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Theosophy is the most serious movement of this age; and one, moreover, which threatens the very life of most of the time-honoured humbugs, prejudices, and social evils of the day—those evils which fatten and make happy the upper ten and their imitators and sycophants, the wealthy dozens of the middle classes, while they positively crush and starve out of existence the millions of the poor.

—H.P.B. in "*The Key to Theosophy*," Ch. xiii.

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MAN'S PRINCIPLES AND BODIES

By JAMES MORGAN PRYSE

Primarily it is necessary to tell you of the book in which the science of the Mysteries is visibly, clearly and comprehensibly recorded. As compared with this book, when rightly understood, all other books are but lifeless writings. And this book is **MAN HIMSELF**. — Paracelsus, "*De Ligno et Linea Vitae*."

"De Ligno et Linea Vitae."

In the early days of the T. S., when its members, with very few exceptions, were in the kindergarten class, so to say, since the Esoteric Philosophy was new and strange to them, the teaching had to be imparted progressively and in a very crude form at the start. Much information was, and still is, withheld. Additional information was given out gradually when the students became more capable of assimilating it. So it happens that a student who now-a-days compares the earliest enunciation of the Seven Principles of Man with later ones finds a perplexing diversity. As first taught, the Principles are as follows:

(1) Sthula Sharira, Physical Body; (2) Prana, Life; (3) Linga Sharira, Astral Body; (4) Kama Rupa, Animal Soul; (5) Manas, Human Soul; (6) Buddhi, Spiritual Soul; (7) Atma, Spirit.

Atma and Buddhi unitedly are called "the dual Monad," and the Spiritual Manas, which is the true Individuality of man, is not even mentioned.

In a later enumeration Atma is said to

be universal and therefore not a human Principle, and is replaced by a new Principle, the Auric Egg, and Manas is given as "the dual Mind," Upper and Lower.

Still later, Higher Manas (Buddhi-Manas) and Lower Manas (Kama-Manas) are given as distinct Principles, and the Physical Body is rejected as being "no Principle."

And later yet, Atma is reinstated as a Principle, and four "Basic Principles" are enumerated, Atma, Auric Envelope, Buddhi and Manas, with three "Transitory Aspects," Prana, Linga Sharira and Lower Manas. From this assemblage Kama Rupa is banished.

On examining the explanatory statements concerning the Principles, taken severally, it is found that not one of them, as thus defined, answers to the Astral Body proper. No Astral Body appears in any of the lists; for, though the Linga Sharira is termed the "Astral Body," we are informed, later on, that it is molecular and on the same plane as the Physical Body, while the Kama Rupa is "the Inner or Astral man," "the Psychic man." The

Kama Rupa, it is said, is "a form within the Physical Body, but incapable of being projected outwards as a form." It is only after death that it becomes a distinct Astral Body. According to a previous statement the Kama Rupa "is no Rupa or form at all, except after death."

Now, a Body (Sharira) or Form (Rupa) can hardly be regarded as a Principle, save the Archetypal Form, which is eternal, but which is not named in any of the lists, though it is really included in the Auric Egg. So, if we eliminate the Physical Body from the list of Principles we must also eliminate the Linga Sharira and the Kama Rupa. Kama, the Principle, should be distinguished from the Kama Rupa. The list of Four Basic Principles and their Three Aspects will then stand as follows:

The Higher Triad: (1) Atma-Jiva; (2) Higher Manas; (3) Buddhi.

The Eternal Archetype: (4) Auric Egg.

The Lower Triad: (5) Lower Manas; (6) Kama; (7) Prana.

Since the Lower Triad is a reflection of the Higher Triad, Lower Manas corresponds to Higher Manas, Kama to Buddhi, and Prana to Atma-Jiva. This Triad is the immortal Soul of man, his incarnated Self, even as the Higher Triad is his Divine Spirit, his Monadic Self. The members of the Higher Quaternary correspond to the Macrocosmic Principles as follows:

1. Atma-Jiva corresponds to the Universal Life Principle, the Absolute One Life.

2. Manas corresponds to the Manifested Logos.

3. Buddhi corresponds to Daiviprakriti, "the Light of the Logos, the Source of all Cosmic Energies; but often it is characterized as corresponding to Mulaprakriti, of which Daiviprakriti is the manifested aspect.

4. The Auric Egg corresponds to Hiranyagarbha, the "Golden Germ," or Mundane Egg, from which the Manifested Kosmos evolves.

It is idle to say that because Atma-Jiva is "a radiation from the Absolute" it is not a "human" Principle; for Atma, Buddhi and Manas are inseparable. They are a Trinity in Unity, the Divine Monad, the God-Self of man. While Buddhi, considered as corresponding to Mulaprakriti, is the "vehicle" of Atma, when taken as corresponding to Daiviprakriti it is the "vehicle" of Manas.

Form, or external appearance, cannot be ascribed to any of these seven Principles except the Auric Egg, Hiranyagarbha, which contains the Archetypes of all forms, and is therefore the Principle through which the Higher Triad is manifested in the worlds of form. That is why not only every human being but also every animal, plant and mineral has an Auric Egg. It is the true Causal Body, the source of all man's bodies, from the Augoeides down to the gross material form. But, while in authentic Theosophical literature (a term which, of course, excludes all the so-called "neo-theosophical" fabrications) much is said about Astral Bodies, very little real information is vouchsafed. Nowhere is the subject treated clearly and consistently; it would seem that not only was much withheld, but also that the little which was given out was purposely made obscure with contradictory and perplexing statements.

According to H.P.B., in "Astral Bodies" (*Lucifer*, Jan., 1889) there are three "astral bodies," or "doubles," namely, the Linga Sharira ("Characterizing Body"), the Mayavi Rupa ("Apparitional Body"), and the Karana Sharira ("Causal Body"). The Linga Sharira "is born with man, dies with him, and can never separate itself far from the Body during life," and though it leaves the outer Body at death it "disintegrates, *pari passu*, with the corpse." When materialized externally, it can "come out but little further than arm's length from the medium." The Mayavi Rupa (Apparitional Form) is a "Thought-body," or "Dream-body," an Appearance which can be projected to a distance from the

Physical Body. Yet it is characterized as being the seat of both Lower *Manas* and *Kama*; for its "thought-power," it is said, "merges after death entirely into the Causal Body," and the *Kamic* elements of it form the *Kama Rupa*, or "Spook." Here, then, the *Mayavi Rupa* is identified with the *Kama Rupa* both before and after death. The Causal Body is said to be "the conscious, *thinking* Ego," which is "a compound of the *Monad* and *Manas* in *Devachan*"—the *Monad* here being "dual," with *Manas* detached from the Higher *Triad*. (Later, H.P.B. ridicules the teaching that the Higher *Manas* enters *Devachan*, which is, she says, only a dream-state, a sort of fool's paradise.)

The upshot of the above teaching concerning "Astral Bodies" is that man has no Astral Body during life, and that after death the leavings of his personality take form as an Astral "Spook" in the *Kama Loka*. For the *Linga Sharira* is a subtile Physical Body; the *Mayavi Rupa*, unless admitted to be identical with the *Kama Rupa*, is but a mental Image given visibility; and the Causal Body, here defined as "the true Ego," the *Manasic Self*, most certainly is not "Astral." And how can the true Ego, the immortal Individuality of a man, be a "Body," an external Form, in the Astral World or any other World? A Body, on any plane, and of whatsoever substance constituted, is but an instrument used by the Ego, and should no more be confounded with that Ego than the brain with the mind.

The clearest, most definite information on the subject is that given in the *Secret Doctrine* (I. 282), where, treating of the evolution of the "Kosmos from the plane of the Eternal Ideal into that of finite manifestation," H. P. B. says that all forms exist as Ideas in the Eternity, and that no form can come into existence apart from an eternal Archetype. "Therefore our human forms have existed in the Eternity as astral or ethereal prototypes; according to which models, the

Spiritual Beings (or Gods) whose duty it was to bring them into objective being and terrestrial Life, evolved the protoplasmic forms of the future *Egos* from their own essence. After, which, when this human *Upadhi*, or basic mould, was ready, the natural terrestrial Forces began to work on those supersensuous moulds which contained, besides their own, the elements of all the past vegetable and future animal forms of this globe in them. Therefore, man's outward shell passed through every vegetable and animal body before it assumed the human shape." The eternal Ideal Form in the Archetypal World cannot with accuracy be termed "astral or ethereal"; but H.P.B. was at times hard put to it to find English words that could be utilized as makeshifts for conveying abstruse ideas. Incidentally it may be remarked that, inasmuch as the human form is eternal, the human Ego, the Individuality, must likewise be beginningless and endless. Man is not absorbed into the All and thereby obliterated, but can say, as does Krishna in the *Bhagavad Gita*, "Never was I not, nor thou, nor these princes of men; nor shall we ever cease to be."

First of all his Bodies, then, is man's *Hiranyagarbha*, the Golden Germ wherein are all forms, from the mineral up to the human. Hence every form in the lower kingdoms contains potentially the human form; and, conversely, the human form is the synthesis of all forms. Now, since the Self participates in the three "streams" of evolution, Spiritual, Psychic and Physical, it follows that in each of the three worlds, which come into existence successively downward, it must have an appropriate instrument, an organized body. Strictly speaking, an Astral Body is one that is manifested in the Astral, or Psychic World; but H.P.B. terms all the supra-physical bodies "Astral," using the word in the sense of "ethereal."

From the incomplete, puzzling, and even contradictory statements concerning the

Ethereal Bodies the following classification of them may be made:

1. The Angoeides, the "Light-like" Body. This is the Robe of Glory of the Self in the Divine World. It is the first and highest Form manifested by the Hiranyagarbha.

2. The Chhaya, the Reflected Image of the Dhyani. This Chhaya is said to be "the basis of all forms," that is, it is the prototype of all the human forms in the lower worlds. However, H.P.B. usually calls the Linga Sharira the Chhaya, or "Shadow," and in the *Voice* she refers to the Physical Body also as the "Shadow." Yet she states very clearly that the Chhaya "affords the basis for *all* Astral Bodies, for the Linga Sharira proper, and the Mayavi Rupas used as vehicles for different Principles." Therefore the Chhaya is not the Linga Sharira, but is the prototype of it. The Linga Sharira, she says, "is the progeny of the Lunar Pitri and the Auric Essence that absorbed it." By "Auric Essence" she evidently means the Akashic Aura, for the reference is to a preceding passage telling how the Kumaras at the end of the Third Root Race ensouled animal man; the passage reads: "Each is a pillar of Light. Having chosen its vehicle, it expanded, surrounding with an Akashic Aura the human animal, while the divine (Manasic) Principle settled within that human form." From that time on, she says, "the Lunar Pitris (who had made men out of their Chhayas or Shadows) are absorbed by this Auric Essence, and a distinct Astral Form is now produced for each forthcoming personality of the re-incarnating series of each Ego." Now, the Pitri ("Father") is the Dhyani, and when H.P.B. says that he was "absorbed" by the Hiranyagarbha she is, obviously, confounding the Father himself with his Reflected Image (Chhaya), which is not "absorbed" by the Hiranyagarbha, but abides within it, and for each incarnation projects a lower Reflected Image, the Linga Sharira, to produce a Body on the

physical plane. The men of the First Root Race "were the Chhayas, the Shadows from the Bodies of the Sons of Twilight" (the Dhyanis), and not till the close of the Third Root Race could men be regarded as physical beings.

3. The Kama Rupa. Inasmuch as Kama, the Principle, corresponds in the Lower Triad to Buddhi in the Higher Triad, it follows that Kama bears the same relation to the Lower Manas that Buddhi does to the Higher Manas. Kama is the energizing Principle: it is only when degraded that it manifests itself as lust and the other evil passions; in its pure state it is love, aspiration and zeal. It is Kama that gives man his nobler impulses and inspires him to seek the sacred Wisdom. It all depends on whether Kama is working upward or downward; and without Kama man would be a wholly *irresponsible* creature. Of the Kama Rupa H.P.B. says that "it is a form yet not a form"—a puzzling oxymoron which is not made intelligible by her additional statement that the Kama Rupa is intermolecular with the Physical Body, from which it is therefore inseparable; for the Linga Sharira, which is likewise intermolecular with the Physical Body, is not inseparable from it. She even says that "when a man visits another in his Astral Body, it is the Linga Sharira that goes, but this cannot happen at any great distance." But it certainly is not the Linga Sharira that is used when a man visits another who is thousands of miles away! The Kama Rupa, she says, is "the Inner, or Astral Man, in whom are located the centres of sensation, the psychic senses, and on whose intermolecular *rapport* all sensation and purposive action depend." That being the case, any Astral Body appearing outside the interlocked Physical Body and Kama Rupa would lack the psychic senses, and be devoid of all sensation, and be incapable of purposive action. At death, it is said, the Kama Rupa is formed, and is ensouled by the Lower Manas for a "normal period" of 150 years

in Kama Loka. That number, like the 1,500 years "between incarnations," seems to have an extra cipher tacked on it as a "blind." In occult writings figures are sometimes juggled with by affixing or omitting ciphers. The 150 may, therefore, be cut down to 15, and the 1,500 to 150.

4. The Linga Sharira. This Body is the Reflected Image of the Chhaya, incased in the subtile elements; and the Physical Body is but the outer casing of it. constituted of the gross elements. It cannot go far from the Physical Body, to which it is attached by a material "umbilical cord," the severance of which would result in the death of both Bodies. It is the only "Astral Body" that has this "cord." Though normally invisible to the physical sense of sight, the Linga Sharira is really on the physical plane, and can contact and move physical objects. It is so material that "it may be hurt by a sharp instrument, and would not face a sword or bayonet." When struck with a sword, "it is the sword itself, not its Linga Sharira, or Astral, that cuts." It is not, therefore, really an Astral or Ethereal Body. For that reason, very probably, information concerning it is given out more freely, and with less mystification, than concerning the other Bodies.

The only so-called Astral Bodies, according to the above teaching, that can operate independently of the Physical Body are the Augoeides and the Mayavi Rupa. But, as already pointed out, the Augoeides cannot in reason be called Astral. The Mayavi Rupa, or Illusionary Body, says H.P.B., is "a Manasic Body"; it is a Form, "spiritual and ethereal," projected by the Mind. It is of "different degrees," all of which have the Chhaya as a basis, and are "formed" by the conscious or unconscious use of Kriya Shakti. But how can an Illusionary Appearance, projected by "thought-power," and which, "as regards this plane, is purely subjective," be reasonably regarded as an Astral Body? According to the above account it is not a compon-

ent of man's constitution, but is an artificial production, an instrument made by him for special purposes, an image projected by his creative power (Kriya Shakti); and its "different degrees" are due to the various purposes for which it may be intended, and to the extent that his consciousness enters into and directs it.

It is evident that the Teachers were very careful not to divulge anything concerning Astral Bodies that might enable the morally unfit to develop psychic powers. It is easy to see, in retrospect, that had such information been given out indiscriminately to the members of the T. S., who in later years have fallen at odds with one another, and many of whom in their factious wrangling display lamentable uncharitableness and intolerance, venting upon one another their spite and rancour, psychic powers might have been acquired by these members who have thus demonstrated their unfitness to wield them, and they would have degenerated into amateur dugpas. As it is now, it may be asked, how many of them are, *unconsciously to themselves*, being used as agents and amanuenses by the "dread dad-dugpa clan," the malignant enemies of Theosophy and of everything that makes for the spiritual advancement of humanity?

Summarizing the conclusions reached by comparing one with another the divers teachings concerning the Bodies, and referring each Body to the World and the State of Human Consciousness to which it corresponds, the result is as follows:

1. Hiranyagarbha, the eternal Archetype and Matrix of all Forms, in all Worlds.

2. Augoeides, the Daiviprakritic Body of the Dhyani, who is the Divine Self, Atma-Buddhi-Manas, the Higher Triad. This is in the Manasic World; consciousness here is in the Turiya Avastha, the Fourth State, or Samadhi.

3. Chhaya, the Reflected Image of the Augoeides, in the Psycho-spiritual World, or "Higher Astral." Here the consciousness is in Sushupti Avastha, the Undream-

ing State, so called because the undeveloped man retains no memories of it in his waking state. This Body is permanent throughout the Manvantara; and the Psychic Self lives in this World quite independently of the "man of flesh" in the Physical World.

4. Kama Rupa, the true Astral Body, in the Psychic World, or "Lower Astral." Here the consciousness is in Svapna Avastha, the Dreaming State. In this Body are the centres of sensation and the psychic senses, and also the centres of energy which bring into play the organs of action. After the death of the Physical Body the Soul (the Lower Triad) abides with this Body in the Psychic World. Only when the Kama Rupa dies, and the Soul passes on to the next higher plane, does the Kama Rupa become a "Spook," or "Shell," a mere Astral corpse, which by Spiritualistic practices may be galvanized into a semblance of life. And long ago the Spiritualists discovered that many of the "spirits" that were drawn into their "circles" were not "spirits" of the dead, but of living persons who were asleep. In fact, in the Psychic World the *Psychai* (Kama Rupas) of the living and of the dead associate freely, the one being indistinguishable from the other in appearance. Thus during sleep there is constant communication between the Souls of the dead and those of the living, though the latter usually retain no memory of it on returning to the waking state, when the Kama Rupa returns to the Physical Body.

5. Linga Sharira, the subtle Body upon which the Physical Body is moulded. Though ordinarily invisible, it can be projected outside the Physical Body and be so "materialized" as to be visible to the physical eyes. It is on the same plane as the Physical Body, which has for its correspondence the Jagrata Avastha, the Waking State of Consciousness. These two Bodies are connected with an "umbilical cord." There is no such connection between the Physical Body and the Kama

Rupa, or Mayavi Rupa. The Soul of the sleeper is free when it is occupied with the affairs of its own plane.

GREAT QUESTIONS

By ORLANDO J. SMITH

(Continued from Page 361, Vol. x.)

XII.

The Problem of Heredity—The Survival of The Fit.

We may now comprehend the great problem of Heredity, which is but one example of the law that like seeks like. To a vicious parent is born a vicious child. The child is not created; its soul is as old as the souls of its parents. Its sins are all its own. Its character has been formed in its own previous existence. It would be as correct to say that the sins of the child are visited upon the parents, as to assert that the sins of the parents are visited upon the child. It comes from space, to be for a little time a citizen of this earth. It is attracted by its own kind. Vicious itself, it naturally becomes the offspring of vice. So also, as a rule, the ignorant soul is born to dull lineage, the wise soul to wise ancestry, the good soul to good antecedents.

Nature has not created a vicious man. The vicious man is self-developed. He can place the responsibility nowhere but upon himself.

The strong have made themselves strong; the weak are responsible for their own weakness. The dreams of absolute equality here or hereafter are baseless. Some men will always be taller, stronger or better than their fellows. No two men have been, or can be, exactly equal in all things. The fit advance; the unfit decline. If the law were reversed, the Universe would be a hell in which health and wisdom would be exterminated by disease and folly.

The future, so far at least as man is concerned, cannot be predetermined in any large or general way; for it is of necessity undetermined. Man makes his own future. He alone can build or can tell his fortune. That the future has been determined is one of the most debasing superstitions that are still entertained by the minds of men. If it were true, then we would be but as actors, speaking the lines and simulating the emotions in an unending drama which Fate has written for us—loving or hating, fighting or yielding, speaking wisdom or folly, acting nobly or ignobly, as the iron law of Necessity has given us our predetermined parts.

Salvation is not free; nor can it be secured on easy terms; nor can it be secured on any terms in the sense of being held securely against all danger of being lost. Salvation can be maintained only, and through eternal vigilance.

XIII.

*Eternal Justice is as Exact as Arithmetic,
as the Movement of the Stars.*

The Natural Law confirms the doctrine of moral responsibility with greater force than any prophet, seer or lawgiver. Man will forever be what he makes himself. His follies and vices are his own; his strength and goodness are his own. From the awful responsibility for himself he cannot escape. Suicide cannot kill him; death cannot destroy him. No ritual, ceremony, fasting, confession or repentance; no imploration, prostration or sacrifice to the gods; no mediation, no form of faith, can save him. He has no friend at court; no attorney can appear for him. The Law works silently, constantly; it is a stranger to pity, mercy, love or hate; it knows only Justice—Justice to the finest degree, as exact as arithmetic, as the movements of the stars, as the order of the Universe.

Man's systems of justice are feeble compared with Nature's, as is shown in our temperance laws, which are as a rule impo-

tent; while Nature's statutes against drunkenness are always enforced to the letter. Degradation, poverty, insanity and premature death are the penalties for the violation of Nature's prohibitory laws.

Our own system of government is but a reflection of eternal justice. The state gives to each man freedom, equal rights and equal opportunities; but it cannot force any one to use his freedom, his rights or his opportunities. The use or misuse of his civil rights rests with man. So it is with his eternal rights. If the Eternal Law were to force man to use or to neglect his eternal rights, it would destroy man's freedom, and consequently his morality, which is dependent upon his freedom to choose between good and evil.

The law is accurate, grim, steadfast, fair and just. If anything so absolute as the Eternal Law can be said to have a purpose, it is to make men happy. Unhappiness is usually but the penalty of wandering from right living. Man-made laws are based on the Eternal Equities. The good have nothing to fear from either.

XIV.

*Man is His Own Saviour and Creator, and
Makes His Own Heaven and Hell.*

The human form, however humble or even degraded, still confers a certain stamp of nobility. We are at least men; not "dumb driven cattle." We are joint heirs of the thought and experience of the ages. Opportunity is ours; knowledge is ours, if we would grasp it; and happiness is ours, if in ignorance we do not refuse it.

The greatest things in this world are not its rivers, lakes and mountains; nor its forests, plains and palaces. None of these can see, feel or love; none can think, aspire or dare. Man—who can build palaces, who can conquer the forests and plains, who can read the stars and suns, who can taste of both pain and joy—is the noblest object in this world. The raggedest child in London is greater than St. Paul's; the

poorest peasant in France is nobler than the tallest-peak of the Alps.

Man need not grovel or abase himself. He is older than the city of Rome, older than the Pyramids, older than the Koran or the Bible, older than any book ever written or printed; and he will survive them all. He is the eternal master of himself; a king of a royal line older than any throne or dynasty. The noble man has a noble kingdom; it extends as far and wide as his thought and love can reach. The base man has a mean kingdom; but still it is his own. If he so wills, he can broaden it, better it. He can lose it only through his own abdication; for in all the Universe he has no real enemy but himself.

Man is his own saviour and creator, and makes his own heaven and hell. Heaven and hell are real. They are here, always with us, and follow us through all experiences. Now, and every day of our lives, we must choose between them. We can accept either, scorn either.

Hell is the neglecting of opportunities, and descending among the vile and slothful; in descending so low that opportunity may almost cease, and hope die, and intelligence be lost. The deeper hell can be seen about us, in the lower animals; in beings dull, slimy, creeping, insignificant, loathsome. These may be lost souls.

Heaven is in the improving of opportunities, and in ascending to the level of the wise and good. Heaven is visible to us in bodies sound, strong and clean; in muscles that can stand a strain; in organs that can resist disease; in eyes that can drink beauty; in ears attuned to music; in minds that can reason and understand, appreciative of noble thoughts and deeds, eager for wisdom, hospitable to the truth, scornful of lies; in moral natures set to the Golden Rule, kindly, cheerful, generous, loving and just, in courage true, in honour bright.

XV.

Metamorphosis—The Fact That One Life Can Pass From One Physical Body to Another.

The persistence of one life through two or more physical bodies, as illustrated in the metamorphoses of animals, is important in connection with our present investigation. That transformations occur on a large scale, among the lower forms of life—quite as startling relatively as if a dog were to be changed into a man, or a girl into a mermaid—is one of the most interesting facts in Nature.

These transformations are very numerous. Myriads of plant forms, all of the two hundred thousand species of insects, and most other animals to the extent of three hundred thousand more, go through some form of metamorphosis. These transformations are usually progressive, though retrogressive metamorphoses are common in plant life, and are also known among animals. Metamorphosis is no longer looked upon as something peculiar or exceptional, but is now regarded rather as the law of animal life.

While these transformations vary greatly in details, the familiar case of the caterpillar and the butterfly supplies perhaps as good an illustration as any other. The caterpillar, upon reaching the end of its existence as a caterpillar, forms a cocoon out of its own body. A spark of life, which is called the pupa, or chrysalis, survives in the cocoon. Sir John Lubbock says: "The quiescent and death-like condition of the pupa is one of the most remarkable phenomena of insect metamorphosis." In time the chrysalis emerges as an incipient butterfly from the cocoon and is promptly transformed into the perfect butterfly.

In the Heteromorpha—the larger division of insects, including bees, wasps, ants, beetles, flies, gnats, fleas, moths and butterflies—the insect in its last metamorphosis bears no resemblance to its form in its first stage of existence. The butterfly resembles

the caterpillar as little as an eagle resembles a hog.

As a rule in recent times, the earlier stages in the metamorphosis of an animal have been accepted as embryonic forms of its final stage, and this theory would seem to be in the main correct, though it is untenable in the case of some insects which, as discovered by Prof. Wagner, reach maturity and give birth to their own kind in their first stage of existence. Of the embryonic theory, the Century Dictionary says:

“By a late and loose, though now common, extension of the term (embryo) it is applied to various larval stages of some invertebrates, which in the course of their transformation are frequently so different from the parent as to be described as distinct species or genera: as the embryo (first larval stage) of a cestoid worm.”

On the same subject, Sir John Lubbock says:

“The larva of an insect is by no means a mere stage in the development of the perfect animal. On the contrary, it is subject to the influence of natural selection and undergoes changes which have reference entirely to its own requirements and condition.”

Whether the embryonic theory can be maintained or not, is an issue of no importance in its bearing upon our main question. It would be in harmony with the philosophy of Reincarnation to say that every form of life is the embryo of a succeeding form, or one stage in a continuous life which must exist in many different physical forms. The main point, for our present purposes, is this: that one life does pass, by whatever process, from one physical body to another. No theory touching the metamorphosis of animals disputes the fact that one, and only one, life inhabits the two distinct and dissimilar bodies of the caterpillar and the butterfly.

It would seem that the vital persistence of the caterpillar is a complete answer to the contention of the Materialist—that life

cannot survive the dissolution of the physical body. The physical body of the caterpillar has ceased to be; it has passed beyond all possibilities of restoration or resurrection. Yet the real life of the caterpillar is not ended; its deathless principle survives in the cocoon; and it will live to inhabit the body of the butterfly.

The physical form of the caterpillar lives but a few weeks, and the life of the butterfly is also brief. Neither can survive freezing, while the thread of life in the cocoon survives a winter, and has lived, under the experiments of Reaumur, for three years in an ice house. What is this deathless principle which can live so long in a death-like form, and which survives a temperature which would be fatal to the physical bodies of its predecessor, the worm, and of its successor, the butterfly? What is this vital spark which survives the annihilation of one body, and passes on, after three years in ice, to another and a dissimilar body? The word soul, an old word in all languages, is the only word which fitly describes that spark or form of life which survives physical death.

With the caterpillar, death does not end all. For it there is no annihilation. Having shuffled off this mortal coil, it yet lives. The cocoon is the grave into which the mortal part of the caterpillar descends, and from which its immortal part ascends into the form of the butterfly.

The caterpillar has an after-existence in the butterfly, and the butterfly has had a pre-existence in the caterpillar. This transformation demonstrates, on the physical side at least, the fact of pre-existence and after-existence. It certainly proves the transmigration of life, if not the transmigration of souls; and the persistence of life, if not the persistence of the soul. Such distinctions would probably not occur to us but for the fact that the theory that the insect may have a soul is unfamiliar to us.

The Theological theory that animals are soulless is plainly untenable. If man be

immortal, all other forms of life must also be immortal.

On the other hand, if there be a deathless principle in the worm, there must also be a deathless principle in man. Not all of Nature's ways and transformations are in the open. The eye cannot follow them completely. But her laws are harmonious. It is highly improbable that the life of the caterpillar could inhabit two bodies, and the life of man only one; and that the soul, or vital spark, in the worm is subject to the law of evolution, while the inner life of man is not.

The metamorphoses of animals emphasize the folly of the assumption that the physical part of man is the product of evolution, while his mind, character, moral nature, or soul, has been created.

This much at least must be conceded in fairness—that the transformation of the bodies of animals, even if it does not prove the existence of the soul, does establish a strong presumption in favour of that fact, and is in exact harmony with that theory of the evolution of the soul which is called Reincarnation.

(To Be Continued.)

TIBET TODAY

By F. B. HOUSSER

A book has just been written by Nicholas Roerich, the Russian artist, entitled "Altai Himalaya" published by Frederick A. Stokes Co., New York. This book is a travel diary of a three-year journey across the Himalayas, Mongolia and the Gobi Desert.

Nicholas Roerich, formerly a professor of Art in Russia and a poet with a volume of mystical verse to his credit, came to America about 1920 and attracted a number of distinguished admirers among whom was Claude Bragdon, well known to readers and knowledge of the east were such that a self set up no claims but his personality

and knowledge of the east were such that a number of people came to regard him as little short of a prophet. "There is a tenable point of view" says Claude Bragdon in an introduction to Altai Himalaya "from which one may regard Roerich as an envoy of those powers which preside over the life and evolution of humanity in the same sense that gardeners preside over a garden. In May 1923 he left America for India and has been wandering about in remote, dangerous and seldom visited parts of Asia ever since. . . . In India, in Tibet, in Ladak (Little Tibet) and in the white fastnesses of Siberia he was received with an honour, accorded a confidence and even an affection quite different from the ordinary attitude of these people toward strangers."

Roerich has produced a series of paintings of scenes and places in remote corners of Tibet, many of them highly symbolical. A number of these paintings may be seen at the Roerich Museum on Riverside Drive, New York, a place of rendezvous for all friends of the East. This edifice was erected by his followers while he was in Tibet. I am told that none of the pictures in the museum are for sale nor are they sent on travelling exhibitions.

As one reads Altai Himalaya, he is reminded of Charles Doughty's famous work "Arabia Deserta". Roerich's work is of course not nearly so large, but it possesses many of the literary qualities of the Arabian and in the same way leaves the reader feeling that he has actually been over the ground, seen the country and talked to the many strange people whose conversations are recorded. . . . Students of the Secret Doctrine will find numerous references which are in agreement with information given by H.P.B. He writes for instance;—

"It is wondrous and strange to pass through the same places where the Mahatmas passed. Here was the School founded by them. Two days travel from Saga-Dzong there was one of the Ashrams.

. . . Here the Mahatma stopped, hastening on an undeferrable mission and here stood the modest blue tent. Now when Europe argues about the existence of Mahatmas, when the Hindus are significantly silent about them, many people in the expanses of Asia not only know the Mahatmas, not only have seen them, but know many actual evidences of their deeds and appearances. When it was necessary they manifested themselves. And when it was necessary they passed unnoticed as ordinary travellers. They do not write their names upon the stones, but the hearts of those who know, guard these names stronger than rocks. Why suspect a fairy tale, imagination, invention, when in living forms the knowledge of the Mahatmas is impressed. . . . The works of the Mahatmas and their instructions are related in a literature which is not nearly as limited as it seems to those who do not know it."

And again he says;—"Many are knocking at the doors of the great science. . . . How many of the younger generation want seriously to start correspondence with a guru? They try to find a real teacher. Everybody knocks in his own way and how many of them find disillusionment because they knock at the wrong door, or they lack sufficient energy and necessary determination to receive a true answer. . . . We are not to be isolated from life, not to be destructive but creative,—such is the teaching of the Mahatmas."

Passages of this kind occur frequently throughout the book. It is perhaps significant that nowhere does the author say he has seen a Mahatma. Did he say so, would he be believed? Yet I have been told that the British governor in Tibet said that Roerich got to places where no other white man ever was.

It is impossible in one brief article thoroughly to review all the interesting subjects discussed in Altai Himalaya. One finds legends of Jesus, Mount Meru, Buddha, Elijah, Solomon, a sacred land,

Mahatmas, black magic, a holy people who live in the interior of mountains, coming avatars, and sacred underground passages to Shambhala, the country believed by Asia to be the dwelling of the coming king of the world (Roerich's glossary). Throughout the book we run across such phrases as "The Structure of the Future", "The Coming Era", "The Messengers of Shambhala". Many pages about Shambhala. H. P. B. tells us that Shambhala was for ages an island of unsurpassable beauty in the centre of a sea which covered the Gobi Desert but that today it is an oasis. She states that the commentary on the book of Dzyan refers to a sacred island where the elect of Lemuria took shelter, "The fabled Shambhala in the Gobi Desert."

If there is a theme at all in Altai Himalaya it is the coming of the new era and the Maitreya Buddha. The pages teem with sayings, legends and prophecies centring around these two ideas but whether the new era is here, near or afar off Roerich gives no hint. He only states what others say. "In 1924," he says, "according to Tibetan calculations the new era began, for here a century is not calculated as a hundred years but as sixty." On the last pages of his book he writes "The new era of enlightenment is awaited. Each reaches in his own way. One nearer; one further; one beautifully, one distortedly; but all are concerned with the same predestined. . . . It is precious to hear and to repeat."

One could write several other books on this one book of Roerich's although, remember, it is not a book of philosophy. The author does not set himself up as knowing everything or anything. He does not exhort, scold, proselytize, or claim authority. It is the note book of a man in the saddle but behind it is a great and beautiful soul. If you like books of travel there are few you could find more interesting.

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To live to benefit mankind is the first step.—Voice of the Silence.

NEW TRANSLATION OF THE BHAGAVAD-GITA

The Bhagavad Gita. Translated by Arthur W. Ryder, 139 pp. Chicago: The University of Chicago Press. \$2.

At the beginning of October, 1784, when the cold season was drying up the mists of the greater rains, Warren Hastings was in the ancient towered city of Benares. Though he had already been censured by the House of Commons, he was seeking to extract from Raja Chait Sing of Benares uncounted ransoms to fill the insatiate maw of the tyrannous East India Company. At the same time he was fulfilling a task more spiritual and more enduring. He was commending to his superiors the first translation of the "Bhagavad Gita" by Charles Wilkins in an introduction which is the foundation stone of Oriental studies in the Western world. That excellent version, made nearly a century and a half ago, plays a vital part in the literary history of America. Emerson steeped himself in its soaring thought, recommending it enthusiastically to his readers and friends and, among others, to Thoreau, who took the book with him and studied it on the Sunday and Monday of the "Week" on the two New England rivers—which he did not, however, liken to the Ganges and Jumna, as he did not see in his own Concord meadows a spiritual battlefield such as was Kurukshetra.

When Arthur Ryder undertook to add one to the many versions of the most notable of Indian scriptures, he had first to face the problem of form. The book itself is in verse, and forms a stage of the great war of the "Mahabharata," which has been called the "Iliad of India." In the original there are two forms of verse: the first is a sixteen-syllabled metre, which has a swing something like the metre of the old English ballads:

*Of fifteen hundred Englishmen,
Went home but fifty-three:
The rest were slaine in Chevy-Chace
Under the greene wood tree. . . .*

an apt enough measure to record the wholesale slaughter of the Indian epic. Indeed, this same metre had commended itself to George Chapman when he was making the version of the "Iliad" which won the love of Shakespeare and of Keats:

*Achilles' baneful wrath resound,
O Goddess, that inspired
Infinite sorrows on the Greeks,
And many brave souls loosed
From hearts heroic. . . .*

And three generations back Dean Milman translated another part of the great Sanskrit poem, the story of Nala and Damayanti, into ballad verse.

Arthur Ryder had, therefore, excellent precedent in selecting the traditional measure of the English ballad for his version of the "Bhagavad Gita," the greater part of which runs in a similar, though slightly longer and more sonorous rhythm. But at moments of great dignity, beauty and pathos the Sanskrit metre changes, taking the form that may be illustrated by the lines:

*Lord, Thou canst help when earthly
armour faileth;
Lord, Thou canst save when deadly
sin assaileth. . . .*

Edwin Arnold, in the days when he was writing "The Light of Asia," still the best history of Buddha, and translating the Upanishad which he called "The Secret of Death," and which, in a yet earlier prose version, was well known to Emerson, made an excellent verse translation of the "Bhagavad Gita," with the title "The Song Celestial," and he consistently follows the changes of metre in his original, with fine results. Let us defy the proverb and make a comparison, taking a famous passage from the first great speech of the divine Krishna, in Book II.

Charles Wilkins renders the passage thus:

Thou grieveest for those who are unworthy to be lamented, whilst thy sentiments are those of the wise men. The wise neither grieve for the dead nor the living. I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be * * *

This is the sixteen-syllabled metre. A little later, the rise in dramatic intensity is expressed in the more sonorous measure. Wilkins renders the passage thus:

As a man throweth away old garments, and putteth on new, even so the soul, having quitted its old mortal frames, entereth into others which are new * * *

We get the transition from the shorter to the longer measure in Edwin Arnold:

*Who knoweth it exhaustless, self-sustained,
Immortal, indestructible—shall such
Say, "I have killed a man, or caused to
kill"?*

*Nay, but as when one layeth
His worn-out robes away,
And, taking new ones, sayeth,
"These will I wear today!"
So putteth by the spirit
Lightly its garb of flesh;
And passeth to inherit
A residence afresh * * **

Let us now take a part of the same speech from Arthur Ryder's new version:

*If the red slayer think he slays,
The slain think he be slain,
They err; the slayer vainly kills;
The victim dies in vain * * *
Even as a man will cast aside
His tattered garments, taking
New vesture, so the body's lord,
Old, tattered forms forsaking,
Endues himself with fresh attire
In forms of newer making * * **

Arthur Ryder is in Emerson's debt for the first phrase, by which the sage of Concord rendered a verse that the "Gita" borrowed from "The Secret of Death." Without seeking to hold the scales of absolute justice, one may say that Edwin Arnold

marks more clearly the significant swing into the more majestic rhythm, but that Arthur Ryder renders more accurately and consistently the wording of the Sanskrit. Indeed, even for those who know his skillful translation of the "Panchatantra," with its blended prose fables and sententious verse, there is cause for sustained admiration in his close adherence to the text, while writing fluent verse, with the added burden of rhyme from which the original is free.

The "Bhagavad Gita" has an inner complexity which must have tasked the translator to the utmost. It is no mere section of a longer poem of adventure and war, but a subtly worked out allegory of the spiritual warfare of mankind, comparable, therefore, to Bunyan's "Holy War." The poet, or poets, whose work it is, depicted the aspiration of the soul toward the Oversoul, the human toward the Divine, the exile toward the immemorial Home. The words of the Blessed One represent, first, the whispered intuitions of the inner spirit, the "internal Master," to adopt the phrase of a Christian mystic; these intuitions gather strength and rise to the full voice of inspiration.

But this is not all. In the Sanskrit poem there is complexity within complexity. Three sides of the human spirit, intuition, intellect, devotion, had expressed themselves in India in three great philosophical schools, which, as time passed, had tended to become rivals, sometimes adversaries. The authors of the "Bhagavad Gita" set themselves to reconcile these three schools, seeking thereby to establish a like inner harmony among the three powers of the spiritual man. Arthur Ryder sees these complexities clearly, and it is the great merit of his fine version that, while doing them full justice, he at the same time preserves the even tenor of the poem, and gives full expression to its dramatic unity.—Charles Johnston in N. Y. Times Book Review, February 23.

REINCARNATION IN ISIS

When are we ever going to get our students straightened out about the teaching of Reincarnation by Madam Blavatsky? The latest tangle is in the O. E. Critic where Dr. Stokes muddles the whole subject up once more in connection with Dr. Corson's book of Madam Blavatsky's Letters to his father. It is really too bad that Dr. Stokes does not take his own advice to Dr. Eugene Corson about "posting himself on the facts." He even quotes the passage which H.P.B. took such pains to correct in the last paper she wrote on "My Books," where she points out that typographical errors abound in "Isis Unveiled" and that "planet" was printed when "plane" was the word written.

There is no difficulty at all about the teaching of reincarnation if the false teaching of the theory be recognized which she repudiated. This theory is held by the Allan Kardec school. It holds that the personality reincarnates. Madam Blavatsky says in the passage quoted by Dr. Stokes from Isis that this reincarnation twice on the same plane is not a rule but an exception, "like the teratological phenomenon of a two-headed infant," and in cases of "abortion, of infants dying before a certain age, and of congenital and incurable idocy."

At this time, prior to 1879, the secret teaching of reincarnation was withheld. That teaching included instruction regarding the individuality as distinct from the personality; the seven principles, the higher triad and the lower quaternary, the difference between the higher and lower manas, and a number of other facts not previously made public.

The teaching of reincarnation was implicit in Isis Unveiled, as anyone may satisfy himself who will read the following passages: Volume I, pages xii, xiii, xiv, xx, xxxiii, xxxvi, 8, 9, 12, 51, 52, 94,

95, 150, 175, 251, 289, 291, 297, 301, 307, 316, 317, 345, 351, (with H.P.B.'s Corrections), 357, 368, 437, 448, 480, 481, 553, 573, 602; Volume II, 112, 145, 152, 195, 231, 277, 280, 286, 320, 455, 508, 534, 560, 598, 609, etc.

Many students probably, like myself, gained their first knowledge in any extended form of Theosophy from Isis Unveiled, and rose from its perusal convinced of the truth of reincarnation. Old skeptics like Olcott and Hare, with preconceptions dyed in the wool, may have been hard to convince, but the great mass of people accept it as self-evident when it is explained to them.

There is another point worth notice in this connection. The Master K.H. takes up the whole question in the long letter No. xxivb, particularly on pages 182-3 of The Mahatma Letters, and Dr. Stokes should be sufficiently familiar with this not to mislead others on the point. Again in The Secret Doctrine i. xix, we read: Moreover, a considerable part of the philosophy expounded by Mr. Sinnett was taught in America, even before Isis Unveiled was published, to two Europeans and to my colleague, Col. H. S. Olcott." Who these two Europeans were may be a matter of speculation. But apparently William Quan Judge was one of them. Read also Letter lvii, especially page 329, regarding this teaching, and it is possible that C. C. Massey was the other. Some of the older students may throw light on this.

Surely we should have the truth about reincarnation and its teaching clear in all minds by this time. Reincarnation as commonly understood, is of course, all wrong. The preachers deliberately endeavor to mislead their congregations regarding it. All the more reason that Theosophists should try to get the facts straight in their minds and make the simple truth clear to the public.

A. E. S. S.

DHARMA YOGA

Dedicated to all lovers of the
Bhagavata Purana

Those who have followed the rules laid down in the little book "The Servant" will remember that the final rule (22) was Become the Son of Man. That rule opens with the words "You have realized that behind your life lies a great purpose and you have made yourself, by constant dedication, a servant of the whole of Humanity. You have widened your vision and deepened your sympathy so that you are able to become a 'Child of Man'."

Your duty now becomes more involved for, while your vision covers a vast area of being, yet you must separate the details and clarify by analysis that which your synthetic intuition reveals to you.

Let us, then, continue this education, for which the foundation was laid in the Servant, by a series of fourteen rules—these we shall designate as "Steps" rather than "Rules" in this part 2 of the "Servant".

There is a Hindoo (Sanskrit) word "Dharma" which has been variously translated as the duty imposed upon a man by his place on the spiral stairway of evolution; as the duty imposed upon him by his highest ideal of morality; as his highest ideal of practical efficiency; as the intuition of his oneness with the total life of the universe; and, finally, as the ecstatic appreciation of that spiritual freedom which is the heritage of every man when he surrenders his personal life to the Boundless Wisdom.

There are also specialized functions, with one of which I shall now deal, and this is associated with the Sanskrit word "Sarvatra" meaning "Everywhere". Dharma-Sarvatra is your duty to the whole of your race without (having) any prejudice or bias for or against any race, creed, sex, caste or colour. This must be a deep realization of the fact not merely of a lip statement. It is the Dharma-Sarvatra

which has been anthropomorphized for the uninitiated mind as the Manu of the Sixth Root Race of mankind, under the two names, Dharma-Sarvatra and Dharma-Sarvana.

In the "Secret Doctrine", vol. 2, page 309, we read that "the reader must always remember that "Manu" is not a man, but collective humanity". Thus every great race of human beings is under the guidance of a special ideal which the individuals of the race delight to follow.

In the "Universal" or Sixth great race of mankind (the motto of which is "E omnibus unum"—out of all ideals grows one ideal) it follows that there is a corresponding need which is universal and spiritual. This is "Dharma-Sarvatma" (Spiritual Life) and associated with this is Dharma-Sarvana which is the formal and temporal side, the result of the long emotional struggle through the five preceding races. Personified, she is the true divine daughter of Neptune, the Lord of Emotion, and the Queen of the protean forms of the manifest Universe, whose life merges as Amphitrite, (daughter of Emotion and Karma), in Aphrodite, (Mother of Love). These three aspects of universal dharma must find utterance as Logos, the Word, in and from your soul as you go forward. May these steps help you.

Perhaps, as in the first part of the Servant, it would be well to give a few definitions of terms used in this volume.

ISH-VARA—from this word come two English words, *is* and *verity*. Hence its meaning *True Being*.

SHAKTI—the passive and unindividualized powers in humanity which need the positive ego-quality to make them fruitful.

PRAKRITI—whatever is subject to definition—Everything.

C. A. L.

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The trinity of nature is the lock of magic, the trinity of man the key that fits it.—Isis, ii. 635.

THE CANADIAN THEOSOPHIST

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IN CANADA

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OFFICIAL NOTES

We are not without tributes of approval as well as critical knocks. Here is one of the former: "The best dollar's worth I ever get. This is the last Theosophical Magazine that I would drop. I gladly enclose \$1. with every good wish. I like your stand for sound Theosophy, and your fair and fearless admission to your columns of opposing views." This tribute is from the United States.

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"I quite agree with you," writes a western correspondent, "in saying that we all have a right to express our views according to our judgment, but sometimes the way of doing so is ill advised, especially carping criticism. When we have reached the stage in our long life when we can accept Theosophy we ought to be able to regard all things from a higher plane and disagree more kindly."

The Toronto Theosophical Society nominated the present General Secretary to be his own successor, and as members of the General Executive, Messrs. George I. Kinman, Frederick B. Housser, George C. McIntyre and Kartar Singh. The Montreal Lodge has added the name of Mr. J. E. Dobbs to these.

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Lodge secretaries should see that nominations for the General Executive are made in March and sent in at once to the General Secretary. The elections in ordinary course will begin in April. Members must be in good standing to receive a ballot paper. Annual dues for the current year should be sent at once. Nearly every Lodge has members in arrears.

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This is the first issue of volume xi and affords a good opportunity to begin a subscription for a friend or for yourself, if you have not been on the list. We have bound copies of some of the earlier volumes at \$2. each, and they are the best \$2. worth a student of the Theosophical Movement could read. Index of volume ix. is now ready, and may be had on application with a two cent stamp. Index for volume x is in preparation.

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The first two monthly issues of a new magazine, The Seer, have reached us from the Institute Astrologie de Carthage, Carthage, Tunis, Africa. This enterprise is conducted by Francis Rolt-Wheeler, Ph.D., and is printed in English, 48 pages, price ten shillings and six pence or \$2.75 a year. It is chiefly concerned with astrology, but has departments for psychic study, occultism, predictions, etc.

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Mr. L. W. Rogers has announced that his campaign for the presidency of the American Theosophical Society was to be conducted without any of the usual eulogies. We are glad to find Mr. Rogers in harmony with the practice in Canada. His record is the thing to judge him upon.

As he states in *The Messenger*: "The one Thing that will not appear in *The Messenger* is any campaign material for the present incumbent of the office." If his work alone is not sufficient recommendation he should be voted out of office. This is good business and fine ethics. Mr. Rogers at the same time printed all the campaign material which his opponent furnished him. To tell the truth nothing more deadly could have been printed against his rival. The voting closed on March 10 and we feel sure Mr. Rogers got his vote.

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The Meher Message for January, notes a change of address to The Meher Message Office, Near Sarosh Motor Works, Nasik, Bombay, India. His Divine Majesty Meher Baba continues to write instructions for those who desire liberation. Here is one such message: "In order to realize God or to gain the Native State from Which everything emerges, every body should follow the creed of his own conscience and stick to that path only which best suits his spiritual tendency, his mental attitude, his physical aptitude and his external surroundings and circumstances." This means the complete fulfilment of all the duties imposed by that standard whatever it may be, and is a much more difficult thing than those who break away from the churches imagine. One should never desert any system of ideals except for one with still higher standards of achievement.

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The Recording Secretary of the T. S., Mr. Ernest Wood, writes from Adyar as follows: "Dear Sir and Brother, I beg to acknowledge receipt of your letter dated 25th November last embodying the three resolutions which the World Congress in Chicago referred to the General Council Meeting in Adyar, and I am glad to say that they were fully discussed by the Members present at the Meeting, and you will find the result recorded in the Minutes of the General Council Meeting, a copy of

which will be posted to you when ready. I need hardly say that the matter had very careful consideration by the sub-committee appointed for that purpose and as you are aware, the resolutions referred to by you cannot, according to the Rules, be immediately given effect to without first getting the votes of the members. You, as a member of the General Council, will receive a copy of the circular letter requiring your vote in due course, and I would only request you to send me your vote in time. With fraternal greetings and all good wishes, fraternally yours." No further communication has reached our office as yet, but there may be more news of the General Council next month.

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In the article on "The Magazine" by "W. M. W.", the personal allusions in which I hope will be pardoned as necessary to the argument, the indictment sums up all that can probably be said against the policy of the Canadian Theosophist. There is only one comment that it appears to be necessary to make, and that is, that "W. M. W." apparently has forgotten that the Magazine is not a personal organ, as *The Theosophist* is the personal organ of Mrs. Besant, but is the official organ of the T. S. in Canada, that the editor is subject to the General Executive, and that the members are entitled to have an expression of their views pro and con on all subjects. That there is no bias in favour of one more than another and the only end in view is a full expression of what appears to be true to the contributors should be evident from the fact that over 200 members withdrew from the Society because the Magazine contained matter that did not please them. It can only be surmized that those who remained and continue to support the Magazine were more liberal and tolerant in their views than those who could only bear to hear one side of an argument. It must never be forgotten that the Theosophical Society is not a dogmatic body, but welcomes all to its ranks who accept the prin-

ciple of Universal Brotherhood without any distinctions. The deduction may be that the practice of Brotherhood in this way is the straightest path to the knowledge of the wisdom by which the student can distinguish between the false and the true in what he reads. It has been the custom of the Teachers of the Wisdom to let the tares and the wheat grow together, and it is a reasonable and useful exercise for students to learn to separate the one from the other. It is amusing, for example, to see the critics trying to pull Mr. Pryse's writings to pieces. They offer a prime test to the real student of esoteric teaching.

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The Adyar Theosophist for January is remarkable for the entirely new and hitherto unsuspected legend regarding Mrs. Besant. It bears all the marks of the Leadbeater mythology. But it is especially notable as part of the effort now being made to enlist the interest and the value of Madam Blavatsky's teachings to support the disintegrating fabric of the Leadbeater dreams. Oil and water do not mix, however, and the absence of evidence will be noted by the wary. This story begins with the statement that "it will be interesting to some that when the time came for the utilization of the force available at the close of every century, two possibilities were weighed by Those in Whose hands lay the decision. The question seems to have been as to whether use should be made of H. P. B. or of Annie Besant as the principal medium for the beginning of the outpouring dedicated to the last quarter of the century. The use of H.P.B. would involve the accentuation of the occult side, and a sharp conflict with Materialism. The use of Annie Besant would involve the accentuation of the Brotherhood side generally, with a little conflict, at that time, with the materialistic attitude. H.P.B. was immediately available. Annie Besant would not be available so early. Hence the Society, if she were to be the principal medium, could only be founded many years

later, instead of 1875." This gives enough of the story to enable the reader to form his opinion of it. There are two more pages of argument very much after the event, though written in the mood of foreseen history. Mrs. Besant was born in 1847, and Helena Petrovna Hahn, born in 1831, had been chosen as early as her childhood when "those whom she afterwards knew in the flesh as Masters, Adepts, or Mahatmas, were already following the development of the one who was destined to be the Pioneer in an attempted revival of a long-lost knowledge of Man's inner nature and powers." The Master M., who is, Mrs. Besant says, her own Master, writing of Madam Blavatsky in 1882, describes her as "a woman of most exceptional and wonderful endowments. Combined with them she had strong personal defects, but just as she was, there was no second to her living fit for this work." This point is emphasized on other occasions. There was no other messenger available. And now an anonymous deponent alleges forty years after H.P.B.'s death that not only was there a second, but that the Mahatmas were at a loss to decide which to choose. We yield to none in admiration of Mrs. Besant's great qualities, but this does not blind us to her weaknesses, one of which is the publication of such documents as the present. Madam Blavatsky did not stand on the warrant of the Masters, neither can Mrs. Besant. Col. Olcott and Madam Blavatsky "offered themselves for trial," and every occult student, Mrs. Besant included, has had to take the same course. "From the first, both she and he (Blavatsky and Olcott) were given clearly to understand that the issue lay entirely with themselves." This is the assertion of the Master M., Mrs. Besant's own Master. But she has never been satisfied with this self-dependence. From the time she followed Mr. Chakravarti in 1893 till the present when her allegiance varies between Mr. Leadbeater and Mr. Krishnamurti, she has never had

the courage to take her own course wholly, as many of us would have liked her to do, so that she might be followed consistently for her own thoughts and ideals, and not be the medium of all and sundry inspirations from psychic and astral seers who have filled the literature of the Theosophical Society with a world of fantastic and unreliable rubbish. Had Mrs. Besant followed her own intuitions from the time of the death of H.P.B. till the present instead of choosing to hearken to the various seers who have crossed her path we should probably have had a world-moving Society in existence at present, instead of a disintegrated series of societies none of which can agree with another, and all of which fail to attract the attention of the world of science, philosophy or religion. The ideas of the Masters as expounded by Madam Blavatsky and in the Mahatma Letters are making their way and influencing the world of thought, but this is in spite of The Adyar society. What we must keep in mind is, however, that we are all bound together in the Karma of this Theosophical Movement, and it does not matter what Society we belong to as long as we follow the ideals of the Masters and The Secret Doctrine. There is no great difference between the best men of any of the Societies though their followers may rave against each other. Let us try and forget these divisions and remember only the union that never ceases in the heart life of the Great Companions.

AMONG THE LODGES

The St. Catharines' group held four meetings in February, one of which was addressed by Mr. Felix Belcher of Toronto, the subject being "The Senses of the Soul." It was full of this speaker's usual inspiration and was much appreciated. The other meetings were led by members of the group.—Gertrude Knapp (Secretary).

Montreal Lodge held a Social and Bridge Party in the Irish Protestant Benevolent Society Hall on Friday, January 31, where a large gathering of members and friends spent a very enjoyable evening in one of the fine old residences of Montreal, reminiscent of the social life in the earlier days in this city. The building, with its lofty and spacious rooms, was particularly suitable for such a purpose and everybody enjoyed themselves in the home-like atmosphere. Through the generosity of the lady managers of the Hall, and the energy of the ladies of the Social Committee of the Lodge, a sum of over fifty dollars was raised for Lodge purposes. The following public lectures were delivered in the Lodge room during the month of February: Andrew Baldwin "Reincarnation"; J. E. Dobbs "Shiva, The Destroyer"; D. B. Thomas "God Manifesting as Beauty and Knowledge"; E. E. Bridgen "The Rationale of the Universe".

FELLOWS AND FRIENDS

Mr. Roy Mitchell is expected to speak on the last three Sundays of March at the Theosophical Hall, 52 Isabella Street, Toronto. Mr. Mitchell's new book, "The Creative Theatre," has been warmly received by the press.

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Miss Elinor N. Wade, of the Vancouver Lodge, has been making a round the world tour, staying over from time to time, and following her profession as a nurse. She has been down under in Australia and has now reached South Africa where she is engaged at the Nurses' Co-op, Durban. She has been much interested in the various Theosophical developments where ever she has visited and has not failed to take part in the activities where possible.

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More mischief has been done by emotional charity than sentimentalists care to face.—Lucifer, December, 1887.

TORONTO ANNUAL MEETING

The annual meeting of the Toronto Theosophical Society was held on February 19 at 52 Isabella Street, the president in the chair. The attendance was less than usual at an annual meeting. The president regretted that his residence in Hamilton had prevented him attending committee meetings or taking any active part in the business beyond some Sunday evening addresses. He was quite willing to give way if the members desired a resident in the office. The Secretary reported a present paid up membership of 200, with 31 who had not paid their dues for the present year. There had been an increase of new members of 21 as against 10 the previous year. Four members had been demitted, three to the American T. S. and one to Montreal Lodge. There had been \$158.56 received from the treasurer; of which \$141.25 was expended on postage, printing, expenses in connection with visiting lecturers, etc. There had been a notable increase in attendance at the Sunday evening lectures. Miss Codd's lecture on the last Sunday evening meeting was the best attended public meeting in the hall since the visit of Mr. B. P. Wadia. The Treasurer's report showed a revenue of \$4,802.36, including collections at lectures \$1,238.86; guarantees, \$1,482.50; Bazaar, \$1,219.53. The disbursements included \$600. paid off 1st mortgage; advertising, \$471.79; interest on mortgages, \$1,052.50; Library Board, \$200; in all \$4,551.79. A balance of \$251.66 was carried over. Miss Agnes Wood reported for the Library, 217 books added during the year; 4964 issued in the city; 582 sent out in the Travelling Library, and 1763 persons visited the library on other days than Sundays. The receipts including balance on hand were \$463.47 and the expenditures \$331.25, with a balance forward of \$132.22. Mr. Kelso and Mr. Haydon had given valuable assistance. Books had been sent by the Travelling Library to every province except Prince Edward Island and to New-

foundland and the British West Indies. Miss Agnes Wood reported for the Lotus Circle that there were 17 children on the roll. They were taught the meaning of Theosophy with its teaching of Brotherhood, reincarnation and karma, and much about the nature spirits, and how these work with trees, flowers and all plant life. One of the pupils reads a story of her own selection each Sunday, followed by a discussion of the meaning of the fairy tale. Then there is some board work when they are taught symbolism and the meaning behind the symbol. All show a great deal of interest in this part of the work, for each takes turns in drawing the symbol. Some special subject is taken up each Sunday, such as the Lord's Prayer, the God within, the spirit of giving and receiving, fear and hate, with its balance, Love. The festival days are noted such as St. Valentine, St. Patrick, and how they came into being. Mr. Smythe was elected president, Mr. Dudley W. Barr, vice-president; Col. Thompson, recording secretary; Reginald Thornton, corresponding secretary; finance and property committee. Messrs. Barr, Kinman, Thornton, McMurtrie, McIntyre, Anderson and Marks; additional members of executive, H. Huxtable, F. Sutherland, N. W. J. Haydon, Mrs. Wright, Miss Crafter, Miss Wood, and the president and secretary ex-officio.

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THE MAGAZINE

On February 15, 1930, the Canadian Theosophist was ten years old. To publish for this period, without interruption, a monthly magazine, avowedly, devoted to theosophical interests, is a notable achievement, and the writer of this article desires to extend his thanks and congratulations to the editor, Mr. Albert E. S. Smythe. Mr. Smythe is one of the oldest and most outstanding active members of the Theosophical Society. For more than forty years he has been identified with theosophical propaganda, and, it was largely through his influence that a lodge was formed in Toronto in 1891, one of the last to which Madame Blavatsky issued a charter under the original autonomous constitution.

He was of the few who, after sampling the Katherine Tingley brand of Theosophy, had the courage to desert it, an act which brought upon his devoted head the animadversions of that lady, who predicted in her magazine that Mr. Smythe would be either dead or insane within a year. But Mr. Smythe has survived that malediction for more than thirty years.

In examining the first volume of the Canadian Theosophist, one recognizes a note that has been dominantly sounded throughout the decade of its existence. The editor stressed the point that the most needed thing in its publication was to have in it good, "original" matter. In my opinion, this was the weakest thread in the structure, and, while not so pronounced today, the tendency is still there to publish in it anything "original", and which appears to have the quality of merit, real or superficial.

Under this policy, masses of misunderstanding, misconception, and perverted interpretations, have found their way into the magazine, side by side with precious gems, whose priceless worth must have been dimmed by too close contact with the meretricious. Another noticeable penchant

of the editor is to elevate personalities who are but the ephemera of their day. In that way, undue importance has been attached to those who were worthy of but scant consideration. Here is an outstanding instance:—In its consistent and unceasing laudation of Mrs. Besant, the Canadian Theosophist has done much harm, and has deeply disappointed those who have taken the trouble to keep informed on Mrs. Besant's activities, and her specious tampering with the doctrines enunciated by Madame Blavatsky, and by H. P. B.'s teachers.

On page 9, volume 1, 1920, the editor, A. E. S. Smythe, published a resolution adopted by the Toronto lodge (of which he was president), in which that lodge placed on record "Its appreciation of Mrs. Besant's unfailing devotion to the cause of Theosophy, and to congratulate her upon her varied and successful work in other channels. In her addresses for years past, she has maintained the high ideals of brotherhood, of humanity, of broad tolerance; not depending on intellectual agreement, but, on the ethical and spiritual harmony and practical unity of common service. It, (the Toronto lodge) renews its obligations and pledges, to the objects of the Society, and to the fellowship that has progressed so satisfactorily under her great leadership".

When that resolution was penned, and endorsed by Mr. Smythe, he must have known that for 25 years previously, Mrs. Besant had wandered far from the paths of real theosophy; that exaltation of abominable persons in the Society had been manipulated by her; that she had purposefully and defiantly thrown the mantle of her protection around writers who were psychically demented, and, that she had brazenly endorsed such teachings as contained in Leadbeater's "Man; Whence, How and Whither", by allowing her name to appear in it as a co-author. Mrs. Besant's acceptance of the Liberal Catholic church, under the pretext of tolerance, did not bring from

the editor of the Canadian Theosophist, the strong protest that one would expect from even an elementary student.

Mr. Smythe, perhaps, felt that the time was not ripe to rebuke the president of the society for her cowardice and treachery, but, I am unable to understand why there should have been any reason for procrastination in dealing with a matter of this kind, if one had the inner conviction that Mrs. Besant was wrong.

In conversations which I have had with Mr. Smythe, the conclusion I have reached, with regard to his conduct of the policy of the magazine, is that he over-stresses the importance of tolerance. He believes, as I understand, that it is proper to publish in the magazine, anything which deals with Theosophy and with subjects akin to it, and he imagines such conduct was sanctioned by H.P.B.

H.P.B., being *sui generis*, no later exponent is on the same plane of authority with herself, and, her *ipse dixit*, must naturally, be considered; but I have yet to find where H.P.B. has recommended such a policy. She sets forth in *The Key*, that theosophical books and writings must be accepted on their merits and not according to any claim to authority which they may put forward. This is a policy which leaves the spiritual intuition of the reader to decide the true from the false, and, anyone who takes the trouble to examine the writings of H.P.B. with any late interpreter of Theosophy, will not have the slightest trouble in arriving at a correct conclusion. H.P.B. had a better understanding of tolerance, and what it means, than anyone in the movement today could possibly have. She ever frowned on sickly sentimentality and emotionalism, wherever it might be found, and in *Lucifer* for December 1887, she wrote: "More mischief has been done by emotional charity than the sentimentalists care to face".

This present article is not intended to be either carpingly critical, or destructive; but, it is not always right or wise, even

though it may be expedient, to "hide the fault we see". The writer has a very deep personal regard for the editor of the magazine, and recognizes the great sacrifice of time, comfort and money Mr. Smythe has made for his conception of the cause, all of which has been given most graciously and ungrudgingly over a long period of years.

The comments and suggestions, herein, are submitted in the kindest way for the consideration of the editor. The writer believes that the proper guide to follow in matters of this kind is H. P. Blavatsky, herself. In the first copy of the first volume of *Lucifer*, published September, 1887, H.P.B. set forth her reasons for launching her magazine. She said, among other things;—

"Now the first and most important, if not the sole object of the magazine, is expressed in the line from the 1st Epistle to the Corinthians, on its title page. It is to bring light to "the hidden things of darkness" (i.v.5); to show in their true aspect and their original real meaning, things and names, men and their doings and customs; it is, finally, to fight prejudice, hypocrisy and shams in every nation, in every class of society as in every department of life. The task is a laborious one, but it is neither impracticable, nor useless, if even as an experiment."

No one could do that work better than H.P.B. and this is something that most of us have forgotten. Since her day, many have entered the arena to carry on the contest, foolishly imagining that they were fully equipped for the task. They failed to understand that their status did not measure up to that of H.P.B., the accredited messenger of "superior mortals" who had spent long years in training her for her life work. The great weakness in the movement for forty years has been the deplorable neglect of the writings and instructions of H. P. Blavatsky and her gurus.

The Back to Blavatsky cry should be something more than a slogan, if it is to be effective. The Canadian Theosophist has done more than something to re-establish the position of H.P.B., but the impression left by that effort is that it is feeble and half-hearted, and too tenuous to be impressive and vitally virile.

May I suggest that now, in the beginning of another decade, something more forceful should find itself in the columns of the magazine, to guide new students, and, to re-assure the older, faithful members, that only in the teachings originally given from 1877 to 1891, by H.P.B. and her Masters, can be found the sure and certain sources in which we can be correctly informed on the subject of Theosophy. That should be the one and only brand of "original" articles, to compel the interest and endorsement of the editor.

W. M. W.

Hamilton,
February 22, 1930.

THE MAHATMA LETTERS

There are two elements which have taken a major part in the substantial changes that have occurred in the ranks of the Theosophical Society in the last few years. One of these has shaken the members out of their absurd passivity, their inclination to swallow everything they were told, and their reliance upon authorities, good, bad and indifferent. The other is an active and potent element for good, and it has been in operation now these six years. In December—1923, "The Mahatma Letters to A. P. Sinnett" were published under the editorship of Mr. A. T. Barker; in May, June and November of the following year re-issues were made: In March, 1926, a new edition (the fifth impression) was called for, and now a sixth impression has been issued.

This is truly phenomenal, and there are no reasons on the surface to account for it. The book was studiously avoided by Mrs.

Besant and was never mentioned in her magazine, The Theosophist, until two months ago. The excuse given was that the publication was a breach of confidence. The Masters were not to be permitted to change their minds even though the Society should go to ruin.

The other element of change was the awakening of Mr. Krishnamurti, who set the example of thinking for himself and flouted a number of the self-constituted authorities in such a way that a large number of members began to open their eyes and think. The result, at any rate, has been of great benefit to a large number of members of the Theosophical Society, and although the habit of depending upon an outside authority is hard to overcome and many are setting up Mr. Krishnamurti as the new worshipful leader, and others are making a fetish of the book, a healthy stream of common sense is pouring through the muddy ranks and many are being bathed and cleansed.

The Mahatma Letters are dangerous material for all who are not prepared to do their own thinking and rely on their own Inner God and Master. It cannot too often be impressed upon students that they have no final authority to which to appeal but that which is in themselves. "Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that possessing it, Alaya should so little avail them."

These Letters bring the student to the test as nothing else does. One prominent Toronto member said when he had read the book, that he needed no other, and proceeded to give away his library. Another, of a different temperament, said that if he had read the Letters as his first introduction to Theosophy, he never would have joined the Society. There is this difference of appeal to different people, just as there is in everything else. The man who can read, mark, learn and inwardly digest these Letters will have gone far in the understanding of the Esoteric doctrine.

It must never be forgotten to whom they were addressed. Mr. Sinnett was an average Englishman of culture, editor of *The Pioneer of India*, with the habits of an Anglo-Indian, too frequently in an atmosphere of port wine and brandy. He was the best agent obtainable at the moment, apparently, and such appeals as this were made to him. "Look around you, my friend: see the 'three poisons' raging within the heart of man—anger, greed, delusion, and the five obscurities—envy, passion, vacillation, sloth and unbelief—ever preventing them seeing truth. They will never get rid of the pollution of their vain, wicked hearts, nor perceive the spiritual portion of themselves. Will you not try—for the sake of shortening the distance between us—to disentangle yourself from the net of life and death in which they are all caught, to cherish less—lust and desire?"

Mr. Sinnett's posthumous volume indicated that he fell a victim to delusion, at least, and the like may happen any of us who has not rid himself of the "heresy of separateness."

What then do the Masters aim at? What is their object in life? The Mahatma M. puts it simply enough on page 225. "I am as I was; and, as I was and am, so am I likely always to be—the slave of my duty to the Lodge and mankind, not only taught, but desirous to subordinate every preference for individuals to a love of the human race."

The student must keep this constantly in mind if he desires to understand or to make progress in the Secret Science. Mere curiosity and the desire to satisfy intellectual enquiry is not sufficient to lift the student above the common herd of mankind. Until the inner fire of devotion to the race has been kindled he is not working either for his own advance nor for the advance of others. The first step, we have been assured, is devotion to the interest of another. The Path is but a universal extension of that ideal.

How could a man with the opportunities and advantages of Mr. Sinnett have failed to grasp the truths offered to him? That is a problem which a letter from H.P.B. to him, which appears on page 484 in the appendix of this volume, will throw light upon. It is a letter of immediate importance at the present time when similar agents from the dark powers abound on every hand, and have tempted and dragged down many hapless students. Warnings are of little use, and we have seen the effect of such temptations in Toronto as well as elsewhere in Canada. But let no one despair even when he has been deluded. If he be in earnest he will discover his error and may retrace his steps.

"Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time." And elsewhere she encourages. "All H. P. B. can do is to send to each earnest one among you a most sincerely fraternal sympathy and hope for a good outcome to your endeavours. Nevertheless, be not discouraged, but try, ever keep trying. Twenty failures are not irremediable if followed by as many undaunted struggles upward. Is it not so that mountains are climbed?"

These promptings are comforting when so many distractions have to be met and faced. Here is a passage that has had its origin paralleled again and again in recent years, yet others are constantly tempted and fall in a similar manner.

"The first bomb-shell from the Dugpa world came from America; you welcomed and warmed it in your own breast, you drove the writer of this more than once to the verge of despair, your thorough-going, sincere earnestness, your devotion to truth and the 'Masters' having been made powerless for the time being, for discerning the *real* truth, for sensing that which was left unsaid *for it could not be said* and thus leaving the widest margin for suspicion. The latter was not unfounded. The Dugpa element triumphed fully at one time—why? because you believed in one

who was sent by the opposing powers for the destruction of the Society and permitted to act as she and others did by the 'higher powers,' as you call them, whose duty it was not to interfere in the great probation save at the last moment. To this day you are unable to say what was true, what false—because there is no spot made apart, separated from the Society and consecrated to the one pure element in it, love and devotion to the truth whether abstract or concentered in the 'Masters'—a spot in which no element of individuality or selfishness would enter—a real *inner group* is here meant. The Oriental group has proved a *farce*. Miss ——— cares more for the chelas (?) than the Masters; she is blind to the fact that those who were (and yet think they still are) most devoted to the Cause, Masters, Theosophy, call it by whatever name—*are those that are the most tried*; that she is now being tried, that it is her *last trial* and that she does not come out of it as a conqueror, it seems."

We cannot too strongly recommend this volume to all students of the Wisdom. It represents the effort of the first initiators in our day and generation to reach the hard hearted and stiff-necked scholars of the time. The patience with which the trivial and often quibbling criticisms and questions are met should make us wonder at the sublime condescension with which the professors of the Magic Art come down to the kindergarten class.

The romance of the whole episode is as marvellous as its philosophy and its science. It represents a debt which we in our day can never repay. But we can do what little is in our power to bear its message to the world that stands so sorely in need of it. The present volume is issued by The House of Rider, the plates from which the book is printed having been photographed from the revised second edition published by T. Fisher Unwin. The price is Twenty-one Shillings. It contains a 32-page Index.

A. E. S. S.

ASTROLOGIC INDICATIONS IN HEALTH AND DISEASE

Life has three very distinct phases to every normal individual. In youth first the urge of ambition and high endeavour. To carve a name high up on the mountain of fame, and to stand out before the world as one who has aspired and achieved. Later the tremendous force of sexual attraction envelops the individual, and he can see only the serious path of family life; of parenthood with its responsibilities and its rapture.

Last of all comes the struggle to preserve life; to avoid its disabilities and weaknesses, to keep the fire of life and health burning brightly. So in succession we have considered Vocation and Marriage as the horoscope indicates, and now we consider a subject which is of paramount importance to people who are approaching or have passed over life's prime, and feel the physical frame beginning to fail now here, now there, or perhaps to break down completely. The sixth house is the mansion to look to for health or for disease indications, and while the planets may be considered primarily for marriage influences, the ruling sign takes precedence in indicating the forces at work to promote, maintain or destroy the bodily forces.

The Zodiac is the Grand Man of the heavens and the Hermetic doctrine of "As it is above, so it is below", is operative both in the Zodiac and in the human man on earth; when we say that Aries governs the head, it means that Aries is the sign of the head of the Grand Man, and bears a relation in every way to the head of the human being, and when Aries occupies the sixth house, we will look for diseases which affect the head, such as brain diseases, diseases of the ears or eyes. Being a fiery sign it will cause fevers and temperatures; the Mars influences will cause accidents or injuries to the head; the native will be full of energy and will tend to wear himself out, hence nervous or mental breakdowns,

strokes or like illnesses. There is a feeling among some people that they may by some means escape from their planetary environment, that because the will is strong;— is the expression of the ego, it will be able to brush away the evil influences and make them of no effect. They think that it is the Divine will that they should be healthy and well, and that any swerve from the path of health is due to some breach of nature's law, for which they must pay the penalty.

All this is perfectly true, but it must be construed in the light of reincarnation. It is the Divine will that all should be healthy and well, and the condition of disease is due to some breach of nature's laws, and nature is exacting the penalty. But perfect health is only to be achieved by many lives of great care for the laws of health, and the penalty you may now be paying may be on account of violations committed in many lives past, and these violations need not necessarily be of the laws of health.

Perfect justice demands that the lesson of correct living be thoroughly taught. What would be the use of imposing a penalty from which you could escape by will power alone? You must meet your Karmic obligations, and the only way to escape is to submit and obey. So when you find that your horoscope offers you little of good health and much of disease, you are thereby limited to just that extent. Face the facts; circumscribe your life by Self-denial and Discipline so that you may not only discharge your Karma, but will pass on stronger and more vital than before, with a trained will able to avoid temptations and transgression in future lives.

Taurus governs the throat so that diseases of the throat are liable. These may not be greater than colds and hoarseness which are quickly over, but may be quinsy, tonsillitis or more serious disorders. Persons have been met who have lost their voice completely and were never able to recover it. There is in mind just now, an

attractive young woman, bright and animated, who from adolescence could not speak above a whisper. She married and raised a family and has now passed on, but her voice never recovered its strength. Look, in cases of disease, for the affliction of the opposition, which in this case is Scorpio, for a clue to the source of the trouble. There is a close connection between the voice and adolescence. Witness the change of voice in boys as they grow up. Speaking and singing have a very occult origin, and the vocal cords are thereby closely connected mystically with other portions of the body. Speech is said to be the gift of the Divine soul to the human soul.

Passing on down to Gemini we find that this sign has affinity for the dualities. The two arms, the two hands, the two lungs, even the two eyes or ears. This sign on the sixth house may mean either that the lungs are in danger of disease or that they are specially strong to resist infection, each depending on the location of Mercury. It also depends upon the good or evil aspects. An evil aspect of Jupiter to the sign, to Mercury or to the Sun may indicate that there is no assistance from that quarter, while a good aspect of Saturn may be the means of overcoming considerable evil. Gemini is an airy sign so beware of pulmonary diseases or infections. Do not induce any mental strain or too great excitement.

Cancer influences the breast and the stomach, and there is a strong connection between this sign and the terrible disease which bears the same name. Cancer so frequently attacks the breasts in women and the stomach in man, yet it may locate in any part of the body. Careful examination and diagnosis have established the fact that it is more likely to appear in people whose digestive tract suffers from the accumulation of poisons by faulty elimination, but if it is presented in the horoscope, there does not seem to be, at least for the present, any escape except the

surgeon's knife. This is a Hobson's choice and only seems to show that law violations cannot escape great suffering although one may have the option of two courses.

Leo covers the Cardiac region, so that all heart affections of whatever nature are indicated. Disturbances in the circulatory system are also indicated, so that rheumatism, kidney affections or aneurisms may follow the subject who has Leo on the sixth house. Leo is also a fiery and inspirational sign, indicating that too great activity, even in benevolent and philanthropic work, is liable to over-burden the heart and cause breakdowns, physical or nervous. Oppositions and squares may be considered when looking for the source of heart trouble; Syphilis (Scorpio) is well known to the medical fraternity as a potent source of heart disease, which often makes itself apparent by a heavy cough (Taurus).

Virgo generally is a happy sign to have on the sixth house. First because it is its own location, and second because Virgo gives the quality of attention to and care of health, so that this position operates to produce the faculty of so dieting and disciplining the course of life as to dispel many of the evils that so readily arise in the intestinal tract. Medical men are practically a unit in tracing almost all the sources of disease to toxic poisons induced in the alimentary canal—the peculiar sphere of Virgo—and this accounts for the tremendous vogue of the present day, of careful and balanced diet, the avoidance of acidity by keeping to the use of foods which will not interfere with the body's alkalinity.

Virgo has great recuperative powers in itself, not being bothered by any great amount of emotion or sentiment, it is able to look calmly at facts and govern itself accordingly.

For all its delicate appearance and light structure, Libra is one of the most vital and resistant signs; that does not say that it should be the most healthful, but its balance and poise tends to prevent too great

activity or anxiety to which two virtues (or vices) many of our ills might be attributed. To diagnose the health or lack of it which this sign indicates, one must look at the opposition and the squares. Libra governs the reins, the kidneys, and seems to have strong sympathy for the body secretions. Diseases of the kidneys or liver, mental diseases (opposition Aries) diseases of bladder, sometimes of the stomach (square Cancer) and affections of the bony structure, (square Capricorn) are characteristic of this sign. The inactive nature of Libra may be traced in almost all these maladies, which are frequently caused by continual sitting or standing in unnatural positions, or the necessity of remaining in one spot, and at work, more mental than physical for hours at a time. Peace of mind and refinement of environment are most needed for health by Libra.

Scorpio on the sixth house will not be good unless very exceptional. Planets of specially good omen, supported by good aspects of the luminaries, are required to bring about a condition of health in this circumstance. Venus in the sign is decidedly not good, but if this planet should be in the sixth house, but in Libra, then health would be more satisfactory although possibly not robust.

Scorpio is the eighth sign and bears a relation to the eighth house—that of death. Even Mars which rules the sign is not happy when placed here, denoting the possibility of diseases of the generative organs or other functional defects. Being a watery sign it indicates sickness of a watery character, with considerable temperature and pain. Yet as undesirable qualities gather strength so the balance of good will increase, and we find that the chemical and surgical qualities resident in Scorpio are enabled to exercise their power and influence here. The effect is sometimes to build up personal health and activity over personal disabilities, even to extend that power to others, and bring them a healing influence greatly beneficial so

long as the Scorpio subject is present and with some subjects lasting long afterwards. Scorpio on the sixth house will require some study as this sign possesses the power of great evil and also great good.

Sagittarius on the sixth house should indicate good health due to the native's pleasure in sport and the open air, but just these very things will induce the very ill health indicated by an over indulgence. Too much sport and the joy of life leads to accidents, strains, injury to the hips and hipjoints or locomotive muscles. Blood pressure due to careless manner of life and of diet is a feature of this sign. It may prognosticate injuries from horses, dogs, or automobiles, even in flying if Jupiter be unfortunately placed in an airy sign. Natives with this sign placed on the sixth house will require to carefully discipline their desires, and too much eating and drinking; turn the love of life into the channels of communicating happiness; in other words, the whole secret of a valuable life in every direction is unselfishness.

Capricorn seems to be the sign of repression; repression of activity and of nervous or mental excitement. Being cold and dry and governing the bony structure, one cannot but expect to find rheumatism and kindred ailments, nearly always affecting the knees. It has also an affinity for the skin, so we find skin diseases, eczema and similar ailments, possibly erysipelas. Any disease which is prolonged or which tends to become chronic will have more or less of the Capricorn element in it, so you will find that all Capricorn ailments persist against careful treatment, moving about from place to place as rheumatism or eczema, and defying remedies for months at a time. Tuberculosis may have its origin here from colds or exposure. Persons with Capricorn on the sixth house should beware of neglecting any ailment that may appear to be trifling, especially those due to colds, dampness or exposure. Avoid too great activity, and be careful not

to allow the mind to become overburdened with responsibility.

Aquarius is a mystical and secret sign, it seems to have means of communion with the unseen in such a way that illness or dissolution appear to be mere incidents in an endless existence. Being an airy sign the diseases will be mental or may be pulmonary (opposition Gemini) with mental accompaniments. When we find disease proceeding from Aquarius it is likely to be of a nature not easily diagnosed, and may lead back to some of the deeper principles of the septenary structure. This will be of a nature that no drugs, medicines or chiropractic will reach. its treatment must be at least mental, if not of a spiritual character.

The diseases attaching to Pisces will be of a watery and softening nature, such as dropsy, too great weight or a serious weakness of any structural part, which very frequently occurs in the feet. As Pisces has a nature of vivid imagination and developed psychism, we will find neurotic diseases, *malade imaginaire*, and at times liquor or drug habits.

Narcotic habits, even tobacco, may be indicated or suggested by the Planet Neptune, and this does not require to be placed in the sixth house. The effects of old evil habits sometimes cling to an otherwise splendid character. In many ways these are shown, and we should be happy rather than sorrowful that it is allowed us to expiate them and render them innocuous by years, perhaps a life time of illness, by which the wrong is burned up and leaves no further trail to follow us into our next incarnation.

Geo. C. McIntyre.



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?

BEWARE!

I was walking alone of a winter evening on one of the broad steps of the Ghat to the north of the crowded Dasaswamedh. Ganga of thousand memories hastened relentlessly towards the sea. Some were chanting, others were telling their beads, while still others were worshipping Ganga with lighted camphor to the accompaniment of sounds of many bells and conches. A motley crowd it was. No single sight interested me, but the general effect was impressive. In spite of myself, I began thinking of God, of Life, of Creation, of Humanity. I sat down to look at the fading spectacle as the dusk was approaching and mists from the river was fast enveloping the ghats. All of a sudden, a death-like silence falls, where a few moments was noise from many tongues. I was startled to find a tall figure of majestic bearing, clothed in flowing saffron coloured robes, standing just a few feet in front of me slightly to my right. Fright took possession of me. The utter suddenness stunned me. I became rooted to the spot and was trembling all over. Soon, my courage returned, at least enough to make me look into the face of this strange being. Love and compassion shone out of those brown eyes, the crystal-like clarity of which I had never before seen. Being assured from within me that I was in the presence of a superman, I leapt up and bent my head in homage only to receive a curt command 'Follow me'. I followed. A strong all conquering will was pulling me along. I walked as if fascinated. There were dignity and strength in his measured tread. I do not know how long or even how far we walked. We sat down on the steps of one of the desolated ghats, I at a discreet distance from my guide, so that I might look at his beautiful, full bearded manly face.

I was thinking within me. From the golden yellow colour of his skin to the way

he had dressed his beard, he appeared to be either a Rajput or a noble Sikh. I should have gone on making a clear mental picture of my companion, but he interrupted me by stating that I was a Theosophist. I told him that I was one. I confronted him with a volley of eager questions as to how he knew me to be a Theosophist, who he was and his mission in this holy town. He stopped me abruptly by saying that he was not accustomed to be questioned and that he had seen me in the crowd and would give me a message to be transmitted to that vast body of men and women who belonged to that brotherhood. He said that the minds and hearts of Theosophists were prepared, ready for the great Gardener to plant the seeds of freedom. "But, beware," he added "there will be from among this brotherhood of men and women, many false prophets ready to confuse human mind for selfish ends." I could not understand and let alone appreciate the inwardness of this statement. He read my thought and said 'presently you will understand; your duty now is to listen to me.' I felt a little ashamed to have interrupted him. But, his kindly look assured me of his forgiveness. He said 'The West is ruling the East and the East should absorb and assimilate the power to organize herself. But, all the time remember, that your spiritual treasures are kept intact and unsullied. There will arise within the four walls of the Theosophical Society many worships and many priests who for selfish ends preach strange doctrines. The future of the Society is indeed a triumph. But, beware of false prophets.' There was a brief silence, then he laid his hand kindly on my shoulder and said before parting, 'Fare thee well, our servant, even as we are the servants of the one Divine Will. There is among you one who is a god among men and a man among gods.' Then, he departed as quietly and unceremoniously as he had approached me.

N. S. Rama Rao, M.A.
(Cantab.)

INTER-DEPENDENCE

Or Man's Karmic Responsibility to the Atoms.

"We must not lose sight of the fact that every atom is subject to the general law governing the whole body to which it belongs, and here we come upon the wider track of Karmic Law." 'The Key to Theosophy.'

"When the unit thinks only of itself, the whole, which is built up of units perishes, and the unit itself is destroyed; so it is throughout Nature on every plane of life." 'Lucifer,' September, 1887, p. 48.

"Thus he (man) 'created' for ages the insects, reptiles, birds and animals, unconsciously to himself, from his remains and relics from the Third and Fourth Rounds." 'Secret Doctrine,' II. p. 290.

"Matter we know to be eternal, i.e., having had no beginning (a) because matter is Nature herself, (b) because that which cannot annihilate itself and is indestructible exists necessarily—" 'The Mahatma Letters,' p. 55.

In all Theosophical works we find teaching on personal, familial, national and racial Karma, but seldom do we find much concerning man's responsibility to the innumerable 'lives' of which his frame is composed. Call them cells, molecules, germs or by any other name that pleases you, they will still have life, and when they pass from man, either during his life here on earth, or at his physical death, they will take from him the impress of the life he has lived; of his thoughts, acts and motives, and will, thereby, influence the matter of the world. These atoms, of course, are not the visible physical cells that disintegrate at death, but their invisible counterparts.

"Spirit and matter are one, being but a differentiation of states," is what we find at page 63 of The Mahatma Letters, and again in the same volume, on page 142 is written: "In the book Kiu-te, Spirit is

called the unultimate sublimation of matter, and matter the crystallization of spirit. And no better illustration could be afforded than in the very simple phenomenon of ice water vapour and the final dispersion of the latter, the phenomenon being reversed in its consecutive manifestations and called the Spirit falling into generation or matter."

Thus these atoms go to form new bodies for human monads, or for animals or other forms, but always they have the character given them by their sojourn with man—their overlord. We are not usually conscious of the influence on ourselves of the past history of the numerous entities of which we are made up, but the law of Analogy (as above, so below) must show us that such influence is there. In the 'Secret Doctrine' II. p. 169, we get the same idea: "For man becomes that Macrocosm for the three lower kingdoms under him. Arguing from a physical standpoint, all the lower kingdoms, save the mineral—which is light itself, crystallized and immetallized—from the plants to the creatures which preceded the first mammalians, all have been consolidated in their physical structures by means of the 'cast-off dust' of those minerals, and the refuse of the human matter, whether from living or dead bodies, on which they fed, and which gave them their outer bodies. In his turn man grew more physical, by reabsorbing into his own system that which he had given out, and which became transformed in the living animal crucibles through which it had passed, owing to Nature's alchemical transformations."

The Occultists find consciousness and intelligence to exist in every atom and microbe, and the modern scientists are leaning towards this idea, though it may still be only a minority who openly profess it. Apparently, we Western races must think of everything on the material plane; it gives us (to our thinking) firm ground from which to start. From this angle Karmic law enjoins us take heed for the

welfare of the brute (be it tiger or germ), and also for the physical health of ourselves and our brethren.

The following extract from 'Modern Theosophy,' by Claude Falls Wright, is interesting in this connection: "Eastern Science teaches that Man, and indeed, every visible entity, is a centre or repository for the innumerable life-atoms which whirl through space—a veritable vortex of life. Resting for a moment in each body, they are thrown off or disappear or are attracted to other forms—but they carry with them the reflection or impress of everything they have passed through. Hence, it is held that by reason of this constant change of atoms, each person is, in a measure, responsible for the character and tendencies of the persons he may live amongst, in many other ways than those of example and training. His very thoughts reflected as they are in the characteristics of his organism, are caught up by the fleeting atoms and sown in other bodies, and through these affect other minds. Murderous intent, even though unfulfilled, may bring about its committal by persons weaker than the would-be offender; vicious thoughts may have their expression in others outside the man of desire; while philanthropic and beneficent purpose will have an infinitely greater effect for good than even the actions they may inspire in the individual who evoked them. Motive then, is of far more account than action. But the atoms that pass off from man go also to build up all visible nature, and hence, since he is the only being on earth capable of *conscious* progression, he alone can help on its evolution. His duty from the first was to raise all beings, to train and educate them, and to lift them to higher levels. Instead he has adopted in the majority of his kind, a course of selfishness, ending in vice, and has become by his gross pursuits, absolutely unconscious of the tremendous effect that he exercises on all around him."

Again in 'The Path,' for October, 1889,

we find W. Q. Judge saying: "How much have you thought upon the effect of Karma upon the animals, the plants, the minerals, the elemental beings? Have you been so selfish as to suppose that they were not affected by you? Is it true that man himself has no responsibility upon him for the vast numbers of ferocious and noxious animals, for the deadly serpents and scorpions, the devastating lions and tigers, that make a howling wilderness of some corners of the earth, and terrorize the people of India and elsewhere? It cannot be true. But (as the Apostle of the Christians said), it is true that the whole of creation waits upon man, and groans that he keeps back the enlightenment of all. What happens when, with intention, you crush out the life of a common bug? Well, it is destroyed and you forget it. But you brought it to an untimely end, short though its life would have been. Imagine this being done at hundreds of thousands of places in the State. Each of these little creatures had life and energy; each some degree of intelligence. The sum total of the effects of all these deaths of small things must be appreciable. If not, then our doctrines are wrong, and there is no wrong in putting out the life of a human being."

Let us go a little higher, to the bird kingdom and that of the four-footed beasts. Every day, in the shooting season in England, vast quantities of birds are killed for sport, and in other places such intelligent and inoffensive animals as deer. These have a higher intelligence than insects, a wider scope of feeling. Is there no effect under Karma for all these deaths? And what is the difference between wantonly killing a deer, and murdering an idiot? Very little, to my mind."

And this condition of things, so much deplored by Mr. Judge, seems to be due to the 'religious' teaching that deprived the lower animals of souls.

Having seen that Man is just a copy of the greater Universe, and forms himself a Universe—all governed by the same Law

—we are more ready to consider “The Mahatma Letters,” p. 140.—“Look around you and see the myriad manifestations of life, so infinitely multiform; of life; of motion, of change. What caused these? From what inexhaustible source came they, by what agency? Out of the invisible and subjective they have entered our little area of the visible and objective. Children of Akasa, concrete evolutions from the Ether, it was Force which brought them into perceptibility and Force will in time remove them from the sight of man. Why should this plant in your garden to the right, have been produced with such a shape, and that other one to the left with one totally dissimilar?”

And again on p. 56 and p. 60, we find: “In other words we believe in *matter* alone, in matter as visible nature and matter in its invisibility, as the invisible omnipresent omnipotent Proteus with its unceasing motion which is life, and which Nature draws from herself since she is the great whole outside of which nothing can exist. . . . The existence of matter then is a fact; the existence of motion another fact, their self-existence and eternity or indestructibility is a third fact.” “Matter is *indestructible* namely when it ceases to be manifest in one form, it still exists and has only *passed* into some other form.”

Truly it seems clear that both for the microcosm and the macrocosm: “each man’s life the outcome of his former living is.” (Light of Asia.) As already stated, man is responsible for the innumerable ‘lives’ in his care, and his responsibility shows in two ways:—

- (1) Responsibility for the effect he produces on the matter of which he is composed, or with which he comes in contact.
- (2) Responsibility for his influence for good or evil on the ‘lives’ of those travelling up the path of evolution with him, and on a lower grade as yet.

Writing of man’s place in the Universe in “The Mahatma Letters,” p. 77, a Master says: “There can be no responsi-

bility until the time when matter and spirit are properly equilibrated. Up to *Man* ‘life’ has no responsibility in whatever form; no more than the foetus, who in his mother’s womb passes through all the forms of life—as a mineral, a vegetable, an animal—to become finally MAN.”

The birthright of Man then may be Free-will, but joined to his Free-will must be his responsibility, and his independence is merely a myth. The enormous field of man’s influence would be appalling if we did not know that he has equally great power of development, provided he is willing to seek out and cultivate his Inner God.

I. B. H.

Victoria.

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.

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We have had complaints from a number of subscribers that owing to a mistake of the binder, many copies of last month’s magazine were made up of sixteen pages duplicated, two similar sheets having been bound together instead of the two differing ones. Anyone so disappointed can have a complete copy sent on application.