

THE CANADIAN THEOSOPHIST

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document

VOL. XIII., No. 7

HAMILTON, SEPTEMBER 15th, 1932

Price 10 Cents

THE TRANSCENDENT MEDITATION

A Paraphrase of Adhyaya VIII. of the Bhagavad Gita

By James Morgan Pryse

The causeless, unconditioned Primal
Source
Of this illimitable Universe
Is that which is Eternal, Absolute.
That is the Changeless Darkness whence
proceeds
The Changeful Radiance of Conscious
Being,
The Light wherein are imaged all the
Worlds
That have been, are, or shall be. From its
essence
Emerged, renescent from their boundless
past,
The hierarchies of Celestial Beings,
Compliant with the inescapable
And faultless Law of Causes and Effects.
Self-born were they and the recipients
Of Universal Mind, which they impressed
Upon the Life-Light, thereupon becoming
The Architects and Builders of the worlds.
Though Gods, they have been or shall yet
become,
Embodied men on some sun-circling planet.
Yea, every man on earth is the ensouled
Image of his Immortal Self, projected
Into the lower worlds; and through the
ages
From birth to birth he struggles onward,
upward,
Till, through the fruitage of his moral
merit

Becoming perfect in the shining likeness
Of his supernal Archetype, he wins
Union with that True Self who sent him
forth.
The mortal who through life has ever
longed
To rebecome Himself, that Self immortal
Abiding in the Oversoul and watching
O'er his incarnate self, the wanderer
Through all the dim World-Soul's illusive
realms,
When comes the hour of death rehearses all
His life-long yearnings for eternal union
With that True Self, and parting from the
body
Abides awhile in his celestial home.
The soul of man, his self that reincarnates,
Has traversed all the lower planes of life
During his cosmic journey; whensoever
In any term of gross embodiment,
The death-hour comes, his memory con-
centres
On some one plane, or good or bad, and
thither
His soul is borne, to find a glamorous
Heaven or hell created by himself
Out of his thoughts and longings during
life;
But only for a time he tarries there,
Until by lust for life drawn back to earth.
Therefore whoso'er aspires to sacred wisdom
Should strive by reminiscence to regain

Soul-vision of his own supernal home:
 With all desires and thoughts thus glorified
 He shall at length rejoin his radiant Self.
 Nor should he wait for the delusive freedom

Enforced by Death; the Wise are free in
 life.

For whoso'er is veritably wise
 Calls forth from his eternal Memory
 The truth that he is one with that far-
 shining

Star-Self from whom a ray irradiates
 His heart and floods it with the wisdom-
 giving

Light of the Oversoul, the bounteous
 Omniscient Preceptor of all beings,
 The formless fountain of all forms, the
 source

Of beauty, and the primal luminary
 Compared whereto the dazzling sun is dark.
 Smaller than small it is, the ultimate
 Atom that underlies the Universe,
 And greater than the greatness of the
 worlds

Begemming the infinitude of Space.
 The wise and saintly man who has become
 Proficient in the sacred Meditation
 May leave the body whenso'er he wills,
 And then return thereto; with mind con-
 trolled,

Stillling all thoughts and closing all the
 portals

Of sense-perception, he evokes the Power
 Whose hallowed habitation is the heart;
 To sound inaudible that Power responds
 And rising to the brain's most sacred
 centres

Becomes the Star-Self's benedictive Breath.
 Thus having found the mystic Path, and
 entered

The realms illumined by the Oversoul,
 He shall if to the end he treads that Path,
 Be one with his Immortal Self—no more
 To be reborn in Earth's abodes of sorrow,
 But pressing on through cycles of great joy.
 All beings and the worlds that they inhabit,
 From spheres divine to cold man-bearing
 planets,

Are bound by universal cyclic law.

A Day of the Supreme, a thousand ages,
 Follows a thousand ages more of Night.
 In endless cycles all things manifested
 Awake at Cosmic Dawn, and with the
 coming

Of Night they fall asleep in the Supreme
 Unmanifested, Unconditioned Selfhood.
 Beyond that Selfhood is the Absolute,
 Alone, Eternal, Unattainable.

The knower of his deathless Self may enter
 The Light; but none can ever reach the
 Flame.

Not in a single lifetime can the seeker
 Achieve emancipation from rebirth:
 From life to life he must pursue the cycle
 Of Meditation till he masters life
 And death. When first he enters on the
 Path

Delusion smokily yet dims his vision;
 His mind is still benighted by misleading,
 Erroneous beliefs; his psychic self,
 Still sullied by unslain desires, reflects not
 The sunlight of his spirit, like the moon
 During its darker phases; and his spirit
 Still tends to earth-life, even as the sun
 Lengthens the days when on its southern
 journey.

Thus immature, when Death's un pitying
 hand

Demolishes his mortal habitation
 He tarries in the lunar spheres within
 The great World-Soul, and then returns to
 earth.

But when his Meditation culminates
 The Fiery Power has wrought a trans-
 formation:

A Seer, he walks serenely in the Light
 Which to the dull external sense is dark-
 ness;

The cloudless daytime of the mind is his;
 His psychic self, untarnished, brightly
 mirrors

His spirit-self, the life-light in his heart,
 As when the full-orbed moon displays the
 borrowed

Effulgence of the sun; his spirit-self
 Rises to realms above, as when the sun
 Moves northward to its highest exaltation.
 Thus having mastered fully the perfective

Transcendent Meditation, when he nears
His lifetime's final hour the hand of Death
Is gently laid upon him, dissipating
His mortal frame and freeing him forever.
One with his deathless Selfhood, dazzlingly
Transfigured, he returns no more to earth,
But starts upon a glorious exploration
Of wondrous Worlds within the Oversoul.

TOWARDS ILLUMINATION

By Leonard Bosman

Many different writers of late years have arrived at conceptions of new ideas, new, that is, to the Western mind though known in past ages to the philosophers of the East.

The idea of Relativity which has been discussed amongst Theosophists for fifty years or more is now said to be mathematically proven by Professor Einstein, though in its metaphysical sense it is a doctrine of the ages which was discussed in the beginning of the Aryan Race by the Ancient Hindus and which will be discussed until a new race grows and comes to that maturity during which the idea will become clear.

Studying this idea of Relativity another problem has arisen in the mind of the student. Far beyond those things which are related to each other, which produce the ideas of time and space, there is seen dimly a vista which cannot easily be described, firstly because it is not perfectly understood and secondly because it so far transcends normal understanding and speech that it cannot be clearly translated from the realm of ideas to the every day world of facts.

This dimly seen vista, almost impossible of description conveys to the student the idea of some "REALITY" beyond time and space. In this is certainly the idea of *duration* but it brings no sense of time as understood by the human mind. It brings with it a realization of that which is beyond all manifested things, beyond all forms, of

that which is not to be described, except by the word LIFE, the Reality which *persists* when all things cease to *exist*. Touching this Reality the deeper student, sometimes termed the Mystic (a word, however, which is unpleasant and awkward for the practical mind) realizes that which is beyond all change and hence beyond all ideas of past, present and future. Many different names have been given to this realization. Some term it the Eternal Now, others the Ever Present, the Eternal Is. It is *Persistence*, that which lasts or stands through (Per, through, sistere, to stand) all things which continue, whether there are existences or not, whether there are worlds or not. All these terms will, of course, sound as mere nonsense to the man who has no need as yet to look into the depths beyond existence, yet they convey deep ideas of reality to the mystic who has perforce to use the unevolved language of the world to describe ideas born before their time.

It should be noted that the word mystic has connotations which are a stumbling block to the scientist and the practical man and if it were possible to use some better word it would be used here. Meanwhile it may be understood that by the mystic is meant one who looks deeper into the life beyond the form, who values the inner more than the outer, who lifts a corner of the veil and sees the Reality beyond, which, however, he is seldom able to describe. It is necessary to have some such word to show the difference between the highly evolved man of intellect, the scientist, who tells us all that can be told of forms and functions, and the man who, accepting these statements, endeavours to see the causes underlying them, the Reason of things rather than their effects. There is yet no other name which can be given to such a scientist save that of Mystic and yet it becomes a term of opprobrium in the mouths of the half-students, the parrots and gramophones of the world. The scientists' offering to the world by way of an explanation of the growth and development

of forms is gratefully accepted, but, there comes a time in the researches of a true scientist when he realizes that there is a gulf which he must bridge between the seen and the sensed, usually termed the seen and the unseen. He who bridges the gulf then is one who may be termed the scientific mystic, meaning literally the man of knowledge who has lifted the veil. For the word mystic has no relation to the word mysterious despite wrong ideas to the contrary. Through the misunderstanding of the ignorant the word has indeed lost much of its reality of meaning and false ideas having been attached to it the word has become perverted through wrong usage. It is said by some to come from the Greek word *mue* to close the eyes, the root being *mu*, close, the origin of our word mute. Yet the mystic is one whose eyes are opened hence there must be some other origin of the word as applied to him. From this same root comes *mues* to initiate into that which is realized *when the eyes are closed* and the soul functions in its own true domain, or in other words, to initiate into that state which is beyond the veil and realized with the mind's eye. It is probably for this reason that in what are termed the Greek Mysteries there was a stage in which the students were termed *mystae*, understood as the veiled ones who were about to enter into that which was beyond the veil.

The mystic then is simply one who has reached a stage in evolution wherein he finds the necessity of lifting the veil which hides from him for a moment the Reality which is behind all things, to which, however, the scientist can no longer guide him. He must himself discover Truth by lifting the "earthly clouds" that hide him from his saviour's eyes as the hymn has it, the clouds of the human mind and its misconceptions, the mind which for long ages finds its sustenance in the illusory things of the world and learns from them until it finds the way to free itself from them and establish itself as Intuition, that which is

beyond the mind, as the most modern philosophers, such as Bergson, equally with the ancient, such as Patanjali, have discovered.

When the veil is lifted, the student of the deeper things, the Mystic, sees the vista already mentioned and realizes that which transcends time and space, that which is the Persisting Reality or Duration itself, a "state" in which past, present and future are merged as one persisting reality, or an Eternal Now. It is this which is the endeavour of the present writer to explain but which he fears will be almost impossible to him, and moreover impossible of understanding except by the few. Why then should the attempt be made? To this there is no answer which would prove satisfactory, but probably it is the urge of the soul within endeavouring to help towards some realization of the Ever Present, to help in lifting a corner of the veil of illusion, in other words to help to separate students from the mechanism of life and thus to realize the LIFE EVERLASTING. Whatever the reason, some attempt at an explanation of this idea of Persisting Reality in the Universe, transcending time and space, will now be given.

Touching the Reality, even for a moment, there comes to the student a glimpse of what has been termed the Eternal Now. If this glimpse be remembered and enlarged by continuous and deep meditation there is no doubt that ultimately the student will reach a stage wherein he will find himself free of all that binds him to separate existence, a stage wherein he will know himself as one *with* all, one with LIFE, the immanent and transcendent Reality or God, if the theological term be preferred.

This is but a statement but there is much evidence to be obtained as to its truth from those who know. The truth, however, is Truth whatever the evidence and hence there is no need to produce it for experience alone will justify it and experience alone will be useful to one who is determined to

realize the Eternal even whilst functioning in, and for a time held by, the evanescent changing world of form and relativities. It is the writer's object to endeavour to make more clear this idea of the Eternal Now and to this end suggestive ideas may be offered for consideration.

Let it be supposed that man conceives a great plan for a certain scheme which he wishes to produce. Whilst the plan remains a plan, that is to say, whilst the set of ideas which constitute it remain merely as pictures in his mind, there will be no production, no actual *fact*. It will be as if he impresses his mind with ideas in the form of pictures of the scheme he has planned out and which he intends to produce. The whole of the plan then pictured will be there in his mind and from "beginning" to "end", even though as yet there is no beginning nor ending. The whole will be in his mind as a whole, not yet showing parts, or those successive happenings which are termed past, present and future. It will be as if he had developed in his mind a kind of cinematograph film, flat and unrolled on which were depicted all the different phases or pictures of his plan in one complete and flat picture, the whole being as it were presented in one flash so that all existed as a NOW, a Present in which past, present and future were merely possibilities, as yet non-existent.

Now, if it were possible for a person to look into the mind of such a man, he would see the whole scheme planned out from beginning to end, even though there was as yet no beginning in time and space. In such a view of the whole unfolded plan there would be no clear and definite view of past, present and future shown in the complete though unfolded plan in the *flat and unrolled film*.

Continuing this analogy of the film, let it be imagined that the scheme is about to be evolved, manifested or worked out into the realm of fact. To present this plan an accomplished fact, to translate it from the realm of ideas to the everyday world it

will be as if the flat cinematograph film were rolled up ready for presentation, or evolution, thereby to show many phases or pictures successively, whereas at the moment all are one and no succession is to be observed.

But if the scheme is to be brought into being, or manifested and produced in form, then it will, of necessity, have a beginning in time and space, whereas in its "unrolled" state it is all one, past, present and future being as yet unborn, non-existent except of course as possibilities in the eternal present, if such words may be used. For the manifesting of the plan, however, time and space are needed else it could not be accomplished as a fact and would not therefore leave the realm of mind and hence would remain as a mere possibility.

As soon as the plan, leaving the realm of mind, becomes a scheme working out in successive stages, in actual *fact*, then, of necessity, time and space must be called into co-operation. And if these are termed unrealities, or even illusory, nevertheless they must be considered as real, real that is in relation to the scheme which is being produced, *relatively* real. If this then be accepted it will be seen that directly the plan leaves the realm of mind to become a worked out scheme in fact, then past, present and future arise.

Another illustration of how past, present and future are contained in what may be termed a quiescent, or better, an unevolving *PRESENT* is seen in the whirling around of a spar of fire at the tip of a glowing taper or splint. The point of the fire when quiescent displays its complete state but as soon as it is whirled around it shows a circle of fire and in the process of making the circle past, present and future come into being until with the completion of the circle there is no distinction between them, the ever present being once more realized in the circle as well as in the point.

Having considered these matters from the metaphysical point of view it may now

be of interest to see if there is any practical issue following such a study, if, that is, the subject has any bearing on ordinary every-day existence. That it has a very intimate connection with the evolution of man is utterly certain, but, to make that certainty clear to others and to do justice to the greatness of the idea is beyond the present writer. An attempt however, even though it prove lacking, must be made.

If now it be conceded that there is such a condition wherein the past, present and future remain as mere possibilities of an evolution, a state wherein time and space as "objective" or "relative realities" are transcended and a realm nearer to absolute reality is realized, then such a state is the goal towards which the evolved soul must be tending. For such a realization is beyond all seeming, beyond all forms and relativities, and, hence, is pure and perfect and free of all incumbrances, free from temperament, body and mind, free from all the misunderstanding and the problems which arise when the veils of illusion cause the kingdom of Relativity to come into power, causing "men to see through a glass darkly".

If such a realization as here described is possible, as indeed it is, according to the testimony of all mystics, then it would follow that it is to be reached by all who would take the necessary steps towards such perfection. For perfection—utter perfection—implies changelessness in a consciousness (in a being, that is) utterly complete and one with all other consciousness. Perfection realized through, and by means of, change and contrast or evolutionary processes, needs no change when at last man frees himself from the necessity for passing through the experiences of existence. The imperfect man, practically every man, always demands change, new experience, new excitement, new experiment, but, reaching perfection he remains changeless and content, one with that Innermost Reality, The Universal Soul, THAT, the Reality which never changes, which is

superior to all human ideas of motion and yet is "still", or rather, that which transcends both motion and rest as it transcends time and space. And if it be said that changelessness implies stagnation then it must be explained that the changelessness to which reference is made is a "state" far beyond any "opposites" known to man. It is neither what man knows as change nor is it stagnation. It is that which is above and beyond both, wherein all that is changing is transcended, and all that which seeks change is left behind, a state in which a person can remain, if he can attain it, even whilst change is going on around him.

It is indeed the difference between what one might imagine as the Divine Mind in contradistinction to the human mind, a state where stillness is motion and motion is stillness, which paradox may be more enlightening to some than reams of explanation.

It may be mentioned in passing that what is here meant by a realization of the Eternal Present is equivalent to the idea expressed from the religions rather than the philosophical point of view of "becoming one with God", the Mystic's realization of union with the Beloved. Though the writer does not separate men into separate camps and call them mystic or occultist, yet, there must come a time ultimately in the life of every man when he, as it were, lifts the veil and glimpses the Reality. Hence the term Mystic is here used to describe this stage which term does not however make of the man something peculiar and different from others, for it is but a term to denote a phase of existence.

This, indeed, would seem to be the purpose of existence, that man must become perfect by realizing the state which is beyond all conditions of time and space. "Be ye perfect as the Father in Heaven is perfect". Through such realization men find God and realize the One Life in all.

It is not, however, by turning away from the world, by escape into the forest, the monastery or nunnery, that the human

being realizes this deeper side of LIFE. FREEDOM is to be realized by an attitude to things around, by an understanding of the relativity of things seen and experienced and their value as bringers of experience rather than actual and everlasting realities in themselves. It is the attitude of mind that makes one either a prisoner or a free being whatever the "prison" the environment and circumstance.

The ignorant and imperfect man is just a prey to his fears, emotions and the earthly mind and also to his whole environment, and hence, during that period of his evolution he is definitely a prisoner. But as he evolves he learns to separate himself from the things around him and to know himself as LIFE rather than the body in which that LIFE functions. Gradually he sees things around him as parts of a passing dream which is so real as to hold most people in its glamour, but, which, as he evolves, he sees in a clear light and learns the difference between the Reality itself, the LIFE in all forms, and the mechanism of life. Slowly he lifts himself out of the clutches of things with which he has been associated and learns to view them as a means and not an end in themselves and then is no longer lost in them. And as he begins more clearly to understand the conditions around him so he learns to reckon with them and adjust himself to them in such a manner that they prove no hindrance to him, and hence with such "skill in action" he slowly becomes "free of the City". By working with Law he becomes free of laws, by his understanding of Law he frees himself from the difficulties which baffle the ordinary man; by obeying Nature in the sense of understanding Law, he learns how to command Nature.

It is a curious fact, but one which will be acknowledged by the Mystic, that it is possible to reach such a state and yet to feel more keenly than ever the pain and tribulation of passing things, and though knowing these things as "unreal", to be at

times disturbed, though not enmeshed, by them. Why should this be? Why should the Mystic who has thus attained to that which is beyond all tribulation and free from encumbrances yet be disturbed by passing difficulties?

It is not easy to answer and yet the conception is simple enough. The realization of the Eternal Now comes *apparently* suddenly, though really only after ages of evolution and self-preparation, and even then the fullness of the idea is not brought into every-day life, for at first it is but a flash or glimpse that comes. Slowly, however, the spark is fanned into flame, slowly more and more of understanding comes percolating through into the fabric of the brain. The full development of the idea and the realization by the outer man and the every-day consciousness may take years for its completion, for its realization of perfection. It is one thing to attain, i.e., literally, to reach out and touch, the Reality, but something far different to manifest that perfection as a human being. Hence until that is done there is always a feeling of something lacking in the outer man. Moreover as this new Light dawns upon him he becomes more and more sensitive to deeper feelings and knows the troubles of the world far more keenly than hitherto, for the stage he has attained forces him to endeavour to know himself consciously one with all others. So until he learns a greater strength the pain of the world will cut him to the heart. Later as he progresses he will realize the beauty of the Great Plan and the pain of it will fall into its rightful place therein. Indeed he will see beyond the plane of human joys and sorrows and realize always that state which transcends such opposites. For a time then, because of the light which he has realized within him, he will but see the darkness which it will show him in the world around. Gradually, however, as he follows the path of preparation it will lead him slowly to the state wherein as a human being he will ultimately manifest phase

after phase of the perfection he has realized. The Eternal which he has but touched he has now to establish, for it is one thing to attain to the realization of the Eternal and another, and even more difficult matter, to make it a reality in ordinary every-day life, to *live it* in fact as it has been attained and intellectually grasped in idea.

It may be noted that the realization of the Eternal will not make itself clear in the outer man until he prepares the way for the Light he has realized to shine forth. Hence though he has *attained* he must now show the results of such attainment through the body, emotions and mind in his daily life as a man of the world. Until he can do this, until the outer becomes adjusted to the inner, there will always be the sense of pain, the sense of incompleteness, of difficulties, trials and problems, even though all the time he has within him that which is beyond all problems, beyond all difficulties and, indeed, beyond all created things, that "Peace that passeth understanding" the true "LIGHT that lighteth every man that cometh into the world".

It may be helpful to look at this matter in another way and to realize that there is no real question of *becoming* perfect, or being made perfect, but of *realizing the perfection that ever is within*. If we start with the affirmation that perfection is within and that by *realizing* the Divine LIFE within us we are touching and becoming one with perfection, then many difficulties will pass. For the student who loses himself in methods, paths and meditation and the general paraphernalia of development, wastes so much time, as the writer, amongst others, has done. It is not said, of course, that methods of development are wrong. Just the opposite is the case for they may indeed be very useful, but the difficulty arises when the idea of a *struggle* towards perfection takes possession of the student and in this struggle he often becomes needlessly involved, for he is en-

deavouring *to become* by great effort that which he is essentially all the time. It is realization, rather than becoming, that will help, for man *is* perfect by reason of the perfection within him and he has but to let it shine forth. Truly there is no royal road which each individual must follow. Each must find his own way with more or less effort, yet much of this effort and struggle will be avoided if he commence by continued affirmation of the perfection within him. Slowly, as he works calmly at the outer man, purifying and directing his forces, physical, emotional and mental, and above all realizing his oneness with the LIFE or perfection in all others he will pass from mere affirmation to realization and thence to the outer perfection which he wills to make manifest in the world of affairs. In this way he will free himself from much of the mechanism of development and the entanglement caused by a too anxious desire "*to become*" perfect. It is *being*, rather than *becoming*, which is essential.



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.

THE YOGA SUTRAS OF PATANJALI

"The Book of the Spiritual Man"

An Interpretation by Charles Johnston

(Continued from Page 172.)

9. *One of the ascending degrees is the development of Control. First there is the overcoming of the mind-impress of excitation. Then comes the manifestation of the mind-impress of Control. Then the perceiving consciousness follows after the moment of Control. This is the development of Control.*

The meaning seems to be this: Some object enters the field of observation, and at first violently excites the mind, stirring up curiosity, fear, wonder; then the consciousness returns upon itself, as it were, and takes the perception firmly in hand, steadying itself, and viewing the matter calmly from above. This steadying effort of the will upon the perceiving consciousness is Control, and immediately upon it follows perception, understanding, insight.

Take a trite example. Supposing one is walking in an Indian forest. A charging elephant suddenly appears. The man is excited by astonishment, and, perhaps, terror. But he exercises an effort of will, perceives the situation in its true bearings, and recognizes that a certain thing must be done; in this case, probably, that he must get out of the way as quickly as possible.

Or a comet, unheralded, appears in the sky like a flaming sword. The beholder is at first astonished, perhaps terror-stricken; but he takes himself in hand, controls his thoughts, views the apparition only, and finally calculates its orbit and its relation to meteor showers.

These are extreme illustrations; but with all knowledge the order of perception is the same: first, the excitation of the mind by the new object impressed on it; then the control of the mind from within; upon which follows the perception of the nature

of the object. Where the eyes of the spiritual man are open, this will be a true and penetrating spiritual perception. In some such way do our living experiences come to us; first, with a shock of pain; then the Soul steadies itself and controls the pain; then the spirit perceives the lesson of the event, and its bearing upon the progressive revelation of life.

10. *Through frequent repetition of this process, the mind becomes habituated to it, and there arises an equable flow of perceiving consciousness.*

Control of the mind by the Soul, like control of the muscles by the mind, comes by practice, and constant voluntary repetition.

As an example of control of the muscles by the mind, take the ceaseless practice by which a musician gains mastery over his instrument, or a fencer gains skill with a rapier. Innumerable small efforts of attention will make a result which seems well-nigh miraculous; which, for the novice, is really miraculous. Then consider that far more wonderful instrument, the perceiving mind, played on by that fine musician, the Soul. Here again, innumerable small efforts of attention will accumulate into mastery, and a mastery worth winning. For a concrete example, take the gradual conquest of each day, the effort to live that day for the Soul. To him that is faithful unto death, the Master gives the crown of life.

11. *The gradual conquest of the mind's tendency to flit from one object to another, and the power of one-pointedness, make the development of Contemplation.*

As an illustration of the mind's tendency to flit from one object to another, take a small boy, learning arithmetic. He begins: two ones are two; three ones are three—and then he thinks of three coins in his pocket, which will purchase so much candy, in the store down the street, next to the toy-shop, where are base-balls, marbles and so on,—and then he comes back with a jerk, to four ones are four. So with us also. We

are seeking the meaning of our task, but the mind takes advantage of a moment of slackened attention, and flits off from one frivolous detail to another, till we suddenly come back to consciousness after traversing leagues of space. We must learn to conquer this, and to go back within ourselves into the beam of perceiving consciousness itself, which is a beam of the Oversoul. This is the true one-pointedness, the bringing of our consciousness to a focus in the Soul.

12. *When, following this, the controlled manifold tendency and the aroused one-pointedness are equally balanced parts of the perceiving consciousness, this is the development of one-pointedness.*

This would seem to mean that the insight which is called one-pointedness has two sides, equally balanced. There is, first, the manifold aspect of any object, the sum of all its characteristics and properties. This is to be held firmly in the mind. Then there is the perception of the object as a unity, as a whole, the perception of its essence. First, the details must be clearly perceived; then the essence must be comprehended. When the two processes are equally balanced, the true one-pointedness is attained. Everything has these two sides, the side of difference and the side of unity; there is the individual and there is the genus; the pole of matter and diversity, and the pole of oneness and spirit. To see the object truly, we must see both.

13. *Through this, the inherent character, distinctive marks and conditions of being and powers, according to their development, are made clear.*

By the power defined in the preceding sutra, the inherent character, distinctive marks and conditions of beings and powers are made clear. For through this power, as defined, we get a twofold view of each object, seeing at once all its individual characteristics and its essential character, species and genus; we see it in relation to itself, and in relation to the Eternal. Thus we see a rose as that particular flower, with its colour and scent, its peculiar fold

of each petal; but we also see in it the species, the family to which it belongs, with its relation to all plants, to all life, to Life itself. So in any day, we see events and circumstances; we also see in it the lesson set for the soul by the Eternal.

14. *Every object has its characteristics which are already quiescent, those which are active, and those which are not yet definable.*

Every object has characteristics belonging to its past, its present and its future. In a fir tree, for example, there are the stumps or scars of dead branches, which once represented its foremost growth; there are the branches with their needles spread out to the air; there are the buds at the end of each branch and twig, which carry the still closely packed needles which are the promise of the future. In like manner, the chrysalis has, as its past, the caterpillar; as its future, the butterfly. The man has, in his past, the animal; in his future, the angel. Both are visible even now in his face. So with all things, for all things change and grow.

15. *Difference in stage is the cause of difference in developments.*

This but amplifies what has just been said. The first stage is the sapling, the caterpillar, the animal. The second stage is the growing tree, the chrysalis, the man. The third is the splendid pine, the butterfly, the angel. Difference of stage is the cause of difference of development. So it is among men, and among the races of men.

16. *Through perfectly concentrated Meditation on the three stages of development comes a knowledge of past and future.*

We have taken our illustrations from natural science, because, since every true discovery in natural science is a divination of a law in nature, attained through a flash of genius, such discoveries really represent acts of spiritual perception, acts of perception by the spiritual man, even though they are generally not so recognized.

So we may once more use the same illustration. Perfectly concentrated Medita-

tion, perfect insight into the chrysalis, reveals the caterpillar that it has been, the butterfly that it is destined to be. He who knows the seed, knows the seed-pod or ear it has come from, and the plant that is to come from it.

So in like manner he who really knows to-day, and the heart of to-day, knows its parent yesterday and its child to-morrow. Past, present and future are all in the Eternal. He who dwells in the Eternal knows all three.

17. *The sound and the object and the thought called up by a word are confounded because they are all blurred together in the mind. By perfectly concentrated Meditation on the distinction between them, there comes an understanding of the sounds uttered by all beings.*

It must be remembered that we are speaking of perception by the spiritual man.

Sound, like every force, is the expression of a power of the Eternal. Infinite shades of this power are expressed in the infinitely varied tones of sound. He who, having entry to the consciousness of the Eternal knows the essence of this power, can divine the meanings of all sounds, from the voice of the insect to the music of the spheres.

In like manner, he who has attained to spiritual vision can perceive the mind-images in the thoughts of others; with the shade of feeling which goes with them, thus reading their thoughts as easily as he hears their words. Every one has the germ of this power, since difference of tone will give widely differing meanings to the same words, meanings which are intuitively perceived by everyone.

18. *When the mind-impressions become visible, there comes an understanding of previous births.*

This is simple enough if we grasp the truth of rebirth. The fine harvest of past experiences is drawn into the spiritual nature, forming, indeed, the basis of its development. When the consciousness has been raised to a point above these fine sub-

jective impressions, and can look down upon them from above, this will in itself be a remembering of past births.

19. *By perfectly concentrated Meditation on mind-images is gained the understanding of the thoughts of others.*

Here, for those who can profit by it, is the secret of thought-reading. Take the simplest case of intentional thought transference. It is the testimony of those who have done this, that the perceiving mind must be stilled, before the mind-image projected by the other mind can be seen. With it comes a sense of the feeling and temper of the other mind and so on, in higher degrees.

20. *But since that on which the thought in the mind of another rests is not objective to the thought-reader's consciousness, he perceives the thought only, and not also that on which the thought rests.*

The meaning appears to be simple: One may be able to perceive the thought of some one at a distance; one cannot, by that means alone, also perceive the external surroundings of that person, which arouse these thoughts.

21. *By perfectly concentrated Meditation on the form of the body, by arresting the body's perceptibility, and by inhibiting the eye's power of sight, there comes the power to make the body invisible.*

There are many instances of the exercise of this power, by mesmerists, hypnotists and the like; and we may simply call it an instance of the power of suggestion. Shankara tells us that by this power the popular magicians of the East perform their wonders, working on the mind-images of others, while remaining invisible themselves. It is all a question of being able to see and control the mind-images.

22. *The works which fill out the life-span may be either immediately or gradually operative. By perfectly concentrated Meditation on these comes a knowledge of the time of the end, as also through signs.*

A garment which is wet, says the commentator, may be hung up to dry, and so

dry rapidly, or it may be rolled in a ball and dry slowly; so a fire may blaze or smoulder. Thus it is with Karma, the works that fill out the life-span. By an insight into the mental forms and forces which make up Karma, there comes a knowledge of the rapidity or slowness of their development, and of the time when the debt will be paid.

23. *By perfectly concentrated Meditation on sympathy, compassion and kindness, is gained the power of interior union with others.*

Unity is the reality; separateness the illusion. The nearer we come to reality, the nearer we come to unity of heart. Sympathy, compassion, kindness are modes of this unity of heart, whereby we rejoice with those who rejoice, and weep with those who weep. These things are learned by desiring to learn them.

24. *By perfectly concentrated Meditation on power, even such power as that of the elephant may be gained.*

This is a pretty image. Elephants possess not only force, but poise and fineness of control. They can lift a straw, a child, a tree with perfectly judged control and effort. So the simile is a good one. By detachment, by withdrawing into the soul's reservoir of power, we can gain all these, force and fineness and poise; the ability to handle with equal mastery things small and great, concrete and abstract alike.

25. *By bending upon them the awakened inner light, there comes a knowledge of things subtle, or concealed, or obscure.*

As was said at the outset, each consciousness is related to all consciousness; and, through it, has a potential consciousness of all things; whether subtle or concealed or obscure. An understanding of this great truth will come with practice. As one of the wise has said, we have no conception of the power of Meditation.

26. *By perfectly concentrated Meditation on the sun comes a knowledge of the worlds.*

This has several meanings: First, by a

knowledge of the constitution of the sun, astronomers can understand the kindred nature of the stars. And it is said that there is a finer astronomy, where the spiritual man is the astronomer. But the sun also means the Soul, and through knowledge of the Soul comes a knowledge of the realms of life.

27. *By perfectly concentrated Meditation on the moon comes a knowledge of the lunar mansions.*

Here again are different meanings. The moon is, first, the companion planet, which, each day, passes backward through one mansion of the stars. By watching the moon, the boundaries of the mansion are learned, with their succession in the great time-dial of the sky. But the moon also symbolizes the analytic mind, with its divided realms; and these, too, may be understood through perfectly concentrated Meditation.

28. *By perfectly concentrated Meditation on the fixed pole-star comes a knowledge of the motions of the stars.*

Addressing Duty, stern daughter of the Voice of God, Wordsworth finely said:

Thou dost preserve the stars from wrong,
And the most ancient heavens through thee
are most fresh and strong—

thus suggesting a profound relation between the moral powers and the powers that rule the worlds. So in this Sutra the fixed pole-star is the eternal spirit about which all things move, as well as the star toward which points the axis of the earth. Deep mysteries attend both, and the veil of mystery is only to be raised by Meditation, by open-eyed vision of the awakened spiritual man.

29. *Perfectly concentrated Meditation on the centre of force in the lower trunk brings an understanding of the order of the bodily powers.*

We are coming to a vitally important part of the teaching of Yoga: namely, the spiritual man's attainment of full self-consciousness, the awakening of the spiritual man as a self-conscious individual,

behind and above the natural man. In this awakening, and in the process of gestation which precedes it, there is a close relation with the powers of the natural man, which are in a certain sense, the projection, outward and downward, of the powers of the spiritual man. This is notably true of that creative power of the spiritual man which, when embodied in the natural man, becomes the power of generation. Not only is this power the cause of the continuance of the bodily race of mankind, but further, in the individual, it is the key to the dominance of the personal life. Rising, as it were, through the life-channels of the body, it flushes the personality with physical force, and maintains and colours the illusion that the physical life is the dominant and all-important expression of life. In due time, when the spiritual man has begun to take form, the creative force will be drawn off, and become operative in building the body of the spiritual man, just as it has been operative in the building of physical bodies, through generation in the natural world.

Perfectly concentrated Meditation on the nature of this force means, first, that rising of the consciousness into the spiritual world, already described, which gives the one sure foothold for Meditation; and then, from that spiritual point of vantage, not only an insight into the creative force, in its spiritual and physical aspects, but also a gradually attained control of this wonderful force, which will mean its direction to the body of the spiritual man, and its gradual withdrawal from the body of the natural man, until the over-pressure, so general and such a fruitful source of misery in our day, is abated, and purity takes the place of passion. This over-pressure, which is the cause of so many evils and so much of human shame, is an abnormal, not a natural, condition. It is primarily due to spiritual blindness, to blindness regarding the spiritual man, and ignorance even of his existence; for by this blind ignorance are closed the channels

through which, were they open, the creative force could flow into the body of the spiritual man, there building up an immortal vesture. There is no cure for blindness, with its consequent over-pressure and attendant misery and shame, but spiritual vision, spiritual aspiration, sacrifice, the new birth from above. There is no other way to lighten the burden, to lift the misery and shame from human life. Therefore, let us follow after sacrifice and aspiration, let us seek the light. In this way only shall we gain that insight into the order of the bodily powers, and that mastery of them, which this Sutra implies.

(To be Continued.) P. 230

CENTENARY OF COLONEL H. S. OLCOTT

By C. Jinarajadasa

On August 2nd fell the 100th anniversary of the birth of Colonel Henry S. Olcott, the first President of the Theosophical Society. He will always have a page in the history of India, if not for his many philanthropic and religious activities, then for the fact that he was the first to use certain phrases in connection with India's National life which are common to-day. He was the first to organize in 1879 a Swadeshi Exhibition of Indian manufactures, to show the public of Bombay what beautiful objects were being produced by Indian workmen, and were being slowly lost to India because Indians cared little for them. Five weeks after his arrival with Madame Blavatsky in India, in his first address describing the Theosophical Society, he used the following phrases: "Be Indian first," "Young India," and "the Motherland". In a magnificent peroration he described the picture of India's awakening after a sleep of ages and the revival of her past glories.

Colonel Olcott was born in the United States, and as a young man quickly became

an expert in agriculture. He wrote in 1857 a work on *Sorghum*, which had then been introduced into the country. He was invited at the age of 25 to be the Agricultural Director of Greece. On the breaking out of the Civil War in 1861, he at once volunteered. As a reporter for the *New York Tribune*, he was present in disguise at the hanging of John Brown, when he was discovered and about to be shot as a spy when he was allowed to escape on giving certain secret signs as a Freemason. He fought for the North, and was wounded in one of the campaigns, and when he recovered and was about to return to the Army, the Government detailed him on special duty on behalf of the War Office to investigate bribery and corruption in the Department. This work required unusual integrity and courage as his life was threatened, but as the result of his investigations several malefactors were sent to gaol. At the conclusion of his work for the War Office, the Navy Department took him over for similar investigations. During this period he was closely associated with the newspapers of New York, and he was the agriculture correspondent for several of them, and on occasion a dramatic critic also. He became a lawyer and built up a lucrative practice in connection with Customs and Revenue cases. He was a member of the famous Lotus Club of New York, and Mark Twain and Edison were among his friends.

In 1874 he was deputed by the *New York Sun* and *Graphic* to investigate the spiritualistic phenomena which were taking place at the Eddy Farm. His methods of investigation and his reports made a deep impression on the American public, and his book called *People from the Other World* sold rapidly. It was dedicated to Darwin's colleague, Alfred Russel Wallace, and to William Crookes, both famous Fellows of the Royal Society, and both keen investigators into Spiritualism and firm believers in man's survival after death. Wallace wrote a highly compli-

mentary letter praising Colonel Olcott for the ingenious tests against fraud which he had introduced in his investigations of the phenomena.

It was in connection with these investigations that he met Madame H. P. Blavatsky at the Eddy Farm. From then began a close collaboration with her, which lasted until her death in 1891. Colonel Olcott, with Madame Blavatsky and others, organized the Theosophical Society in September, 1875. After four years in New York, these two distinguished Theosophical leaders left for India and arrived in Bombay in February, 1879. From then the development of the Society's work is familiar to the Indian public. Colonel Olcott travelled not once but many times through all the principal cities of India organizing the Society's work. He was not profoundly philosophical, but he had a deep realization of ethical principles, and so had the greatest interest in all the religions of India. He initiated in 1883 an organization for Indian lads called the "Aryan League of Honour" to develop in them the sense of truthfulness, courage and religion. He was one of the first to take up the question of the Untouchables, and in 1895 he organized the first of five schools for them where elementary education was given free. The schools were maintained by donations which he gathered from his Theosophical friends, with a small grant from Government.

Colonel Olcott became quickly the champion of the Buddhists of Ceylon. In a remarkable way all the High Priests of the Island gathered round him, and they gave him a commission under their signatures to admit candidates into Buddhism with the Pancha Sila, the old Pali formula of admission into Buddhism. Such an honour had never been given to any layman before, even among the Buddhists themselves. It was largely as the result of his work that the Buddhists obtained a public holiday on their principal festival, the birthday of the Buddha. This paved the way for Hindus

and Mohammedans later to obtain a similar right for their festivals.

Colonel Olcott started a Buddhist educational movement in Ceylon and travelled from village to village in his own bullock cart, lecturing, collecting funds, and organizing a work which now has to its credit four large Colleges and over 200 schools for boys and girls, all under the management of Buddhists. He travelled twice to Japan, on the first visit delivering over 70 lectures, and on the second getting the signatures of the leading Japanese sects of Buddhism to a statement of 14 fundamental principles of the religion which had been agreed upon by the Buddhists of the Southern Church of Ceylon and Burma. After a period of 2,000 years of separation he brought together these two divisions of Buddhism.

Colonel Olcott had unusual magnetic powers of healing, and was an expert in this department of occult study. He was not only able in nearly all cases to remove pain at once by magnetic passes, but on certain occasions he was able to bring about almost miraculous cures by the speed of his healing. He was successful in several cases of paralysis.

All who came into touch with him in India felt at once his intense sympathy to every Indian. He was absolutely without the slightest sense of "colour", and all Indians, whether Hindus, Parsis, Buddhists or Mohammedans were as his own blood brothers. Though he was most interested in Buddhism and Hinduism, yet he was also keen on the revival of Zoroastrianism, and one of his enthusiasms was to get the Parsi Panchayat of Bombay to equip archaeological expeditions to go to Persia on the search for Zoroastrian remains, particularly lost scriptures. On a few occasions he lectured on Islam so successfully as to be acclaimed as a better Mohammedan than his audience.

One of the remarkable contributions to the revival of Indian learning was Colonel Olcott's organization in 1886 of the Adyar

Library. His aim was to collect and preserve rare Sanskrit and other manuscripts in India which were fast disappearing. Further, he intended to build up round the Library a scholarly institution to revive the ancient learning in connection with the great religions of India. From a small beginning, the Adyar Library has grown to be one of the well known Oriental institutes of the world, with its special publications. It has especially collected manuscripts, and the collection to-day contains 17,584 palm leaf manuscripts. Three Pandits are permanently on the Library staff, and as funds permit manuscripts are bought to increase the collection. Copies of manuscripts in the Library are made and sent to other Oriental libraries.

A noble dream of Colonel Olcott's was to make a Hall of the great Religious Founders at the Headquarters of the Theosophical Society at Adyar, Madras. This dream he was able to realize, and in the Lecture Hall of the Society to-day there are the statues of Shri Krishna, Buddha, Zoroaster and Christ. Obviously there could be no statue of the Prophet Mohammed, as images of any sort are forbidden in Mohammedanism; so the place of a statue is taken by an Arabic inscription praising the Koran. The sign of Theosophy in the Hall is the seal of the Society, with its motto "There is no Religion higher than Truth".



Rider & Co. announce that the Ms. of the first volume of the long awaited Centennial Edition of the complete works of Madame Blavatsky is now in hand and will be published in the autumn. The complete edition will run to 12 or 14 volumes, but each volume will be published separately and will contain about 352 pages. The volumes are expected to cost 15/- or \$4. each and will be issued every three months. Intending subscribers should send in their names to the publishers, at Paternoster House, London, E. C. 4, England. This edition is being carefully edited from the original sources and is likely to be the definitive one.

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

Entered at Hamilton General Post Office as Second-class matter.

Subscription, One Dollar a Year.

OFFICERS OF THE T. S. IN CANADA

GENERAL EXECUTIVE

Dudley W. Barr, Apt. 34, 42 Hubbard Blvd., Toronto.
 Felix A. Belcher, 250 N. Lisgar St., Toronto.
 James E. Dobbs, Apt 14, 1251 St. Mark St., Montreal.
 Frederick B. Housser, 10 Glen Gowan Ave., Toronto.
 Wash. E. Wilks, F.R.C.S., 925 Georgia St. W., Vancouver.
 Cecil Williams, 49 East 7th Street, Hamilton, Ont.
 Miss Agnes Wood, 135 Yorkville Ave., Toronto.

GENERAL SECRETARY

Albert E. S. Smythe, 33 Forest Avenue,
 Hamilton, Ontario, Canada.

OFFICIAL NOTES

We feel sure that our readers would be glad if Mr. W. C. Clark of Orpheus Lodge would contribute an account of the impressions he received on his visits to various prominent Theosophists on his recent tour in California. We should all enjoy sharing his experiences.

* * *

Professor and Mrs. Roy Mitchell spent the last three or four weeks of their vacation in Toronto and Professor Mitchell spoke on three Sunday evenings in Toronto. He also spoke in Hamilton on August 20, giving a fine address on reincarnation in connection with Walt Whitman's poetry.

* * *

Senor C. C. Saavedra, president of Kut Humi Lodge, writes that his Lodge is creating a fund for the payment of the dues of any member who on account of financial

difficulties may be unable to keep up his payments, with the opportunity of repaying the loan later. The Lodge is sending Mrs. Besant an album with the photograph and signature of every member of the Cuban national society.

* * *

Jorge Alberto Draz, secretary of Logia Teosofica Luz del Valle, Apartado No. 50, Cali, Columbia, South America, writes that his Lodge is greatly anxious to know the whereabouts and to get into touch with Dr. Paul Bourgeix of the Paris Section, and founder of the Luz del Valle Lodge. He left Columbia in July, 1929, for the southern Latin Republics and he has not been heard of for three years.

* * *

The latest news from Adyar informs us that Mrs. Besant has not been so well, and that she has not been able to take her former drives. She spends most of her time in reading, but is not able to write as she did until recently. She will celebrate her 85th birthday on October 1st, and her great age and brilliant career rank her among the most distinguished women of the world.

* * *

The General Secretary for Brazil, C. L. Lemon, in notifying the change of address of the Brazilian national society to Rue 13 de Maio, No. 33/35, 4th Floor, Rio Janeiro, takes the opportunity to present to all Canadian brethren "our most fervent wishes for peace and spiritualization, at the same time placing at your entire disposal our Headquarters here." This is excellent kindness and a generous spirit which we would be glad to reciprocate.

* * *

It may interest many readers to have Mr. James Morgan Pryse's private opinion on a certain question: "I am not at all fond of controversy," he says, "but I think that the Theosophists who shrink from anything that is not 'harmonious' are simply cowardly. Because of their ignorance and timidity the charlatans have been

permitted to do their nefarious work unchallenged and unchecked, while many members have been lured away and started on 'the lunar path.' There is nothing offensive in this except to charlatans, and their feelings are outside consideration.

✱ ✱ ✱

Dr. R. Narayan, whose address is now c/o "Practical Medicine." Nai Sarak, Delhi, India, is preparing a supplement to his catalogue which contained a compilation of the titles of progressive books on Religion, Philosophy and Science. His book on the Dream Problem, which was published in 1917, is a volume of very real interest being contributions from many of the best writers in Europe and America in answer to fourteen questions covering all the phases of dream experience. A Second Volume was published, the first being now out of print, covering further correspondence and costs \$2. The supplemental catalogue is to contain a statement from various authors of the Theme they found best for Meditation for seekers after Truth. The Supplement may be had for 50c from the above address.

✱ ✱ ✱

The problem of having our members pay five cents a week to support the Theosophical Society in Canada appears to be the most difficult we have in relation to the local Lodges. Five cents a week seems such a trifle compared with what the Churches contribute for missionary work, for all sorts of sustenance funds and the work of the Church generally. It is nothing for Church members to contribute at least a dollar a week. Perhaps our members are poorer than the average, but as a rule it is not the poorer members who are chiefly in fault. The only effective way in which we can bring this to the attention of our members is forced upon us by the Post Office authorities. We are not allowed to mail the magazine to any but bona fide subscribers at the reduced rates. Consequently those who have not sent in their dues by October 1st will be cut off the

mailing list, and if they miss the Magazine they will know the reason. At the same time we request prompt notice of changes of address so that mail be not lost.

✱ ✱ ✱

One of the subjects discussed by the General Executive was Mr. Cecil Williams' suggestion of holding Conventions in different parts of the country, Calgary, Vancouver, etc. He did not propose one for the present, but thought sufficient preparation would be required in order to hold one next June or thereabouts. Niagara was suggested as a central place to which the United States Lodges in Toledo, Cleveland, Detroit and Buffalo might be induced to attend and take part, and New York and Wheaton might be persuaded to send speakers. Ontario Lodges would find a trip to Niagara a pleasant outing and a day's consideration of Theosophical problems with morning, afternoon and evening sessions would be a real contribution to the Fraternalization movement, and help to bring members of all societies together. Such a Convention, too, it was thought, would gain much publicity for the work of the Movement. Perhaps it might be announced as a Secret Doctrine Convention. Mr. Cecil Williams was authorized to represent the Executive and proceed with preliminary correspondence.

✱ ✱ ✱

The Toronto Theosophical News writes: "It is with deep regret that we record the sudden passing of Mr. H. Kelso on August 11th. Mr. Kelso was for many years a faithful member of the Lodge and a constant attendant at the lectures and other activities. He will be missed by all who knew him." I may add to this my own sorrow on the loss of a strong supporter and faithful friend of the movement. He had been in delicate health for some time past and, knowing his precarious tenure of life from angina pectoris, he seemed to live in gentle and kindly service to his friends. I last met him on August 7 before my address when he and I and Mr. Barr and

Mr. Stewart shook hands across each other's grasp. It seemed significant at the time, but we little thought that in four days one of us was to be taken. Mr. Kelso was a neat handicraftsman and made an abundance of useful things during years past for the ladies' sales of work and bazaars. He was a brother of Mr. J. J. Kelso of the Children's Aid department of the Ontario Government, and had been a banker before his retirement. To Mrs. Kelso and his relatives we accord the sincerest sympathy, yet with the knowledge that he has left but happy memories behind him, and that sure and certain sense of the eternal life of the Self that remains and returns again.

THE GENERAL EXECUTIVE

A meeting of the General Executive was held on Sunday afternoon, September 4, at 52 Isabella Street, Toronto, all the members being present except Mr. Dobbs, who wrote explaining his unavoidable absence, and Dr. Wilks of Vancouver, whose protest against any restrictions on free speech in the Magazine was noted and discussed. It was the feeling that there would be no real limitation to free thinking and discussion, and that the rule precluding personal and offensive references would really add to the freedom of opinion. The report on funds showed a slight advance over last year in general revenue, with an additional \$162., special donations to the Magazine account. Only 224 members had paid their dues so far, and the question of reinstatement of inactive members was discussed. It was pointed out that after two years' absence members might be reinstated on payment of the current dues, and after five years' absence on payment of the dues paid by new members. The amount of five cents a week was considered so trifling that no further reduction was considered necessary. The real difficulty, it appears, is in the payment of local Lodge dues. The Executive cannot interfere in local matters,

but suggests that the practice of some Lodges be extended as far as possible, so that the dues of members in straitened circumstances be looked after by the Lodges concerned. It was agreed, on motion, that the General Secretary send a letter to all inactive members pointing out the work of the Society and sending a copy of a recent issue of the Canadian Theosophist, with a view to renewing their interest in the Society. Correspondence from members regarding Mr. Krishnamurti's visit to Western Canada was read, and the suggestions made referred to the Committee in charge of Mr. Krishnamurti's visit to Toronto on November 4-6. This is an independent Committee which is making arrangements for the visit, which is not under the auspices of the Theosophical Society. One suggestion was that tickets be issued for free admission to the Hall, so that subscribers to the Star Bulletin and other friends associated with Mr. Krishnamurti's work would be sure to gain entrance, as the Hall is limited in size, and the rush of the public might easily exclude his immediate friends. Discussion of holding a Theosophical Convention is dealt with elsewhere.

AMONG THE LODGES

The Orpheus Lodge held its Annual General Meeting on July 18th. All the Officers of the Lodge were re-elected with the exception that Mr. D. McKinnon was elected President and Mr. Ernest Wilks Vice-President. The Annual Meeting which is usually looked upon by most members as a necessary evil to be got through with as speedily as possible was made very interesting on this occasion by the closing address of the retiring President, Mr. Clark, of which the following is a digest: After noting that the active membership was 23, one more than last year, and that the average attendance at the regular lodge meetings was also 23, including visiting or associate members of whom usually 3 or

4 were present, he went on to speak of the year's work in the Lodge as the result of which he thought we should all have a clearer grasp of the problem and work facing the student of Theosophy. Mr. Clark then proceeded to tell the Lodge of the students he had visited on his recent trip to California. At San Francisco, he met an old friend, Mr. Stanley Pratt and attended his lodge, the Golden Gate, where he found a small number of earnest Students. Undoubtedly the outstanding feature of his trip was the evenings which he spent with Mr. James Pryse and his brother, Mr. John Pryse at Los Angeles. Mr. James Pryse is well known to Theosophical students all over the world as the author of some of the most valuable contributions to Theosophical thought since H.P.B. The old scholar lives in a cottage in comparative retirement, but is very far from being inactive. His fascinating and vivid account of the early days did much to recreate the atmosphere of that marvelous time. At Los Angeles, Mr. Clark also made the acquaintance of Mr. Garrigue and Mr. Clough, who have done such splendid work for Blavatsky Theosophy in building up the United Lodge of Theosophists, an organization which is helping an increasingly large circle of Students to study the original teaching. Mr. Clark visited Mr. Krishnamurti in Ojai Valley and attended one of his informal talks to a group of Students, and later had a private talk with him and seemed impressed with the quality of his sincerity and the alert precision of his mind. On his return journey besides once more looking up the Pryse Brothers and the U.L.T. at Los Angeles he met Dr. Hyman Lischner an ex-member of the Point Loma Society and now a member of the U.L.T. It was the pamphlet published by Dr. Lischner containing his correspondence with D. de Purucker and Dr. Fussell which threw added light on the claims to Successorship, etc., made by them, which made so deep an impression on some Students. In Portland, Mr. Clark met

Mr. Pos, a deeply versed Secret Doctrine Student, a Scientist and Mathematician. and a real student of Theosophy, with whom he had some very interesting talks. It is impossible here to do more than mention the outstanding incidents of interest to Theosophists which Mr. Clark met with on his trip South, but enough perhaps has been said to show that he made some very interesting contacts.

* * *

Occultism teaches that thought can be made almost unlimited in its scope, and that it could be well employed in attempting to solve the problem of the world economic depression with its accompanying misery of unemployment. This was the message left by Felix A. Belcher of Toronto with the members and friends of the St. Catharines Group of the Toronto Theosophical Society on Sunday, June 25th at a picnic held under the group's auspices at DeCew House, home of the president, Mrs. Gertrude Knapp. Mr. Belcher emphasized his opinion that unless the world was primarily one in ideal little could be accomplished, and that the menace of petty, individual selfishness must be removed ere anything could be achieved. One thing was certain, he said, and it was this, that it was unnecessary to wait for suggestions from those who had secured diplomas in economics before considering the great problem, and it was equally certain, he maintained, that when a number of persons set out to accomplish a certain thing developments would occur even though individual opinions might be at variance, because no matter what differences of opinion might characterize discussions the aim, the central thought was one and the same. Thoughts, he stated, might well be likened to concentrated maelstroms of vibration out of which vibratory forces would be released, and these might be caught by some individual or some set of individuals able to put them to direct material use for the common welfare of mankind. It was patent, then, Mr. Belcher continued, enlarging his

theme, that if enough souls got busy trying to solve problems of economics, and to sympathize with those in distress their thoughts would go out into the ethers with gathering force, till finally doubtless achievement would result. This, the speaker felt, was the message for the Theosophical Society to realize, that it held in its grasp such a possible focal thought stream which could be used for the weal of humanity, and a close study of the economic situation and a determined effort on the part of groups of this society to solve it provided a channel whereby the society could be of very real service. There was no doubt, Mr. Belcher stated, that the present depression was deteriorating moral stamina and weakening strands of human character. On the other hand it was well to realize that behind it all were mighty intelligences, agents of the Unknowable, who were watching the situation, and would never permit evolution to lapse or civilization of the right kind to be destroyed. It was likely, the speaker stressed, that the Great Ones saw necessity behind the depression, and would take necessary steps at the psychological moment to bring things back to normal. Mr. Belcher concluded an inspiring address with the hope and belief that the present economic conference in Ottawa would bring definite results for the betterment of the world because it was setting in motion vibrations as from a vortex of rare good will and earnest endeavour to solve the world's paramount problem of the day. The units of the British Empire would likely accept the recommendations arising out of the conference, and would benefit thereby, following which, it was hoped, other world aggregations would follow suit until finally a world wide economic brotherhood would be formed with all nations benefitting, and all participating in an era of unparalleled prosperity. Visitors were present from Toronto, Welland and St. Catharines. Hamilton members had been invited but found difficulty in reaching the meeting

apparently because of transportation setbacks.—Ronald V. Garratt, Secretary.

THE OCCULT IN SCOTT

(Continued from Page 191.)

By Cecil Williams

Ghosts

"Every mansion in this country of the slightest antiquity has its ghosts and its haunted chamber," Oldbuck told the hero of *The Antiquary* (9), "I have seen the day when, if you had doubted the reality of the ghost in an old manor-house, you ran the risk of being made a ghost yourself."

Supernatural beings peopled indeed not only mansion and castle but the wild, the wood and the banks of the stream in the departed Scotland the novelist loved. Thoughts of demons, goblins and spectres made the lonely traveller quail, and in every patch of moonlit heath he half-expected to see the fairies at play. It is not surprising, then, to find Scott's allusions to ghosts fairly numerous.

And here, once more, we see him wavering between incredulity and belief. A cold chill accompanies our reading of the appearances of the *Bodach Glas* in *Waverley*: while the stage tricks of the "ghosts" in *Woodstock* amuse when they do not irritate. Nowhere is Scott's treatment of the ghost theme more contrasted than in these two novels.

In *Woodstock* the "phantoms" are living men supposed to have been slain in the Civil War. Dick Robison, erroneously thought to have died at Naseby, appears to General Harrison (14), and Dr. Rocheliff who escaped in an affray at Shrewsbury, terrifies the Rev. Nehemiah Holdenough (17 and 36). In *Waverley*, written twelve years earlier, the *Bodach Glas*, the "spirit" of a Lowland chief presages to Fergus MacIvor his capture and execution (59 and 69) so adding to the hero's horror at his friend's dreadful fate that he exclaims, "What, can the devil speak truth!"

It is a real ghost that appears to Hamish Bean MacTavish, in *The Highland Widow* (5) to warn him not to return to his mother's hut. Hamish disregards the caution of his father's spectre, is drugged to cause him to overstay his leave from the Black Watch, and the tragedy of the tale follows.

An account of three appearances to a Highland lady of a kinsman's ghost is given by the author in a note (3) to *Redgauntlet*. She had expected her kinsman to have protected her son and she worried over his unexpected death. The spectre told her to cease her anxious fears. "My rest is disturbed by your unnecessary lamentation" the vision said, "your tears scald me in my shroud." Scott concludes that, as the lady "was accounted a person of strict veracity," the first two appearances were illusions of the fancy, and the last a dream suggested by the other two.

The ghost of Mistress Mary Avenel's father, referred to in the section, "An Occult Resurgence," is seen not only at Glendearg (*The Monastery*, 4) but at the castle of Avenel (37), when Mistress Mary enters upon her inheritance. In the section on "Seership" the appearance of the phantom of Thomas the Rhymer to the minstrel Bertram, is mentioned (*Castle Dangerous*, 5). The ghost of the Rhymer is also introduced in *The Lay of the Last Minstrel*, and his voice is heard calling the goblin page (Canto third, verses 9 and 10 and Canto sixth, verses 26 and 27).

"The 'noontide hag', called in Gaelic *Glas-lich*, a tall emaciated gigantic female figure, is supposed to haunt the district of Knoidart." Scott records in a note to *The Lady of the Lake* (Canto third, verse 7). A goblin dressed in antique armour and having one hand covered with blood, called, from that circumstance, Lham-dearg, or Red-hand, is a tenant of the forests of Glenmore and Rothiemureus." The last is referred to in the poem, *The Bard's Incantations*:

"The Spectre with his Bloody Hand,

Is wandering through the wild woodland;
The owl and the raven are mute for dread,
And the time is meet to awake the dead."

Upon the summit of a lofty and slender rock on the island of Canna there is, or was when Scott write, a small tower, in which, it is said "one of the kings or Lords of the Isles confined a beautiful lady, of whom he was jealous," and the ruins are haunted by her restless spirit. (*The Lord of the Isles*, note to Canto fourth, verse 8).

There is more than a touch of the grotesque in two Scottish ghost stories referred to by the author. In one, a clergyman of Edinburgh is seized and taken, blindfold, to say prayers for the dying at the bedside of a lady. Despite protests to his captors that the lady is well he is forced to perform the office. The following day a house in the Canongate is burned down and a woman perishes in the flames. The clergyman suspected that she was the lady to whom he had made his compulsory visit, and that her murderers had burned the house to conceal the crime, but timidly said nothing until years later. The house was rebuilt and long after again caught fire. In the midst of the flames the on-lookers saw a beautiful female in the night-dress of the style of a half-century before, who cried, "Anes burned, twice burned, three times and I'll scare you all." When a third fire broke out in the neighbourhood anxiety was expressed lest the apparition should make good her threat. (*Rokeby*, Canto fifth, verse 27.).

In *The Fair Maid of Perth* (17) there is an allusion to the ghost of Gaskhall throwing its head at Sir William Wallace. Particulars of this legend are contained in a note to *The Lay of the Last Minstrel* (Canto first, verse 21). Wallace, pursued by his enemies takes refuge in the solitary tower of Gask. At midnight he and his followers hear the blast of a horn, and Wallace sends his attendants out, two by two, to investigate. None return, and he descends alone, sword in hand. He encounters Fawdoun, an Irishman whose

head he had struck off in anger, and flies in terror. When he looks back he sees the tower is on fire and the form of Fawdoun stands on the battlements, dilated to an immense size, holding aloft a blazing rafter.

The *Bahr-geist*, Lady Eveline Berenger explains in *The Betrothed* (15), was a ghost of the Saxons. "It is a spectre, usually the image of a departed person, who, either for wrong sustained in some particular place during life, or through treasure hidden there, or from some such other cause, haunts the spot from time to time, becomes familiar to those who dwell there, takes an interest in their fate, occasionally for good, in other instances or times for evil. The *Bahr-geist* in this tale is the spectre of Vanda, a descendant of the Druids, a lady "not unacquainted with the arts and sorcery which they practiced." Murdered by the order of her Saxon husband, Baldrick, her wedding ring was cut off her finger. Her ghost haunted him throughout his life and the house of Baldringham after his death. As a penalty for the crime Saint Dunstan ordered all female descendants of the family to spend a night in the chamber where Vanda was murdered. If the spectre appeared with its hand unbloodied fortune would smile on the lady who saw the phantom; if the hand was severed evil would befall her. Lady Eveline, the heroine of the novel, passes a night in the haunted room. The spectre appears with a bloody hand and utters the cryptic lines:

"Widow'd, wife and wedded maid,

Betrothed, betrayer and betrayed."

which sum up the theme of the story (14 and 15).

Mervyn's tower in Kenilworth castle was reputed to be haunted by the ghost of Arthur A. Mervyn "a wild chief taken by fierce Lord Mortimer when he was one of the Lords Marchers of Wales," and murdered in the tower which bore his name (*Kenilworth*, 29).

The short story *The Tapestry Chamber*,

concerns the apparition of an ancestress of Lord Woodville, "of whose crimes a black and fearful catalogue is recorded." The ghost of this evil woman is seen by General Browne, who later recognizes her portrait in the gallery. Convinced by the experience of his friend that the tapestried chamber really is haunted Lord Woodville has its door built up.

Rosamond's tower at Woodstock derived its name from a lady of whom Queen Eleanor was jealous and who had her poisoned. Rosamond's spectre was said to haunt the place where she had "sinned and suffered." (*Woodstock*, 10).

In notes to *Rokeby* Scott alludes to two ghost legends of the locality of the poem. The spectre of Percival Reed, betrayed to and murdered by a band of moss-troopers, haunts the banks of the brook called the Pringle, near Risingham (Canto first, verse 20 and note). A dell near Rokeby is inhabited by a female phantom called Dobie of Mortham. It is that of a lady murdered in the wood. (Note to Canto Second verse 7).

In the poem itself, Bertram is haunted by the form of Mortham, but this turns out to be the living man, imagined dead, who interposes to save Wilfred's life. (Canto second, verses 13, 18, 19, 21 and 22.).

In the Isle of Man the ghost of a woman, executed for the murder of her child, was reputed to haunt Castle Russin, walking through gates and into rooms though the entrances were closed. (*Peeveril of the Peak*, 15, and note, Manx Superstitions).

The idea of introducing a ghost into *The Betrothed* (note to Chapter 14) was suggested to Scott by a passage in the *Memoirs of Lady Fanshaw*. When in Ireland, she wrote, at Lady Honor O'Brien's she was awakened by a voice. "I drew the curtain [of the bed] and in the casement of the window I saw, by the light of the moon, a woman leaning through the casement into the room, in white, with red hair and pale ghastly complexion. She spoke loud, and in a tone I had never heard, thrice, "A

horse!" and then with a sigh, more like the wind than breath, she vanished, and to me her body looked more like a thick cloud than substance. I was so much frightened that my hair stood on end and my night clothes fell off." At five o'clock that morning the lady of the house explained that a cousin had died at two, and that it was usual for the spectre of a woman murdered by an ancestor to appear when any of the family was dying. "We made little reply to her speech" continues the worthy Lady Fanshaw, "but disposed ourselves to be gone suddenly."

In Switzerland (*Anne of Geierstein*, 2) there is a legend that Pontius Pilate spent the last years of his life in the recesses of a mountain bearing his name, and in remorse and despair, threw himself into a lake. The spot where he committed suicide is, naturally, haunted by his ghost.

The islets of the West Indies known as "keys" were supposed to be haunted by the demons worshipped by the old inhabitants, the ghosts of tortured natives, and by the various spectres "in which sailors of all nations have implicit faith." (*The Pirate*, 22). In a note to this chapter the author says his elder brother, who served as a midshipman in these waters, told him the sailors, in their fear refused to pass the night on the Coffin Key, returning only at daybreak to complete the watering of their vessel.

The difficulty experienced in getting sailors to remain ashore on these islets is referred to also in a note to *Rokeby* (Canto second, verse 12). In another note to this poem (Canto second, verse 19), the author says tradition credited the Buccaneers with the use of a "horrid ritual" to guard their treasures: "They killed a negro or a Spaniard and buried him with the treasure, believing that his spirit would haunt the spot and terrify away all intruders."

The famous Flying Dutchman is alluded to in verse 11 of the second canto of *Rokeby*:

"Mid the war of sea and sky,

Top and top-gallant hoisted high,
Full spread and crowded every sail
The Demon Frigate braves the gale;
And well the doom'd spectators know
The harbinger of wreck and woe."

The author explains in a note to this verse that according to the general account the ghost ship "was originally a vessel loaded with great wealth on board of which some horrid act of murder and piracy had been committed; that the plague broke out among the wicked crew who had perpetrated the crime, and that they sailed in vain from port to port, offering as the price of shelter, the whole of their ill-gotten wealth; that they were excluded from every harbour, for fear of the contagion which was devouring them; and that as a punishment for their crimes, the apparition of the ship still continues to haunt those seas in which the catastrophe took place, and is considered by the mariners as the worst of all possible omens."

Conan Doyle may have got his idea of *The Hound of the Baskervilles* from the Manx legend of the *Mauthe Doog* referred to by Scott in *Perevil of the Peak* (19, and note, Sodor or Holm-Peel), and in *The Lay of the Last Minstrel* (Canto sixth, verse 26, and note). The apparition was that of a large black spaniel which haunted every room in Peel castle. It used to lie down before the garrison fire in the presence of soldiers, who becoming accustomed to it lost some of their first fears. It was observed to enter from a certain passage by night and leave that way at dawn. A drunken soldier resolved to follow, but when he returned he was sober and speechless. He died in convulsions, the dog was seen no more, and the passage was closed.

One of Scott's first poems was *The Wild Huntsman*, an imitation of a poem by the German, Burger. This concerned the apparition of a wildgrave or keeper of the forest, who during life had accompanied the pleasures of the chase with oppression of the peasants, as well as hunting on the Sabbath. The cries of the hounds, the

sounds of horses' hoofs, and the cheer of the deceased hunter were heard but the phantom was rarely visible.

The phantom huntsman legend is widespread. The French had a similar tradition in the forest of Fountainebleau, and a spectral chase was heard in the wilds of Ross-shire (Introduction to *The Wild Huntsman*.) The French apparition, sometimes called *le Grand Veneur*, is mentioned also in *Quentin Durward* (27 and note). Around Woodstock, too, there were similar stories. Sometimes the sound of a pack of hounds, the galloping of horses and the hallos of the huntsmen were heard to sweep past. Then, again, a solitary huntsman, dressed in the fashion of the eleventh century appeared and asked which way the stag had gone. He was known as the Demon Meridianum or the Noonday spectre (*Woodstock*, 10).

In the tale, *Castle Dangerous* (9) Sir Alymer de Valence hears an approaching horse and then sees it is mounted by a figure in armour. Believing an enemy is attacking Sir Aylmer charges, but at that moment the moon is obscured and man and horse mysteriously vanish.

(To be Continued.)

❖ ❖ ❖

The "War in Heaven" refers to several events on various and different planes of being. The Secret Doctrine teaches that every event of universal importance (such as geological cataclysms at the end of one race and the beginning of another, involving a great change each time in mankind, spiritual, moral and physical) is pre-cogitated and pre-concerted, so to speak, in the sidereal regions of our planetary system. Astrology is built wholly on this mystic and intimate connection between the heavenly bodies and mankind, and it is one of the great secrets of Initiation and occult Mysteries. The war of the Titans is but a legendary and deified copy of the real war that took place in the Himalayan *Kailasa* (heaven) instead of in the depths of cosmic interplanetary Space.

R. A. V. M.'s REVIEW OF FUNDAMENTALS

By J. H. Fussell

R.A.V.M.'s Review of *Fundamentals of the Esoteric Philosophy* (Canadian Theosophist, June, 1932) is of value in one particular at least, in that it shows the need of further study of *The Secret Doctrine*, and especially of its fundamental principles. Take for instance R.A.V.M.'s discovery of the, as he thinks, "infinite difference" between H.P.B.'s "almost endless" and G. de P.'s "quite endless." Does he realize that, doubtless without intention, he has misquoted H.P.B., who does not speak of "an almost endless series of beings in the Cosmos" but of "almost endless series of Hierarchies of sentient Beings" (S.D. I, 274)? The qualifying word "sentient" makes all the difference. H.P.B. also speaks of "an infinitude of monads" (S.D. I, 632); hence an infinitude of Hierarchies; and in the second fundamental proposition (S.D. I. 16) of "numberless Universes". This second fundamental proposition in fact gives the key to the problem. It postulates "the Universe in toto, as a boundless plane; periodically 'the playground of numberless Universes incessantly manifesting and disappearing', called 'the manifesting stars', and the 'sparks of Eternity.' 'The Eternity of the Pilgrim' is like a wink of the Eye of Self-Existence."

With all the keenness of intellect which R.A.V.M. reveals in his Review, one wonders how he has failed to object to H.P.B.'s speaking of an "Eternity . . . like a wink of the Eye"! or to the phrase "Seven Eternities"! (Stanza I, 1).

Like so many others, R.A.V.M. appears to take just one statement or teaching separately, apart from other teachings, and without studying it in connection with those others, overlooking W. Q. Judge's wise advice: "Our philosophy of life is one grand whole, every part necessary and fitting into every other part. Every one of

its doctrines must be carried to its ultimate conclusion."

If for example he would take this second fundamental proposition just referred to and as far as possible push it to its logical conclusion, in connection with the 1st and 3rd fundamental propositions, he would have a key to the whole philosophy as outlined in *The Secret Doctrine*, and further elucidated in *Fundamentals of the Esoteric Philosophy*. To mention only one or two points: "The Universe *in toto*"—Space—"that which was, is, and will be, whether there is a Universe or not"—Space, frontierless, endless, infinite, the "Void" and yet a "*Plenum*", infilled with "gods"; endless series of Hierarchies, numberless Universes incessantly manifesting and disappearing in manvantara and pralaya endlessly alternating; the manifested and the unmanifested, the two sides, as it were, of Being, each composed of "almost endless series of Hierarchies" of sentient and non-sentient Beings, constituting in their totality an infinitude of Hierarchies, an infinitude of Monads, ever progressing, ever advancing to greater heights.

R.A.V.M. very wisely remarks that "Many of the deeper and more difficult statements in the *Secret Doctrine* are hints which most of us will not fully understand until our intuitional faculty has developed far beyond its present stage." Following this he writes: "But Dr. de Purucker, in his attempts to comprehend and explain what is essentially unexplainable in words, takes the original hint and, as it were, extends it to infinity on the brain-mind plane." Is it possible that R.A.V.M. has overlooked the hint which H.P.B. gives in the following (S.D. I, 20-21)? "The Stanzas, therefore, give an abstract formula which can be applied, *mutatis mutandis*, to all evolution: to that of our tiny earth, to that of the chain of planets of which that earth forms one, to the solar Universe to which that chain belongs, and so on, in an ascending scale, till the mind reels and is exhausted in the effort."

R.A.V.M. next refers to the subject of the "ONE" and "the Absolute". He writes: "The expression 'the One' has hitherto been used in our literature as meaning the Absolute, the One Life, the One Reality" (*vide S.D., page 16*). Let us see: e.g., in Stanza IV, 1: "Learn, There Is Neither First Nor Last, For All Is One: Number Issued From No Number." Commenting on this (I, 87) H.P.B. says "That which is absolute is of course No Number; but in its later significance it has an application in Space as in Time. It means that not only every increment of time is part of a larger increment, up to the most indefinitely prolonged duration conceivable by the human intellect, but also that no manifested thing can be thought of except as part of a larger whole: the total aggregate being the One manifested Universe that issues from the unmanifested or Absolute—called Non-Being or 'No Number', to distinguish it from BEING or 'the One Number'."

Thus here we see that H.P.B. refuses to call the Absolute "the ONE", for the Absolute (in the sense in which she here uses it) is "No Number" as distinguished from "the One Number." Note also: "The One from the Egg"; (S.D. I, 89) and "THE CIRCLE IS NOT THE 'ONE' BUT THE ALL." (S.D. II, 621).

What is the logical deduction from the citation which we have given from *The Secret Doctrine*, if we use simply our reason, let alone our intuition, and in connection with what was quoted above, in regard to the abstract formula given in the Stanzas "which can be applied *mutatis mutandis* to all evolution... in an ascending scale until the mind reels and is exhausted at the effort"; and noting also the following (S.D. I, 221): "The Celestial Hierarchy of the present Manvantara will find itself transferred in the next cycle of life into higher, superior worlds, and will make room for a new hierarchy, composed of the elect ones of our mankind. Being is an endless cycle within the one absolute

eternity, wherein move numberless inner cycles, finite and conditioned."

The fact is, if we will use our reason in connection with the above, we must acknowledge an infinity of "ONES". Every Universe springs from a One, a Kosmic Monad which properly speaking is the Absolute for that Universe, for that Cosmic Hierarchy, the philosophic One, the Originant, from which the Universe springs. From the One comes the two, from the two the triad, from the triad, the tetrad, etc. The One is born from and in the womb of infinite Space which therefore holds an infinite number of such Ones. Hence there are numberless Absolutes, for there are, as H.P.B. says, "numberless Universes". So too, *mutatis mutandis*, every Solar System, aye, every man and every atom springs from a One, and each such One is but a unit, an atom, if you like, in a greater Being, a greater One, and so on in an ever ascending scale, until, as H.P.B. says "the mind reels". In reality there is no confusion here, save only for those who take the words as all in all rather than the thought, pinning their faith on the letter which killeth and overlooking the spirit which giveth life. These forget that H. P. B. had to use the language of the people to whom she came, and yet her teaching is plain for those with intuition, who will look behind and within the letter, to the spirit of the teaching.

Bearing in mind also that "the Stanzas given treat only of the Cosmogony of our own planetary System and what is visible around it, after a Solar Pralaya (S.D. I, 13); let us turn to Stanza III, 5 (Vol. I): "Oeaoohoo is one", commenting on which, H.P.B. writes: "In one sense, Oeaoohoo is the 'Rootless Root of All'; hence, one with Parabrahmam; in another sense it is a name for the manifested ONE LIFE, the Eternal living Unity." (S.D. I, 68).

Then in Stanza III, 7, reference is made to "Oeaoohoo, The Younger. . . . He shines forth as the Sun. He is the blazing Divine Dragon of Wisdom." And on p. 73: (b)

"The 'Dragon of Wisdom' is the One, the 'Eka'." Remembering therefore the second fundamental proposition and the statement above quoted (S.D. I, 221) that the Celestial Hierarchy (and this is true of every Hierarchy) in the next Manvantara will make room for a new Hierarchy, and as this has been going on throughout infinite time, there must be an endless series of Hierarchies: of Solar Systems, of Universes, each the expression of and originating from its own ONE, its own "Oeaoohoo the Younger", its own "blazing Dragon of Wisdom", which in turn, while being *Eka*, the One, is the Son of Oeaoohoo (the Elder), which is also One—an even higher ONE. What does this mean save that there is a ONE, an Absolute, for every Universe?

Can we say that there is or ever was a single ONE as the first or only manifestation within and of the Boundless? No, such is unthinkable. There is no time for the Boundless; there is no first, no ONE, in that sense, but bear in mind, and Dr. de Purucker makes clear the distinction which he makes between the Absolute in the sense of the Boundless, in which it is at times used by H.P.B., and in the sense that what for us is the Absolute and even beyond our highest conception "was once a man."

Commenting on this in a foot-note R. A. V. M. somewhat tardily acknowledges that "He (Dr. de Purucker) warns us elsewhere that he does not use this word [Absolute] in the 'European sense'." Should not this acknowledgment have come at the beginning of his criticism, if he desired to do "even justice", to quote a phrase used by H.P.B.? It is as though he now says, "Oh, by the way, I should have mentioned that Dr. de Purucker clearly defines the sense in which he uses the word, namely, as the exact equivalent of the Sanskrit *Mukta* "perfected, released, free." (p. 150 et seq.). This in fact is the root-meaning of the word, as may be seen by reference to a dictionary, and in this instance especially to *The Century Dictionary*, and to a citation given therein from

Sir W. Hamilton.

R.A.V.M. again shows his lack of understanding of both *The Secret Doctrine* and *Fundamentals of the Esoteric Philosophy*, when he writes of Dr. de Purucker: "If what he says about the great ultimate principles has any meaning at all, it is that there is *no* basic fundamental principle, *no* underlying unity anywhere; that the *samsara* of the outer universe extends right up and back for ever.... The 'Heart of Being' is not 'celestial rest', but everlasting restlessness; or perhaps there is no 'Heart of Being' at all!"

It is incredible that anyone who has read *Fundamentals of the Esoteric Philosophy*, and especially the last chapter, *xlvi*, could come to such a conclusion, wholly unwarranted, and the very reverse of what Dr. de Purucker says. We will quote but one paragraph (p. 543): "The Universal Self is the Heart of the Universe, for these two phrases are but two manners of expressing the same thing; it is the Source of our being; it is also the Goal whither we are all marching, we and the hierarchies above us as well as the hierarchies and the entities which compose them inferior to us; all come from the same Ineffable Source, the Heart of Being, the Universal Self, pass at one period of their evolutionary journey through the stages of humanity, gaining thereby self-consciousness or the ego-self, the 'I am I', and they find it, as they advance along this evolutionary path, expanding gradually into universal consciousness—an expansion which never has an end, because the Universal Consciousness is endless, limitless, boundless."

R.A.V.M. however apparently objects to the last statement of the paragraph, for he takes exception to Dr. de Purucker's statement: "Our destiny is to become greater and greater, until we blossom out as 'Logoi' and finally in the course of kalpas, into full-blown 'Absolutes', for according to Dr. de Purucker '..... the 'Absolute'..... was once in incalculable æons gone by, a man'."

Does R.A.V.M. here intend to assert that "our destiny is not to become greater and greater" and that there is a limit to progress? Has he forgotten H.P.B.'s teaching:—"everything in the Universe progresses steadily in the Great Cycle" (S.D. I, 257), and "The whole order of nature evinces a progressive march towards a *higher life* (S.D. I, 277). Or does he, as said, conceive of an end, a limit, to evolution? And where will he place the limit? Is he afraid of pushing his logical faculty as far as his imagination will carry it? If so, I fear he has little understanding of the basic teachings of H.P.B. Let him study again the 2nd fundamental proposition of *The Secret Doctrine*. And yet R.A.V.M. does actually show a spark of intuition in his excellent, although not new, algebraical expression: "Infinity to the power of Infinity", but unfortunately he fails to see its value as an aid to the imagination, as H.P.B. expresses it: "in an ascending scale until the mind reels."

He then continues "But however high we climb, we shall seemingly, in this new edition of the esoteric philosophy, be a long time before we escape from earth-like conditions, the higher planes seem to be but replicas, in a finer order of matter, of the physical." We would reverse this and say that the lower planes are reflections of, emanations from, the higher. And continuing, he appears to object to Dr. de Purucker's statement regarding the "various planes or rather worlds"—each having "its own entities... habitations"... etc.

Has R.A.V.M. forgotten the key "As above, so below", and "Analogy is the first key to the world-problem" (S.D. I, 604); following which H.P.B. speaks of higher and lower worlds, "every one... interblended with our own objective world" (I, 604), each one being "as objective and material to their respective inhabitants as ours is to us... their very habitations and countries being interblended with ours." (I, 605). Further comment on our part is unnecessary.

In conclusion we suggest to R.A.V.M. a deeper study of *The Secret Doctrine* and commend to his careful consideration the following: "But one has to understand the phraseology of Occultism before criticizing what it asserts." (S.D. I, 605).

J. H. Fussell.

REVIEWS

The Atlantis Quarterly

Space has been wanting hitherto to notice the very welcome first number of "The Atlantis Quarterly," the new journal devoted to Atlantean and Occult Studies, edited by Lewis Spence and Charles Richard Cammell (34, Howard Place, Edinburgh, Scotland). Mr. Spence has probably written more about Atlantis than any other English-speaking writer, and his judgment is sane and conservative. We may look for the latest views and theories in the Quarterly, and also for the most clear-sighted and careful judgment of their merits. Professor Borchardt's suggestion that Atlantis was really Tunis and the North African region is dealt with in the present number, and more is promised on this subject. The fact, as we accept it, that the whole Mediterranean littoral was colonized from Atlantis, forms the basis of many such theories. Mr. Spence is not favourable to the Secret Doctrine teaching about Lemuria and Atlantis, if we may judge from his writings, but he can do all the better work by his independent criticism of the contrary theories that constantly arise. Ronald Armstrong, editor of the Sufi Quarterly, writes on Moslem Mysticism and the Magical Aspect of Sufism. Mr. Cammell contributes an article on "The Ghost Garden of Versailles" which will be read with interest by those who remember the book published in 1911, "An Adventure," describing the experiences of two English ladies at Versailles when they ran into an astral revival of the days of Marie Antoinette. The names of the ladies are now revealed and their integrity placed

beyond question. There is a brief notice of Colonel James Churchward's books on Lemuria, books based on an entirely erroneous conception of archaic and geological history. A new lunar theory of the Atlantean catastrophe is interesting as displacing the frequent idea, now abandoned by the best scientific authorities, that the moon was torn out of the bosom of the earth at one time, leaving the gap of the Pacific Ocean in the globe. Joan Campion describes "A Pit of Elementals" in Scotland, and if her explanation be correct, it would lend a basis for the meaning of hell as derived from Gehenna and Tophet and similar places of burial, cremation and astral corruption.

"Heredity"

"Heredity in the Light of Esoteric Philosophy," (Rider & Co.) by Irene Bastow Hudson, M.B. (Lond.), M.B.B.S. (Lond.), L.M.C. (Canada), M.R.C.S. (Eng.), L.R.C.P. (Lond.), is exactly the kind of manual we have been hoping to see multiplied among us for years past, instead of the astral and psychic trumpery for which Adyar has been responsible. There are three parts and appendices in the book, which has 145 pages, not too long and yet sufficiently comprehensive. The first part summarizes in a not too difficult technical manner the position of modern science with regard to the transmission of physical and mental characteristics. Part Two gives theories and extracts from works on philosophy and occultism which explain many of the problems of inheritance in man. In these two parts will be found the Secret Doctrine theory of the development and nutrition of the foetus as observed by Dr. Jerome Anderson; the cyclic development of the human races according to the Secret Doctrine, and the parallel processes in cosmic evolution of the planets and attendant spheres. Part Three deals with the correspondences between solar and terrestrial forces and the parallel forces acting in and through the human organism with

the development of powers and faculties as the result of a subjective evolution not yet recognized by science—an involution, in fact which modifies the physical embodiment. The first appendix describes the process of human reproduction. The second appendix gives a succinct but full description of the nature and powers of the blood, an exceedingly able and instructive article. Birth-control is fully dealt with in this book and there need no longer be any doubt about what the Secret Doctrine teaches on many important matters concerning physical reproduction and hereditary effects. The book is written by a scientific authority who has had the good fortune to study the Secret Doctrine and found it compatible with scientific achievements. A few more scientific students with open minds and divested of University prejudice would soon work a great change in the thought of the professional world. We commend this book to our readers and hope they will be able to introduce it to their professional friends as widely as possible. The price is 3/6 nett.

The Book of Genesis Unveiled

“The Book of Genesis Unveiled” by Leonard Bosman is the first of a series of studies of explanations of the Genesis stories founded on a study of comparative religion. This volume tells of the creation stories of all the great religions, including the Secret Doctrine tradition. The five chapters of the little volume deal with the Inner side of the Pentateuch, the Two Creation Stories in Genesis, Are they Original? the Key to the Mystery, and ancient Creation Stories. The considerate view taken of the Church position will ingratiate the reader of orthodox inclinations. It is exactly the kind of little book that might well be introduced to the advanced Bible classes in the modern Church or used by a theological student who wishes to find his way out of the confusion of orthodox commentaries. (Dharma Press, 16 Oakfield Road, Clapton, London E. 5).

Saptapadārthi of Sivāditya

This edition of “Saptapadārthi” edited with introduction, translation and notes by D. Gurumurti, M.A. (Hons.), will be welcomed by students. The Foreword by Sir S. Radhakrishnan, classes the Saptapadārthi as a valuable example of the Indian Philosophical classics and commends the notes and introduction as extremely useful for those trained on western lines and mainly in western systems. The six Darsanas or systems of Indian philosophy are arranged in pairs, of which the first two are Nyaya and Vaisesika. The Saptapadārthi occupies an important place in the Nyaya-Vaisesika System. The Sanskrit text with transliteration is given and copious notes and commentaries. The book is designed as a college text-book, suitable for B.A. classes and is one of the T.P.H. Oriental series of which we have already noticed the Bhagavad Gita, the Yoga Sutras of Patanjali and the Twelve Principal Upanishads. This is a real contribution to Eastern religion and philosophy for the study of Theosophical workers. (T. P. H., Adyar).

The “Brothers” of Madame Blavatsky

Mary K. Neff has written a little book, “The ‘Brothers’ of Madame Blavatsky,” which will interest many who have not become familiar with the idea of the Elder Brothers of the human race. “It is the purpose of this little book,” it is stated in the Preface, “to call attention to the Masters as Men, rather than as Supermen, and to show something of their ways of working through their messenger, ‘H.P.B.’ and other ‘Brothers.’” There are ten chapters and 125 pages with an Index and portraits, but not of the Masters. The casual reader may not get a very exalted view of the Masters from this account, but that will depend more or less on his own aspirations and ideals. (T. P. H., Adyar).

England, India and Afghanistan

“England, India and Afghanistan” is a reprint of Mrs. Besant’s book first pub-

lished in 1879. Those who wish to learn the full iniquity of the story of India and Afghanistan as Mrs. Besant sees it can do no better than read this volume. It is one

of the most violently political documents of the period in which Mrs. Besant was most concerned with political agitation in Britain. (T. P. H., Adyar).

CORRESPONDENCE

Correspondents will please note that the Editor has been instructed by the General Executive to limit letters of a controversial character to not more than 300 words, and to eliminate offensive language in such correspondence. Readers and writers are also requested to recognize that criticism of opinions is not to be confused with criticism of persons holding them.

H. P. B. ASKED NOTHING GAVE EVERYTHING

Editor, Canadian Theosophist:—While there is much that is good and pertinent in W. Kingsland's article in your August Number on "the Purucker Claims", it seems to me that the writer has lost sight of two important points.

The first is that when he assumes that "there can be no unity in the Theosophical Movement as long as any Section or Organization in it is found to be fostering and favouring (a) the worship of personalities; (b) personal occult claims; (c) the establishment of a hierarchical system", he is, in so far as sections (b) and (c) are concerned, likewise assuming that there could no longer be any unity in the Theosophical Movement after H.P.B. had founded the *Esoteric Section* in 1888.

As a matter of record there were not lacking, after the founding of the *Esoteric Section*, those who took this same view, and others who, though they accepted H.P.B. as the Messenger of the Masters up to a certain period, denied that she was continuing in that capacity.

The other point is that the same argument which he adduces to show that the making of occult claims in itself proves the maker thereof to be "an impostor" is equally applicable to H.P.B. herself.

A basic fact which appears to be overlooked by Mr. Kingsland and others is that "when the pupil is ready the Master will appear". When and how He appears is a matter which concerns only the Master and the pupil.

It is true, unfortunately, only too true, that the above fact paves an easy way for impostors and pretenders to gain a hearing and a following, but we must not forget that those deceived by false claims—owing to their own lack of sincerity, or their Karma, the fruit of which "Sages dare not still"—have to fight their own way through to the right Path. For those others who truly aspire to Compassion Absolute, the Masters will find Their own way and time to draw them into the True Path despite the scoffing and false logic of querulous critics.

A. J. Conger.

810 Jackson Ave.,

Takoma Park, Washington, D.C.

A WRONG IMPRESSION

Editor, Canadian Theosophist:—I can easily understand how one who holds an important editorial position on a daily paper and also makes a gift of his time, after hours, editing a theosophical magazine is constantly hard pressed and is forced to turn out work with great rapidity. Under such circumstances it would be absurd to expect that nothing would ever be written that conveys a wrong impression. I should not, therefore, think of writing to request a correction unless it involved a matter of importance. In your "Official Notes" in the Canadian Theosophist for June, which came to hand last night, is the following: "After a year and a half of constant lecturing Mr. L. W. Rogers is going abroad with Adyar as his ultimate destination and the December Convention there as his objective. Mr. Rogers is advo-

cating independence for India, saying 'Independence is as desirable for India as it was for the United States.' The paragraph as it stands, with nothing further said upon the subject, would convey the idea that I am now, and for a year and a half have been, lecturing on the subject of independence for India and that I am going there to advocate independence at the Theosophical Convention! Of course a Theosophist would not be misled by the latter point because we all know the rigorous rule that no political question of any nature whatever can come before any of our conventions. But the public does not know that; and even Theosophists reading the paragraph would doubtless think that I have been "advocating independence for India" in my lectures.

As a matter of fact I have never lectured anywhere at any time on that subject. Indeed, for several years I have refused to speak on any subject but Theosophy because I want to give my entire energies to that and so have declined to speak at Rotary, and other similar meetings, unless the subject was Theosophy. As for going to India to advocate independence I should consider it a very great impropriety to even express there an opinion on that subject if asked for it. Of course I know that you had no such thought in mind and that the paragraph was hastily written; but a non-Theosophist would surely be misled by it.

All Theosophists are aware that some months ago an appeal was sent out from Adyar for volunteer workers at Headquarters. My purpose in going to Adyar is to make my contribution of service for a few months and, of course, to incidentally attend the annual Convention at Benares.

L. W. Rogers.

✻ ✻ ✻

Books by James Morgan Pryse may be had, including: The Magical Message of Oannes; The Apocalypse Unsealed; Prometheus Bound; Adorers of Dionysus; from John Pryse, 919 South Bernal Avenue, Los Angeles, Cal.

CANADIAN LODGES

BANFF LODGE.

President, vacant; Secretary, George Harrison Paris, Banff, Alta.

CALGARY LODGE.

President, E. H. Lloyd Knechtel; Secretary, Mrs. Lillian Glover, 418, 10th Ave. N.W., Calgary, Alta. Meetings at 231 Examiner Bldg.

CREELMAN, SASK.

Address Frederick C. Williams.

EDMONTON LODGE.

President, ; Secretary, Mrs. M. E. Dean, 10212 107th Street.

HAMILTON LODGE.

President, Walter Hick; Secretary, Miss Amelia G. Mills, 31 Fairleigh Ave. N., Hamilton. Lodge rooms 121 Hughson St. N. Meetings Sundays, 7.15 p.m.

LONDON LODGE.

President, E. H. Parsons; Secretary, Mrs. Helen M. Shaw, R.R. 2, London, Ont.

MONTREAL LODGE.

President, Andrew Baldwin; Secretary, Miss R. D. LeBel, Apt. 10, 1483 Atwater Ave. Meeting at Room 118 Coronation Bldg., corner St. Catharine's St. West and Bishop Street.

OTTAWA LODGE.

President, ; Secretary, David Chambers, 531 Bay Street, Ottawa, Ont.

ST. THOMAS LODGE.

President, Benj. T. Garside; Secretary, Mrs. Hazel B. Garside, General Delivery, St. Thomas, Ont.

SUMMERLAND LODGE.

President ; Secretary, Mrs. M. E. Collas, Summerland, B.C. Lodge rooms are in the Ritchie Block, West Summerland, and Library in Drug Store below.

TORONTO LODGE.

President, Albert E. S. Smythe; Secretary, John K. Bailey. Lodge Rooms 52 Isabella Street, Toronto.

TORONTO WEST END LODGE.

President, Mrs. Margaret Shone; Secretary, Mrs. Elizabeth Belcher, 250 N. Lisgar Street, Toronto.

VANCOUVER LODGE.

President, Mrs. H. Buchanan; Secretary, M. Buchanan. The Lodge rooms are at 416 Pender Street West.

VULCAN LODGE.

President, Guy Denbigh; Secretary, H. Daines, Vulcan, Alta.

ORPHEUS LODGE, VANCOUVER.

President, Ernest Wilks; Secretary, Dr. W. Wilks, F.R.C.S., 805 Medical Dental Building. Lodge room, Room 15, 163 Hastings St. W., Vancouver.

VICTORIA LODGE.

President, Mrs. Minnie S. Carr; Secretary, George Sydney Carr, 33 Government St., Victoria, B.C.

WINNIPEG LODGE.

Secretary, P. H. Stokes. Meets in Room 209 Kresge Bldg, 368 Portage Ave.

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?

BOOKS BY CHARLES JOHNSTON

Bhagavad Gita	cloth	\$1.25	leather	\$1.75
Crest Jewel of Wisdom	cloth	\$1.25		
Great Upanishads, vol. I.	cloth	\$1.50		
Parables of the Kingdom	paper	.50		
Patanjali's Yoga Sutras	cloth	\$1.25		
Song of Life	paper	.75		

May Be Had Direct From

THE QUARTERLY BOOK DEPARTMENT

P. O. Box 64, Station O. New York City.

THEOSOPHY UP TO DATE!

EVOLUTION: As Outlined in The
Archaic Eastern Records

Compiled and Annotated by Basil Crump.

S. Morgan Powell says in Montreal Star: "It is a great pity that there are not available more books such as this one by the Oriental scholar, Basil Crump. . . . Man is shown to be (and scientifically, not merely through philosophical dissertation) the highly complex product of three streams of evolution—spiritual, mental and physical."

BUDDHISM: The Science of Life.

By Alice Leighton Cleather and Basil Crump.

This book shows that the Esoteric philosophy of H. P. Blavatsky is identical with the Esoteric Mahayana Buddhism of China, Japan and Tibet.

THE VOICE OF THE SILENCE.

Translated and Annotated by H. P. Blavatsky.

A faithful reprint of the original edition with an autograph foreword by H. S. H. The Tashi Lama of Tibet.

THE BLAVATSKY PAMPHLETS.

There are ten of these already published and they deal with various aspects of The Secret Doctrine, several of them being reprints of articles by H. P. Blavatsky.

The above may be had from The H.P.B. Library, Victoria, B.C., or The O. E. Library, 1207 Q Street N.W., Washington, D.C., or from The Blavatsky Association, 26 Bedford Gardens, Campden Hill, London, W. 8, England.

A PRESENT FROM THE EDITOR

This is the kind way in which Dr. K. S. Launfal Guthrie, 1177 Warburton Avenue, Yonkers, N.Y., voices his free offer of a copy of any one of his books mentioned below, on sending him the portion of the envelope covering the Magazine with its title, The Canadian Theosophist, etc. The books Dr. Guthrie suggest are most desirable for students. They are:

APOLLONIUS OF TYANA
PHILOSOPHY OF PLOTINUS
ZOROASTER'S HYMNS
REUNITING PILGRIMAGE.

Ten cents in stamps should be enclosed to cover postage.

MEANING AND PHILOSOPHY OF NUMBERS

By Leonard Bosman

When you experiment with divination by numbers, are you sure of the foundations of the system you practice? And can you make it clear to your friends? Unless you are able to do so you are working in the dark. With the aid of Leonard Bosman's work you will be able to discover the basic principles of all systems of numerology and apply them scientifically on your own account. It not only discloses the true and original meaning of numbers, but explains the reason why they signify all that it is claimed they do.

Large Crown 8vo. 160 pp. 5s net; 5/6 mailed free. Order from the Author,

16 OAKFIELD RD.,

CLAPTON E5, LONDON, ENGLAND

"THE MYSTERIOUS KUNDALINI"

by Dr. V. G. Rele, F.C.P.S., L.M.&S.

3rd revised and enlarged edition with a Foreword by Sir John Woodroffe (Arthur Avalon) and an Opinion by Lt.-Col. C. H. L. Meyer, M.D. (Lon.), Prof. of Physiology at Bombay.

This book, based on an Address to The Medical Union (Bombay), explains Yogic phenomena in terms of Western Anatomy and Physiology. It outlines a method for establishing conscious control over the autonomic nervous system, in more familiar language than is found in translations of the Sanskrit texts.

Demy 8vo., bds., pp. xxvii, 98, with 8 anatomical and other illustrations\$2.25

N. W. J. HAYDON

564 PAPE AVE., TORONTO (6)