letters he quotes from the Mahatmas, but these had no bearing upon the subject discussed and need not have been introduced.

My last article was an attempt to show that the Theosophical lecture platform should be kept free from the taint of pseudo or neo Theosophy. We are instructed in the letter from the Maha Chohan, part of which the Editor quoted, that the Theosophical Society was chosen as "The Corner-Stone, The Foundation of The Future Religions of Humanity." That statement surely had a mighty meaning, a sweeping significance at that time, but it was quickly lost sight of in the clamour for personal recognition by T.S. members.

In the early days of the movement certain members of the London Lodge became obsessed with the conviction that they had been especially selected for observation and instruction by the Masters. In a letter written to Miss Francesca Arundale, treasurer of the London Lodge, the Mahatma K.H. says "Think you the truth has been shown to you for your sole advantage? That we have broken the silence of centuries for the profit of a handful of dreamers only? The converging lines of your Karma have drawn each and all of you into this Society as to a common focus that you may each help to work out results of your interrupted beginnings in the last birth. None of you can be so blind as to suppose that this is your first dealing with Theosophy. Surely you must realize that this will be the same as to say that effects came without causes."

Authoritative teachings surely cannot be regarded in the same light as creed or dogma. The Editor quite correctly remarks that our actions, and not our beliefs, will justify or condemn us. But we must all look to some source for instruction and guidance, in order to acquire beliefs.

So far as the Theosophical Society is concerned, its founders the Mahatmas, are superior mortals, not inferior gods, as H. P. B. observes in one of her letters. In their writings they claim to possess great knowledge dealing with religion, science, philosophy. In fact a command of all that nature can unfold in this our own solar system. Surely such teachings may fairly be regarded as of some authority, and some of these teachings were given out particularly to members of the T.S.

It would seem therefore, to be impossible to differentiate between those representing true Theosophy in the Society and from Theosophy itself. But there are undoubtedly in the Society a large proportion who are not interested in real Theosophy. How can these be awakened to look for the truth when old members, like the Editor of the Canadian Theosophist, imply that there are no authoritative teachings at the command of the Society. This is misleading and subverting and surely does not represent the thought he had in mind.

To belittle the importance of the teachings of the Mahatmas and encourage the interpretations of later writers who may be self hallucinated, is not helpful to members of the Theosophical Society, especially beginners, and I speak from my own experience.

There is far too much deprecation and belittlement of the writings of H.P.B. She was the recorder of the teachings and, we are assured by the Masters, the only instrument available for that purpose. In her unique position as agent of the Masters, she could afford to be generous alike both to smaller minds and wilful pretenders. Her writings, then as now, stand on their own inherent worth and merit. It was generous for her to say in the Key that "the tree is known by its fruits, and as all Theosophists have to be judged by their deeds and not by what they write and say; so all Theosophical books must be accepted on their merits and not according to any claim to authority which they may put forward."

This generosity has been taken advantage of in the years since her passing, by the deliberately fraudulent and the unconscious imposter alike, who have done their worst to destroy the true and set up the false.

W.M.W.

Hamilton.

LODGE DECLARES BELIEF.

Glasgow, Scotland, Sept. 9.—The existence of God and of a future life was fervently preached to-day by Sir Oliver Lodge to members of the British Association for the Advancement of Science. With his own beard a snowy white, and the majority of his distinguished congregation scarcely less venerable in appearance, Sir Oliver, in the humility of his beliefs, declared that all mankind are yet children in a nursery.

The scientist-philosopher towered over his audience in Wellington Church with his striking head outlined against the sombre woodwork of the pulpit. Pounding his fist on the huge golden and black book lying on the rostrum, he declared: "Science, with all its great work, has not eliminated the accumulated witness of the ages."

"The immensity of possible discovery contrasts with our feebleness in putting into words," he said. "For that reason never throw away hastily any old faith or traditions because of some dogma of science. Do not run foul of conventions merely because you do not see the good of them.

"The problems do not get easier as the world grows older. The extraordinary multiplicity of plants and animals is astounding. What an imagination the Creator must have had. Our growth of knowledge of the planetary system shows that everything is governed by one system of law. Order permeates all space, which leads us to postulate the existence of some great Being who controls all."

Even space, according to Sir Oliver, is "full of the animation of life and matter."

He then turned his thoughts to that subject, to which he has devoted his later years, and which has, in his strong belief, consoled him for the tragic death of his son.

"Real existence is a much wider thing than terrestrial existence," he said. "We are mistaken in believing that life can exist only for material bodies. It can exist, perhaps better, with immaterial things. Our senses tell us only about matter and that is why matter only has loomed so large in our minds. Life can exist in the interspaces as well as on the planets.

"There are many persons who formerly lived on this planet and who still hover close to it. They retain many of the attributes that they once had here. The dead are not dead, but alive. They have bodies, but not of matter; what I may call spiritual bodies. They are clothed, but not with material clothing."

THE LOWER MANAS

..... View the Lower Manas, or Mind, as the personal Ego during the waking state, and as Antaskarana only during those moments when it aspires towards the Higher Ego, and thus becomes the medium of communication between the two. It is for this reason that it is called the "Path". Now, when a limb or organ belonging to the physical organism is left in disuse, it becomes weak and finally atrophies, and hence the atrophy of the lower mind-function, called Antaskarana, becomes comprehensible in both completely materialistic and depraved natures.

According to esoteric philosophy, however, the teaching is as follows. Seeing that the faculty and function of Antaskarana is as necessary as the medium of the ear for hearing, or that of the eye for seeing; then so long as the feeling of Ahan-kara, that is the personal "I" or an Adept or even a Narjol (a sinless man) is like trying to reach Ceylon from India without crossing the sea. Therefore we are told that if we destroy Antaskarana before the personal is absolutely under the control of

the impersonal Ego, we risk to lose the latter and be severed for ever from it, unless indeed we hasten to re-establish the communication by a supreme and final effort.—Ins. III. 106-7.

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WORLD CONGRESS, 1929

The American Theosophical Society is making great preparations for the Theosophical World Congress which will be held in Chicago in the summer of 1929. Arrangements are being made to have present at the Congress, Dr. Besant, Mr. C. Jinarajadasa, Dr. Arundale and Rukmini Arundale. Other widely known Theosophical leaders will also be present and also the General Secretaries from various national Theosophical Societies. A series of public lectures in one of Chicago's great halls will be a feature of the programme.

The American Theosophical Society plans to make the Theosophical World Congress of 1929 the greatest gathering of Theosophists in the history of the Society and the most memorable on account of the number of venerable leaders who will be present. The days will be given exclusively to closed sessions of the Congress to which only Theosophists will be admitted, while the evenings will be devoted to Theosophical lectures for the public. Large delegations are expected from Europe, Australia, Mexico, Cuba and North and South America. The Headquarters staff of the American Theosophical Society, at Wheaton, near Chicago, has been increased and a special bureau created to manage the business side of the Congress and take proper care of several thousand guests. Detailed information will be furnished to all official organs of the Theosophical Society from month to month until the Congress convenes.