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THE PERFECTIVE SELF-CONQUEST

A Paraphrase of Adhyaya VI. of the Bhagavad Gita

By James Morgan Pryse

The man whose mind seeks wistfully the
way

Of soul-enlightenment, but who performs
All worldly duties, laboursome or light,
Without a thought of merit or reward,
Is less enthralled by worldly work and
cares,

And better poised to take his lofty flight
Through Meditation to supernal worlds,
Than is the immature, unfledged recluse
Who looks for wisdom in the wilderness,
Renouncing outwardly all worldly works
While covert longings linger in his breast,
Wherefore he strives but vainly to evoke
The Fiery Power in the Perfective Work.
Renunciation must precede the cycle
Of Meditation. None can wing his way
To heavenly heights while clinging yet to
earth.

The saint-ascetic who is yet a tyro
Should work unselfishly, extending ever
A helping hand to others. When at last
Proficiency is gained in Meditation,
He rests from labour in this workful
world,

And rising to the worlds above engages
In manifold divine activities.
Thus liberated from the lower life,
Desireless, not beguiled by sense-percep-
tion,

In Meditation rapt, he should exalt
Himself by dwelling on his unity
With his Immortal Starry Self, and never
Debase himself by deeming he is only
A child of earth, a creature clad in clay.
For self is both the friend and foe of self:
The Starry Self is evermore the friend
Of his embodied self when by its might
That self has vanquished its factitious
self,

The phantom formed of emanations from
The passion-poisoned human elements.
That mortal non-self, irreclaimable,
Is full of enmity to man's Immortal
Star-vestured Self abiding in the heaven.
The soul of him who thus has overthrown
His lower psychic self, attaining peace,
Is ever fixed in fervent adoration
Of his Eternal Self, and is unmindful
Of comfort or discomfort, pain or pleasure,
And cares not whether his allotted station
Is one of honour or of ignominy.
The tyro in the Meditative Science
Delights to lay up treasures of deep know-
ledge

Garnered from many sources; but when-
e'er

He gains the mountain-peak of Medita-
tion,

Lord of the outer and the inner senses,

He looks on all the lower forms of learning
As but the thought-concretions of the
mind,

Whether like worthless stones or golden
nuggets.

In his clear sight the millions of mankind
Are all one family, all are his kindred,
With whom for many lives throughout the
ages

He has resided in our planet-home,
This whirling Earth. Each one among
them all,

Now kin to him, or friend or enemy,
Or stranger of whatever alien race,
Whether a saint or sinner, may have been
In ages, most remote or times more recent,
His father, mother, one allied to him
By consanguinity or heart-allurement,
And therefore he excludes not one of them
From his impartial sympathy and love.

Whoso through Meditation would become
One with his Starry Self should seek
seclusion,

And in an undefiled and quiet place
With iron will subdue his wayward
thoughts,

And o'er his mind obtain such mastery
That, like a flame well-sheltered from the
wind,

His soul, unruffled by the gales of thought,
Is fixed in adoration of the Self,
Partaking of that Self's celestial peace.

Then in the perfect quietude of mind
The earthly self beholds the Starry Self
And shares awhile the Self's beatitude.
The tyro steadfast in the work becomes
Well-skilled in Meditation, harmonizing
His thinking mind, the Lord of sense-
perception,

With his Eternal Mind, the Lord of Wis-
dom.

Thereafter readily, whene'er he wills,
He rises to the Realm of Blessedness
Where dwell the deathless Selves of all
mankind

In such divine accord that each beholds
All others in himself, himself in all.
The Seer who thus discerns the compre-
hensive

Selfhood of all the individual Selves
Is verily supreme in Meditation.
But what of him whose thoughts defy
control,

Insistently disquieting his mind,
As when the wayward winds provoke the
waves?

And if, sustained by faith, he finally
Comes close upon and yet falls short of
gaining

The goal he aims to reach, what fate is his
Who thus forsakes the world but fails to
find

The worlds beyond it—does he come to
nothing,

Like mist that rises from the ground, and
forming

A filmy cloud, is scattered in the sky?
Nay; neither in this world nor in the
worlds

Transcending it can any loss befall
The worthy and determined devotee.

No righteous man e'er finds an evil fate.
E'en though at first he fails in Meditation
He learns at length to curb his restless
mind,

And thus begin the great perfective work,
The work of seven lifetimes. When at
death

His task, so well begun, is left unfinished,
He rises to the beatific regions
Where righteous souls receive their due
reward;

And there in happy dreaminess he rests
For what to him, in seeming, is a term
Of many centuries, and when it ends,
To earth descending, he is reembodied
With worthy parents, and is reared among
Congenial souls allied to him of yore.

And if superbly strong in moral merit,
The need of many noble, selfless deeds,
He enters some occult fraternity

Of Wisdom's devotees, profoundly versed
In sacred sciences, the lore of ages.

The knowledge garnered in his former life
He speedily regains; the Powers evoked
When first he placed his feet upon the
Path

Now urge him onward irresistibly.

For whoso once begins the mystic journey
Perforce goes forward, never turning back.
He who, though unenlightened, longs to
learn

The science of Transcendent Meditation
Is wiser than the many who remain
Content with knowledge found in sacred
Scriptures:

The wish for wisdom reaps a richer har-
vest

Than toilsome striving for empiric know-
ledge:

Desiring wisdom, man begins the quest,
And after manifold unflinching labours,
When purified from sin, at last he wins
Union with his Immortal Starry Self.
Thus having brought the generative cycle
To its designed conclusion, he begins
A vaster cycle of triumphant progress
Through worlds that share the splendours
of True Being.

THE YOGA SUTRAS OF PATANJALI

"The Book of the Spiritual Man"

An Interpretation by Charles Johnston

(Continued from Page 234)

42. *By perfectly concentrated Meditation on the correlation of the body with the ether, and by thinking of it as light as thistle-down, will come the power to traverse the ether.*

It has been said that he who would tread the path of power must look for a home in the air, and afterwards in the ether. This would seem to mean, besides the constant injunction to detachment, that he must be prepared to inhabit first a psychic, and then an etheric body; the former being the body of dreams; the latter, the body of the spiritual man, when he wakes up on the other side of dreamland. The gradual acustoming of the consciousness to its new etheric vesture, its gradual acclimatization, so to speak, in the etheric body of the spiritual man, is what our text seems to contemplate.

43. *When that condition of consciousness is reached, which is far-reaching and not confined to the body, which is outside the body and not conditioned by it, then the veil which conceals the light is worn away.*

Perhaps the best comment on this is afforded by the words of Paul: "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable [or, unspoken] words, which it is not lawful for a man to utter."

The condition is, briefly, that of the awakened spiritual man, who sees and hears beyond the veil.

44. *Mastery of the elements comes from perfectly concentrated Meditation on their five forms, the gross, the elemental the subtle, the inherent, the purposive.*

These five forms are analogous to those recognized by modern physics: solid, liquid, gaseous, radiant and ionic. When the piercing vision of the awakened spiritual man is directed to the forms of matter, from within, as it were, from behind the scenes, then perfect mastery over the "beggarly elements" is attained. This is, perhaps, equivalent to the injunction: "Inquire of the earth, the air, and the water, of the secrets they hold for you. The development of your inner senses will enable you to do this."

45. *Thereupon will come the manifestation of the atomic and other powers, which are the endowment of the body, together with its unassailable force.*

The body in question is, of course, the etheric body of the spiritual man. He is said to possess eight powers; the atomic, the power of assimilating himself with the nature of the atom, which will, perhaps, involve the power to disintegrate material forms; the power of levitation;

the power of limitless extension; the power of boundless reach, so that, as the commentator says, "he can touch the moon with the tip of his finger"; the power to accomplish his will; the power of gravitation, the correlative of levitation; the power of command; the power of creative will. These are the endowments of the spiritual man. Further, the spiritual body is unassailable. Fire burns it not, water wets it not, the sword cleaves it not, dry winds parch it not. And, it is said, the spiritual man can impart something of this quality and temper to his bodily vesture.

46. *Shapeliness, beauty, force, the temper of the diamond: these are the endowments of that body.*

The spiritual man is shapely, beautiful, strong, firm as the diamond. Therefore it is written: "These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass: He that overcometh and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; and I will give him the morning star."

47. *Mastery over the powers of perception and action. comes through perfectly concentrated Meditation on their fivefold forms; namely, their power to grasp, their distinctive nature, the element of self-consciousness in them, their inherence, and their purposiveness.*

Take, for example, sight. This possesses, first, the power to grasp, apprehend, perceive; second, it has its distinctive form of perception; that is, visual perception; third, it always carries with its operations self-consciousness, the thought: "I perceive"; fourth, sight has the power of extension through the whole field of vision, even to the utmost star; fifth, it is used for the purposes of the Seer. So with the other senses. Perfectly concentrated Meditation on each sense, a viewing it from behind and within, as is possible for the spiritual man, brings a mastery of the

scope and true character of each sense, and of the world on which they report collectively.

48. *Thence comes the power swift as thought, independent of instruments, and the mastery over matter.*

We are further enumerating the endowments of the spiritual man. Among these is the power to traverse space with the swiftness of thought, so that whatever place the spiritual man thinks of, to that he goes, in that place he already is. Thought has now become his means of locomotion. He is, therefore, independent of instruments, and can bring his force to bear directly, wherever he wills.

49. *When the spiritual man is perfectly disentangled from the psychic body, he attains to mastery over all things and to a knowledge of all.*

The spiritual man is enmeshed in the web of the emotions; desire, fear, ambition, passion; and impeded by the mental forms of separateness and materialism. When these meshes are sundered, these obstacles completely overcome, then the spiritual man stands forth in his own wide world, strong, mighty, wise. He uses divine powers, with a divine scope and energy, working together with divine Companions. To such a one it is said: "Thou art now a disciple, able to stand, able to hear, able to see, able to speak, thou hast conquered desire and attained to self-knowledge, thou hast seen thy soul in its bloom and recognized it, and heard the voice of the silence."

50. *By absence of all self-indulgence at this point, when the seeds of bondage to sorrow are destroyed, pure spiritual being is attained.*

The seeking of indulgence for the personal self, whether through passion or ambition, sows the seed of future sorrow. For this self-indulgence of the personality is a double sin against the real; a sin against the cleanness of life, and a sin against the universal being, which permits no exclusive particular good, since, in the real, all

spiritual possessions are held in common. This twofold sin brings its reacting punishment, its confining bondage to sorrow. But ceasing from self-indulgence brings purity, liberation, spiritual life.

51. *There should be complete overcoming of allurements or pride in the invitations of the different realms of life, lest attachment to things evil arise once more.*

The commentator tells us that disciples, seekers for union, are of four degrees: first, those who are entering the path; second, those who are in the realm of allurements; third, those who have won the victory over matter and the senses; fourth, those who stand firm in pure spiritual life. To the second, especially, the caution in the text is addressed. More modern teachers would express the same truth by a warning against the delusions and fascinations of the psychic realm, which open around the disciple, as he breaks through into the unseen worlds. These are the dangers of the anteroom. Safety lies in passing on swiftly into the inner chamber. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."

52. *From perfectly concentrated Meditation on the divisions of time and their succession comes that wisdom which is born of discernment.*

The Upanishads say of the liberated that "he has passed beyond the triad of time"; he no longer sees life as projected into past, present and future, since these are forms of the mind; but beholds all things spread out in the quiet light of the Eternal. This would seem to be the same thought, and to point to that clear-eyed spiritual perception which is above time; that wisdom born of the unveiling of Time's delusion. Then shall the disciple live neither in the present nor the future, but in the Eternal.

53. *Hence comes discernment between things which are of like nature, not distinguished by difference of kind, character or position.*

Here, as also in the preceding Sutra, we are close to the doctrine that distinctions of order, time and space are creations of the mind; the threefold prism through which the real object appears to us distorted and refracted. When the prism is withdrawn, the object returns to its primal unity, no longer distinguishable by the mind, yet clearly knowable by that high power of spiritual discernment, of illumination, which is above the mind.

54. *The wisdom which is born of discernment is starlike; it discerns all things, and all conditions of things, it discerns without succession: simultaneously.*

That wisdom, that intuitive, divining power is starlike, says the commentator, because it shines with its own light, because it rises on high, and illumines all things. Nought is hid from it, whether things past, things present, or things to come; for it is beyond the threefold form of time, so that all things are spread before it together, in the single light of the divine. This power has been beautifully described by Columba: "Some there are, though very few, to whom Divine grace has granted this: that they can clearly and most distinctly see, at one and the same moment, as though under one ray of the sun, even the entire circuit of the whole world with its surroundings of ocean and sky, the inmost part of their mind being marvellously enlarged."

55. *When the vesture and the spiritual man are alike pure, then perfect spiritual life is attained.*

The vesture, says the commentator, must first be washed pure of all stains of passion and darkness, and the seeds of future sorrow must be burned up utterly. Then, both the vesture and the wearer of the vesture being alike pure, the spiritual man enters into perfect spiritual life.

(To be Continued) P. 307
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Man's cycle is not complete until he has passed through the earth life.—H.P.B. in Modern Panarion, p. 138.

THE OCCULT IN SCOTT

By Cecil Williams

(Continued from page 237.)

Fairies

"The popular belief no longer allows the possibility of existence to the race of mysterious beings which hovered betwixt this world and that which is invisible," Scott observes in the Introduction to *The Monastery*, "The fairies have abandoned their moonlight turf; the witch no longer holds her black orgies in the hemlock dell; and

'Even the last lingering phantom of the brain,
The Churchyard ghost, is now at rest again'."

In two sentences, Hobbie Elliot in *The Black Dwarf* (4) traces the decline of the belief in elementals: "It's for certain the very fairies—I mean the very good neighbours themselves (for they say folk suldna ca' them fairies) that used to be seen on every green knowe at e'en are no half sae often visible in our days. I canna depone to having ever seen ane mysell, but I ance heard ane whistle ahint me in the moss, as like a whaup [curlew] as ae thing could be like anither. And mony ane my father saw when he used to come hame frae the fairs at e'en wi' a drap drink in his head, honest man."

We do not believe to-day even in those elementals, called "devils" in the gospels, which Jesus cast out, though modern psychiatry, in its idea of the complex, is approaching near to this type of elemental, at least.

"The astral spirits, or creatures of the elements, surpassing human beings in knowledge and power," Scott explains in the Introduction to *The Monastery*, "were yet inferior to them, as being subject after a space of years to a death which to them is annihilation, as they have no share in the promise made to the sons of Adam." This belief in the mortality of the elementals was not universally true, as we shall

see when we come to the "black dwarf" of Cumberland.

The sharp division of elementals into those of fire, air, water and earth is not always clearly seen in Scott's references to popular beliefs. The Kelpie or River Demon mentioned in the section on Elementals may be considered a malicious naiad; in Zetland belief seems to have centred in the gnome; the Highland *Daoine shi*, or Men of Peace seem to have more the characteristics of gnomes than sylphs, doubtless through Scandinavian influences; the elementals of the Isle of Man have something of the naiad about them; but the salamander does not appear to be mentioned, except in a mistaken or distorted version of an eastern idea. This is found in the poem *The Fire King*, in which a renegade Christian faces a fiery being in a cavern and receives from the powerful elemental a magical sword, to fight with the Crescent against the Cross.

There is a curious account in a note, Manx Superstitions, to *Pevenil of the Peak*, of an elemental seen by a clergyman at a moment when his senses might have been unusually acute. It appeared to resemble a bull, its eyes shot fire, and making for a cottage in which a man lay dying, it disappeared. The clergyman found that the man, a notorious evil-liver, had passed away just at that moment, and the character of the observer, "a person of more sanctity than the generality of his function" on the Isle of Man, taken in conjunction with the details of his narration, gives the story an air of plausibility. A bull's head was an ancient symbol of death, and Scott makes use of it in *The Bride of Lammermoor*. A bull's head, placed on a dining table, is the signal for the assassination of an usurper and his followers by an ancestor of Ravenswood and his friends. There may be some occult connection between the symbol and the apparition seen by the Manx clergyman; the symbol may have been suggested by ancient appearances of an elemental of this nature.

The gnomes of Zetland, the drows or trows, "the legitimate successors of the northern *duergar*," resided in green hills and caverns. "They were most powerful at midnight and were believed to be curious artificers in iron and the precious metals. They were sometimes propitious to mortals, but more frequently malevolent. In the neighbouring isles of Feroe they were called Foddenskencand, or subterranean people, and were said to inhabit places polluted with an effusion of blood or the practice of any crying sin. "Their government seemed to be monarchial. (*The Pirate*, note to Chapter 5.) Troll, a dwarf famous in the northern sagas, was believed to have hewn the cave in the Dwarfie Stone in the recesses of the ward-hill of the island of Hoy in the Orkneys (*The Pirate*, 19, and note, The Dwarfie Stone).

A being called the Brown Man of the Moors, "a genuine descendant of the northern dwarfs" was supposed to be seen in the valley of Glendearg or Allen, near Melrose (*The Monastery*, 2).

The old house of Dumbiedikes in *The Heart of Midlothian* (26) had long been haunted by a brownie, and Jeanie Deans found milking a cow, frightened the domestic who took the unexpected visitor to be "one of those familiar spirits who were believed in ancient times to supply the deficiencies of the ordinary labourer."

The "black dwarf" from which Scott derived partly his idea of the novel of that name, may perhaps be regarded as a gnome. This being "was a formidable personage to the dalesmen of the border" of Cumberland, the author observes in a note to Chapter 1, but a goblin which had one virtue, though it might not have appeared as such to the two huntsmen who, in the "well-attested" legend, were terrified by it; the gnome told them it was the protector of the wild creatures of the mountainous moorlands. Belonging to a species of beings between the angelic race and humanity it hoped to share in the redemption of man.

In the novel the "black dwarf" was Sir Edward Mauley, a character adapted from an individual called Bow'd Davie, who resided in Tweeddale, Peebleshire (Introduction). Four other human dwarfs are introduced in the *Waverleys*. There is Sir Geoffrey Hudson in *Peveril of the Peak* (33, 34), whose first appearance in Charles I. court, history records, was in a pie (note, Geoffrey Hudson); Pacolet, the dumb servant of Norma of the Fitfulhead in *The Pirate* (27); and Nectabanus and his wife Guenevra in *The Talisman* (5) who remind Sir Kenneth of gnomes.

In a note to *The Heart of Midlothian*, The Fairy Boy of Leith, Scott reproduces an account by a Captain George Burton of an interview he claims to have had in 1669 with a boy who in some particulars resembles the gnomes. The fairy boy played with the youngsters in Leith but every Thursday met with "others" under a "great hill" between that place and Edinburgh, entering through gates invisible to ordinary human beings. The fairy boy was a fortuneteller and in the captain's presence enraged one woman by telling her what was apparently an unpleasant truth. Captain Burton endeavoured to prevent the boy keeping his Thursday rendezvous but, despite his vigilance, the lad escaped.

The goblin page in *The Lay of the Last Minstrel* may, perhaps, be considered a kind of gnome. Scott got the idea for the character from a being called Gilpin Horner, who was reported to have stayed for a time at a farm-house among the border mountains at Todshaw-hill in Eskdale Muir. According to the legend, two men who were employed outside one evening heard a voice calling "lost." A small, misshapen human form appeared, and the men immediately ran home, in fright. One of them fell and the "goblin" passing over him got to the house as soon as he did. This must have been a human dwarf for he was said to be flesh and blood and to be fond of cream. Some time later, a loud shrill voice was heard calling "Gilpin Horner"

and the dwarf, exclaiming, "That is me, I must away", disappeared. (Note to Canto second, verse 31).

The idea of an imp "domesticating himself with the first person he met" was a popular one, the author observes, in a note to Canto second, verse 32, and was used by Ben Jonson in his comedy, *The Devil is An Ass*. In the *Lay* Lord Cranstoun's goblin page has occult powers (Canto third, verses 12, 13, 14). He assumes the likeness of the kidnapped son of the Ladye of Branksome (Canto third, verse 21), is an inveterate mischief maker (Canto third, verses 7 and 9), and is called away by the shade of the magician, Michael Scott (Canto sixth, verse 26).

"The *Daoine shi*, or Men of Peace of the Highlanders resemble the Scandinavian *Dueregar* rather than the English fairies," Scott informs us in a note to the Introduction to Canto sixth of *Marmion*. "Notwithstanding their name, they are, if not absolutely malevolent, at least peevish, discontented, and apt to do mischief on slight provocation."

The Highlanders thought they took particular offence at mortals who talked about them or who wore their favourite colour, green, or who interfered in any way with their affairs. More especially was this so on a Friday, when they were more active and possessed of greater power. The author recalls that Friday was dedicated to Venus, with whom in Germany "this subterraneous people was connected."

A similar account of their disposition is put into the mouth of Bailie Nicol Jarvie (*Rob, Roy*, 28) as he approaches a hill near the Forth which the Men of Peace were supposed to inhabit.

The *Daoine shi* wore green habits, a colour held in Scotland to be unlucky to particular tribes and countries. These "elves were supposed greatly to enjoy the privileges acquired by Christian initiation and gave those mortals who had fallen in their power a certain precedence founded upon this advantageous distinction" (*The*

Lady of the Lake, note to Canto fourth, verse 13).

A ruined and abandoned churchyard on the bank of the Tweed was long believed to be haunted by fairies (*The Monastery*, Introduction), and another refuge of theirs was the glen of the brook named the Allen. At one place the vale was called the Fairy dean or rather the Nameless dean, for the word fairy had not to be mentioned (*Monastery*, Introduction).

In Selkirkshire a fountain upon the ridge of Minchmore, called the Cheesewell, was supposed to be sacred to the fairies, "and it was customary to propitiate them by throwing in something upon passing it. A pin was the usual oblation; and the ceremony is still sometimes practised, though rather in jest than earnest" (Note to verse 8, Introduction, *The Vision of Don Roderick*).

The motive in calling the spiteful elementals "men of peace" and "good neighbours" was gross flattery of the beings who might be listening; as well as an aversion from naming them directly which reminds us of the Roman's dread of giving the god of the nether world his real name, Hades (Smith's *Smaller Classical Dictionary*, edited by E. H. Blakeney, Hades). In the recesses of Glendearg (*The Monastery*, 2) not only the Brown Man of the Moor but Scottish fairies resided, and Martin Tacket, the shepherd, is reproved by his wife for uttering even the phrase "good neighbours" (3).

An amusing episode which illustrates the reluctance of the Scottish peasantry to mention the fairies is narrated in a note, *The Fairies*, to *The Monastery*. A puppet show-man had his little figures stolen by some mechanics who were anxious to discover how the dolls danced, without, however, resolving the mystery. Baffled they left the puppets seated in a grove by the side of the Ettrick where, at sunrise, they were seen by a shepherd. As Sheriff of Selkirkshire, Scott had to interrogate this witness.

"His examination proceeded thus:—

"Sheriff. You saw these gay-looking things? what did you think they were?

"Shepherd. Ou, I am no that free to say what I might think they were.

"Sheriff. Come, lad. I must have a direct answer—who did you think they were?

"Shepherd. Ou, sir, troth, I am no that free to say that I mind wha I think they were.

"Sheriff. Come, come, sir! I ask you distinctly, did you think they were the fairies you saw?

"Shepherd. Indeed, sir, and I winna say but I might think it was the Good Neighbours.

"Thus unwillingly was he brought to allude to the irritable and captious inhabitants of fairy land."

By Meg Merrilies, the gipsy, (*Guy Mannering*, 3) and the Beggar, Ochiltree (*The Antiquary*, 21) goblins are called worriecows and fairies, gyre-carlings.

The Fairy Boy of Leith was a fortune-teller, and Thomas the Rhymer's intimacy with the fairy folk gave him the power to foretell the future (*Castle Dangerous*, 5).

The Rhymer is believed to live in the land of faery (Preface to the *Waverley Novels*) and according to Dr. Patrick Grahame, minister of Aberfoil, Rev. Robert Kirke, his predecessor in the charge, who wrote a book on the fairy folk entitled, *The Secret Commonwealth*, was believed to have been translated to fairyland (*Rob Roy*, note, Fairy Superstition). After Conacher threw himself into the cataract (*Fair Maid of Perth*, 36), it was supposed, Scott imagined, that he had been rescued from death by the *Daoine Shi*, and now wandered through the wild, sword in hand.

The fairies were the first inhabitants of the Isle of Man, according to the Manx belief. It was thought the Good People shunned cities because of the wickedness there; but that houses visited by the fairies were blessed. When they went to bed the Manx people left a tub or pail of clean

water for the fairies to bathe in (*Peveiril of the Peak*, note, Manx Superstitions).

This note, extracted from Waldron's *Description of the Isle of Man*, contains many particulars of the Manx belief in fairies, and includes an account of a visit to an averred changeling, that is, a fairy child, which had been substituted by the elementals for a human one. In this case the human child was said to have been removed by what appears to have been levitation.

There is an account also of a fairy christening, in which beer was used instead of water.

The fairies were too proud to use Manx horses, but used to ride at night on the superior English and Irish steeds, whose owners would next morning find them covered with sweat and foam and almost tired to death. This seems to be an invention of superstitious servants to conceal the illegitimate use of their master's horses.

Previous to a death elementals made themselves visible and enacted the funeral procession of the deceased. Pedestrians were forced to assist the bearers, and one individual assured Waldron that his shoulder was bruised for weeks after he had helped to carry a fairy bier. Which were the fairy and the human funerals was not known with certainty until the former vanished at the church doors, the Islanders averred. There were few or none who had not seen or heard "these imaginary obsequies", Waldron observes.

"These they take to be a sort of friendly demons, and their business, they say, is to warn people of what is to befall them; accordingly, they give notice of any stranger's approach, by the trampling of horses at the gate of the house where they are to arrive. As difficult as I found it to bring myself to any faith in this, I have frequently been very much surprised, when, on visiting a friend, I have found the table ready spread, and everything in order to receive me, and been told by the

person to whom I went, that he had knowledge of my coming, or some other guest, by these good-natured intelligencers; nay, when obliged to be absent some time from home, my own servants have assured me they were informed by these means of my return, and expected me the very hour I came, though perhaps it was some days before I hoped it myself at my going abroad. That this is fact, I am positively convinced by many proofs; but how or wherefore it should be so, has frequently given me much matter for reflection, yet left me in the same uncertainty as before."

An English gentleman, a particular friend of Waldron's, told him that when he was proceeding on horseback through a river, he heard, or imagined he heard, the finest symphony, I will not say in the world, for nothing human ever came up to it. The horse was no less sensible of the harmony than himself, and kept in an immovable posture all the time it lasted," three-quarters of an hour. "He, who before laughed at all the stories of fairies, now became a convert, and believed as ever a Manxman of them all."

"As to circles in the grass," continued Waldron, "and the impression of small feet among the snow, I cannot deny but I have seen them frequently, and once thought I heard a whistle, as though in my ear, when nobody that could make it was near me." The skeptic will argue that the circles were mushroom rings, the footprints those of an animal, and the whistle that of a bird, and so dismiss honest Waldron's personal testimony.

(To be Continued.)

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Uranus is afflicting the Sun and may signify a sudden change in the positions of the Royal Family. The King is under changeable influences, and there are signs that the Prince of Wales may be called upon to exercise royal duties and dignities.—Raphael's Almanac.

PRESENTATION OF THE TRIPITAKA BY HIS MAJESTY THE KING OF SIAM

The following letter explains itself. But it may be well to say that the books referred to duly arrived and are in the possession of the General Secretary. Arrangements are being made for their display, probably at one of the Public Libraries. It will disappoint those who do not read Pali to find that a knowledge of English is not sufficient for their enjoyment—at least from a literary point of view. As examples of typography they are more than remarkable. Had they been produced in Edinburgh or London they would have merited high praise. But it is characteristic of us in the West that we persistently undervalue the abilities of those of other races and nationalities. After all our knowledge of the exquisite beauty of the arts of Persia, India, China and Japan, are we never to learn to expect as fine workmanship in the East as the West? Siam has the skill as much as any of them and has shown it in these handsome volumes. They are a worthy tribute to the great monarch in whose memory they were produced, His late Majesty King Rama VI. of Siam.

For those unfamiliar with Buddhist literature it may be explained that the Tripitaka, literally The Three Baskets, is the name in Sanskrit of the Buddhist Canon or Bible. "It is composed of three divisions: (1) the doctrine; (2) the rules and laws for the priesthood and ascetics; (3) the philosophical dissertations and metaphysics: to wit, the Abhidharma, defined by Buddhaghosa as that law (*dharma*) which goes beyond (*abhi*) the law. The Abhidharma contains the most profoundly metaphysical and philosophical teachings, and is the storehouse whence the Mahayana and Hinayana Schools got their fundamental doctrines. There is a fourth division—the *Samyakt Pitaka*. But as it is a later addition by the Chinese Buddhists, it is not accepted by the

Southern Church of Siam and Ceylon.”

The omitted portions in the first letter deal with the packing and despatch of the books by the Siamese Consul-General in Canada, Hon. W. J. M. Watson-Armstrong. The address prepared by the Siamese Consul-General in Canada in connection with the presentation of the Special Edition of the Tripitaka given to the Theosophical Society in Canada will be published in next month's magazine, before which we hope that it may be read (by proxy) at a meeting of acceptance in Toronto. The set of the Tripitaka consists of forty-five volumes, of a yellow colour, with the White Elephant of Siam on each cover.

In addition to the Tripitaka there have also been presented three volumes in white known as the “Paramathamajusa Visuddhi Maggatika” or commentary on the Buddhist Scriptures. These three volumes have been donated to the Theosophical Society in Canada by His Excellency, Chao Phya Abai Raja, the ex-Minister of Justice, also in memory of His late Majesty, King Rama VI.

Royal Siamese Consulate-General.

Vancouver, B.C., Oct. 6, 1932.

Albert E. S. Smythe, Esq.,

General Secretary, Theosophical Society in Canada, 33 Forest Ave., Hamilton, Ont.

Dear Sir:—I have the honour to acknowledge and thank you for your kind letter of September 21st, in reply to mine of September 19th.

* * *

I am sure that His Majesty the King will very much appreciate your kind words in connection with this donation. I see that you are going to have a proper acknowledgment sent to His Majesty the King and to His Excellency Chao Phya Abai Raja, the ex-Minister of Justice. I am sure that both His Majesty and His Excellency will more than appreciate having such a kind message and if I might I would suggest that you forward any such letter

or message for His Majesty and for the ex-Minister of Justice to this Consulate-General which in turn will be forwarded to Bangkok, for presentation to His Majesty. This is, I understand, the usual way such things are done.

* * *

I beg to enclose a copy of my original letter to yourself, dated 9th of January, 1928. You probably have the original letter I sent you on your files but in case they are in Toronto I am enclosing this copy, as it contains a few remarks I made at the time in connection with the proposed gift.

In my letter, therefore, of January 9th, 1928, you will note that in addition to the Society, I suggested that you might also like to kindly accept a copy and also one or two for members of your distinguished society. Unfortunately, however, as it turns out His Majesty was only able to make one donation in connection with the Theosophical Society in Canada, the donation being to the Theosophical Society itself. The reason for this was, of course, the large number of books which make up the donation. As you will note the Tripitaka is really a little library in itself.

I am only too sorry I cannot be in Toronto to present these books in person. Here in British Columbia I was privileged to personally present the books to the University of British Columbia to the Homppa (Japanese) Buddhist Church of Canada, while today I am presenting the Chinese Buddhist Association.

When making the presentation to the University of British Columbia I made the presentation at an official meeting of the Board of Governors and the President of the University and both the Chancellor and President made suitable speeches. The books were all laid out on a table and I handed them over to the University reading a short address. There were present members of the University Library Committee as well as members of the student body.

* * *

I trust that the books will arrive safely and will be an added inspiration to the great work upon which you are engaged.

I have the honour to be, Sir, your most obedient and humble servant.

(Signed) W. T. M. Watson-Armstrong,
Consul-General for Siam in Canada.

Royal Siamese Consulate-General.

Vancouver, B.C., 9th Jan., 1928.

Albert E. S. Smythe, Esq.,
General Secretary, Theosophical Society
in Canada, 22 Glengrove Ave.,
Toronto, Ont.

Sir,

I have the honour to enclose copy of a letter I have received from His Excellency the Siamese Minister in London, which explains itself.

As you will note, as a memorial to His late Majesty King Rama VI. of Siam, His Majesty the King has been pleased to command that a new edition of the Tripitaka be prepared, and copies are to be distributed to institutions and scholars who are devoted to the study of the Pali Scriptures.

I have been further requested, as you will note, to make enquiries and to forward a list to His Royal Highness the Minister for Foreign Affairs at Bangkok, giving those institutions and scholars in Canada to whom a copy of the Tripitaka could be presented.

As you are doubtless aware, Siam is the only independent Buddhist Kingdom in the World, and the only member of the League of Nations in which Buddhism is the State religion, in the same way that the Church of England is the State Church of England.

In Japan there is a form of Buddhism which is a mixture of true Buddhism and of the native Shintoism. China has another form known as Foism, and there is the Lamaism of Tibet, but the Kingdom of Siam is the centre of the real and genuine Orthodox Buddhist Religion, which, of course, is to be found also in Burma, Ceylon and Cambodia. This form of Bud-

dhisim is known as the Hinayana, the Southern or Pali Buddhism, and it is now commonly admitted that this is the purest and most catholic form, which comes nearest to the original teachings of the great Sage of Kapilavasthu.

His Majesty the King is the Protector and Supporter of the Faith, and is thus the Exalted Head on Earth of the Buddhist Religion, as well as Temporal Sovereign of Siam.

Incidentally, I might mention of course that all religions are allowed in Siam providing they do not break the Law of the Land.

The Bible, or Canon, therefore, of Southern Buddhism was written in Pali (a dialect of Sanskrit, perhaps the Lord Gautama's mother tongue). This Pali Bible is called the Tripitaka, meaning the "Three Baskets". The "Three Baskets" are the following: The Vinaya-Pitaka, or Basket of Discipline, containing rules for moral conduct, and religious usage; The Sutta-Pitaka, or Basket of Doctrine, which, in five treatises, called Nikayas, deals with questions of doctrine, the Triratna, or so-called Buddhist Trinity, the Buddha, the Doctrine, and the Samga or Church; The Abhidhamma-Pitaka, or Basket of Metaphysics, which treats of ethical and philosophical questions. To these must be added many commentaries.

This, therefore, explains the reason of the Memorial that is being prepared in honour of His late Majesty King Rama VI. The late King succeeded to the Throne in October 1910, and died in November 1925. His late Majesty was one of the most illustrious of the line of Kings of the Chakri Dynasty, and while his reign was only 15 years, it was one of the most glorious in Siamese history. In short, during this reign, the work of His Majesty King Chulalongkorn was continued, and Siam emerged as one of the most progressive World States, one of the original members of the League of Nations, and one of the Allies in the Great War.

His late Majesty worked incessantly for the happiness of his subjects, and his early and untimely death was deplored by the whole nation. His late Majesty, as you may be aware, had before succeeding, travelled widely in Europe, and on the North American Continent, and his personal connection with at least one Canadian institution as described below, is of interest.

His late Majesty, indeed, landed in Vancouver on the 30th of September 1902, and among others presented to him was the late Captain Mellon, then President of the Art, Historical and Scientific Association of Vancouver, B.C., and the then Crown Prince graciously signified his willingness to become an Honorary Member of the Association, and forthwith placed his name on the Register of the Association. It is also interesting to record that in view of this event, His present Majesty kindly sent a portrait photograph of His late Majesty as a gift to the Art, Historical and Scientific Association, His late Majesty being perhaps the only Monarch ever on the roll of a Canadian institution of this nature.

I feel, indeed, that the small information given above is doubtless well known to yourself, especially as you are the General Secretary of the Theosophical Society in Canada, and I feel it would be appropriate if the Society would accept a Memorial Copy of the Tripitaka, and I am writing to know whether you will kindly accept one as a memorial of the late King of Siam. Possible, among your members there are one or two especially devoted to the study of the Pali Scriptures. If you are, yourself, or you know of anyone who is, then let me know, and I will suggest that they be sent also a special Memorial Copy in a personal sense, apart from the copy given to the Society, as His Majesty the King of Siam wishes the Memorial placed in the hands of scholars interested in the study of the Buddhist Scriptures, and is anxious, in the interests of peace and goodwill, to place this unique Memorial of a Great King as broadly as possible throughout

the World.

I trust that this letter will also be of interest, owing to the fact that the first Siamese Consular Office was opened in Canada in 1924, and that the ties between Siam and Canada, I am glad to say, have been growing in cordiality and intensity for the last few years. The Royal State Railways of Siam are in close co-operation with those of Canada, both C.P.R., and C.N.R., with regard to the mutual interchange of tourists, and every effort is also being made to increase the commercial relations between the two countries.

I might also state, in connection with this proposed Memorial, that a kind message of sympathy was received from His Excellency the Governor-General at the time of the late King's death in 1925, and acknowledged with sincere thanks by command of His Majesty the present King of Siam.

It is necessary to have my reply to Bangkok by the end of March 1928, and therefore I would deem it a great favour if you would kindly let me have your reply as soon as conveniently possible, because it takes about six weeks at least for the mail from this city to reach Bangkok.

I have the honour to be, Sir, your most obedient humble servant.

(Sgd.) W. J. M. Watson-Armstrong,
Consul-General for Siam in Canada.
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Those who wish to succeed in Theosophy, abstract or practical, should remember that want of union is the first condition of failure. But let ten determined Theosophists unite themselves; let them work together, each according to his own way, in one or another branch of universal science, but let each one be in sympathy with his brother; let this be done, and we can answer for it that each member would make more progress in the sacred science in one year than could be made in each year by himself. In Theosophy what is wanted is emulation and not rivalry.—H. P. B., *Revue Theosophique*, 1889.

MR. KRISHNAMURTI

Mr. Krishnamurti paid his visit to Toronto on November 3-6, though he was not officially present till the 4th. He received many visitors by appointment and endeared himself to all by his pleasant, frank, and engaging manner, and a certain loveableness of unaffected simplicity.

His addresses on the Friday and Saturday evenings were scarcely so impressive as had been expected, being of a didactic and almost argumentative character, but the many questions that followed gave him an opportunity to speak more freely. On one question on the first evening he said he could not as a guest fully answer it, but he gradually became aware that there were no taboos in Toronto and he could say anything he pleased.

On the Sunday afternoon, when the meeting was held in order to let him away by an early train, he spoke with much more freedom and confidence, repeating the major themes he had already touched upon and answering questions up till the time of his departure. He had been very anxious not to be identified with Theosophy or the Theosophical Society or any other organization or Society, and dwelt upon this point frequently. He also denounced leadership and repelled any desire to recognize him as a leader.

In all these things he was entirely at one with the policy of the T. S. in Canada, and it was interesting to hear his remarks and realize that the Society in Canada was split years ago by those who thought that such language was traitorous to the "leaders".

His message, as such, was that of a mystic, and closely followed many of the ideas that the late D. H. Lawrence had been promulgating since 1912. Aldous Huxley's introduction to the Lawrence "Letters" makes this plain.

Those who remember Jack Dunlop in Toronto, a Great Lakes sailor, who had had an experience of "cosmic consciousness,"

will remember how very like were his attempts to tell his friends what it meant and implied, to what Mr. Krishnamurti kept repeating.

He was emphatic against what he called "conformity," the acceptance of creeds or dogmas or views of any kind derived from some one else. The student should rely on his own intuitions. He spoke of a condition of awareness in which the flame of awareness burnt up all dross and left the real values bare to the observer. This awareness as he described it appears to be a spiritual understanding of the true nature of things. When you know the valuelessness of things there is no difficulty in giving them up. Thus he made light of his own renunciation of property and position.

Very important was his talk on the craving that besets nearly every one. This craving made it impossible for the intuition to operate clearly and the judgment was thus perverted. The flame of awareness was the only thing to destroy the craving, and it disappeared readily in this flame. Nearly all mental operations are coloured by this craving.

Belief was to be condemned because it represented the craving for something in the future, or memory of the past, and one must get rid of both to live fully in the present. This living fully was enlarged upon as the means of completing thought, or what Lawrence calls thinking things through.

All believing, tradition, the bias which he insists is inseparable from all organizations, the following of leaders and so forth were condemned by Mr. Krishnamurti as fatal to original development. We must find our own truth in ourselves if we are to live truly and know our Selves. Hence he slighted the slavish attitude adopted by so many to Madame Blavatsky, the Masters, the leaders, of all who set themselves up in authority over others or sought to dominate them by their teaching or their will.

Mr. Krishnamurti confessed he knew little of philosophy or science, and this affects his vocabulary so that he finds difficulty in explaining his thought to his audiences. His obvious sincerity and earnestness won him much friendly confidence, and the wonder of his courage in taking



the position he has done was never lost to those who knew his history.

Toronto can heartily wish him well, since his chief themes have been the feature of the policy of the T.S. in Canada from its formation, and in several of the Lodges since its introduction to Canada in 1889.

We presume if Mr. Krishnamurti was appointed head of the Theosophical Society he would straightway dissolve it, but if he could be persuaded to continue it on the lines of his present thought while permitting the freedom and independence of the original conception of the Movement, as represented in the older literature of the Society, he could do much good for the race.

These remarks must not be regarded as in any way representing Mr. Krishnamurti, but merely the impressions left on one who heard him, briefly and hastily expressed, but with full sympathy with his mission, whether in reaction from current views, or in the attempt to convey his own convictions.

A. E. S. S.

ENGLISH SPEAKING

F. T. S. IN CUBA

The following letter has been received from C. C. Saavedra, president of "K. H." Lodge, Habana, Cuba, Sept. 27, 1932.

Dear friend and brother:—There being several English-speaking Theosophists in this country, desirous of starting an English Lodge, the idea was suggested to write to the various Sections, so that they may announce our purpose in their respective official organ, in the belief, that perhaps among the members there might be some who may know or have Theosophical friends in this Island whose address they could send us with the end in view of getting in touch with them for our Theosophical work. Theosophy is spreading here, especially this year there has been great enthusiasm and many new members have entered our files. Your help in this good work which we want to start, will be greatly appreciated and offer ourselves for any service that we can render you.

Fraternally yours,

C. C. Saavedra,
(Pres. Lodge "K.H.").

Address, 273 Neptuno St.,
Habana, Cuba.

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

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Albert E. S. Smythe, 33 Forest Avenue,
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OFFICIAL NOTES

We hear that Dr. de Purucker, Mr. J. H. Fussell and four others of the Point Loma staff arrived in England about a month ago intending to remain abroad for two years. Nothing has transpired regarding the conduct of affairs at Point Loma, but it is stated that one of the monthly magazines is to become a quarterly.



We trust those who do not receive the Magazine this month will understand that they have already received four months for nothing, and that as Captain Ginger says in "Weak Woman," "It can't go on; it can't go on!" We shall be obliged if Lodge officials will explain to their inactive members just how it is. We will be glad to send the Magazine to all such members on receipt of One Dollar which will be counted on account of their dues should they desire to pay up later.

It may be well to remind our readers that the end of the volume is approaching and that a new decision must be taken by the General Executive as to carrying on the Magazine into a new volume in March. We were given some generous donations which have enabled us to go on till February, but unless we are again assisted it will not be possible to proceed. Our readers must judge if we have not warranted support, and whether the magazine has not fulfilled its mission during the past year.



The United Lodge of Theosophists has opened headquarters in London, England, at 20 Grosvenor Place, S. W. 1. The reading room, equipped with a full library of Theosophical books, is open from 10 a.m. till 5 p.m. from Mondays till Fridays. Meetings are held and both meetings and Library are open to all free of charge. The Aryan Path continues to be issued from 51 Esplanade, Bombay, India and contains splendid articles both by Theosophists and non-Theosophists on subjects of interest to students. In this connection we may note that the cheap books which we referred to recently we are now informed are not sold to American students at the prices mentioned but at rates listed at about four times the prices at first quoted. We had looked forward to extensive sales at the prices originally quoted but this increase leaves little or no advantage over the various English and American editions.



The Theosophical Publishing House, Adyar, Madras, announce the early issue of seven new books: Francis Bacon and the Cipher Story by F. L. Woodward; the Unity of Religions by Bhagavan Das; Reminiscences of H. P. B. by Francesca Arundale; Laws of Manu in the Light of Theosophy or the Science of Social Organization (new edition) by Bhagavan Das; The Secret Doctrine, by H. P. Blavatsky, vol. I. The original Draft of 1885. Printed from the original manuscript at Adyar; Manameyodaya: a primer of Mi-

mamsa by Narayana Bhatta, text in Devanagari, English translation with introduction and notes by Professor C. K. Kunhan Raja, M.A., D.Phil. (Oxon.), Head of the department of Philosophy, University of Madras; Brahmasutrabhasya of Sri Sankaracharya with Bhamati of Vacaspati Misra for the Satussutri; text in Devanagari, English translation with introduction and notes by Professor S. S. Suryanarayana Sastri, M.A., D.Phil. (Oxon.).

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“One thing I have realized just lately, *a propos* to these discussions in our magazine, *viz.*, the necessity of the student travelling along all roads, not merely along one route. Study the S.D. by all means, but study the life around you too. Consort with holy people, yes, but bear in mind likewise that there is a soul of good in things evil, and that the Lord Buddha even learned a lesson from a courtesan. Also, I do think that there should be a time and place limit to discussions on points of doctrine. They cause skeptics to scoff and are in reality often *ultra vires*; the real business of real students being in my opinion *keeping silent and acting Theosophy amongst their fellows.*” This is an extract from an earnest English Theosophist and has the right ring to it, as of one who is looking for truth wherever it is to be found, and for opportunities to help whoever may need assistance wherever or whatever he may be.

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The second issue of The Atlantic Quarterly for September is largely occupied with the centenary of Goethe, several articles dealing with the Faust legend and kindred topics. “Where was Atlantis?” is an article which discusses various claims to be the original of the legends, the location moving from Belgium and Holland to Persia and countries east. The adoption of the Continental Atlantis on the site of the present Atlantic ocean as the origin of innumerable colonizing ventures from this centre will simplify many if not all

of the ethnological and archæological problems that have arisen in the Mediterranean littoral and in the trans-Atlantic areas in North, Central and South America. The Pacific has its own central source of human evolution in what Professor Sclater named Lemuria from its characteristic fauna, the ancient continent now submerged beneath the Pacific Ocean, from which we can trace the origin of the Ceylon and Malayan, the Madagascar and African, and many other outlying and kindred races. Articles from Dutch, French and Italian sources regarding Atlantean matters are included and there are several on occult and magical practices and experiences.

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We regret to have to record the death of Edward Morton Fleming on Friday, October 21. He was recommended to us in 1920 when the printing of The Canadian Theosophist was under consideration and till the publication was moved to Hamilton in June, 1928 he faithfully and skilfully did our printing. After the first few months during which he had been reading the magazine he came and asked if he could join the Society. A great many people still think that some influence is required to gain admission. When he heard the terms he joined at once and was an earnest member. That he was a convinced Theosophist there is no doubt, but such things are not to be put into newspapers. We append the notice in the London Free Press of October 22: “Edward M. Fleming, prominent member of the printing trade in Toronto and formerly a well-known printer in this city, died yesterday at his home, 205 Dunn Avenue, Toronto. Mr. Fleming was head of the Franklin Press in Toronto at the time of his death. A native of London, he learned his trade at The Free Press many years ago. Following several years with this company he was a partner of A. Talbot in the printing business in this city. Later he removed to Toronto and had since been connected with various printing firms there. For some years he had conducted

the Franklin Press. Mr. Fleming was a member of the Parkdale United Church and he was also a prominent member of the Dickens Fellowship Club of that city. Surviving, besides his wife, who was formerly Miss Jennie Gorman, of this city, are three sons, Arthur, of the firm of Fleming & Smoke, barristers, Toronto; Roy, of the staff of the Toronto Telegram, and Dr. Morton, also of Toronto; one daughter, Mrs. Walter Deetzel, Vancouver. There are also two brothers, John, of Vancouver, and William G., of this city, and two sisters, Miss Margaret and Miss Ada, of this city. The funeral service will be held at his home in Toronto tomorrow. The remains will be brought to this city, the funeral proceeding from the C. P. R. train at 11.30 a.m. Monday. Rev. Dr. Bruce Hunter, of Metropolitan United Church, will officiate at the burial service. Interment will be in Mount Pleasant Cemetery."

AMONG THE LODGES

Report of an Orpheus Lodge meeting:—All our normal conscious states are based upon three qualities or functions of consciousness—the Emotions, the Will, and the Mind. A balanced individual at whatever stage of development he may be is one who has these three faculties harmoniously related. This is uncommon, most people having developed one or two of these faculties beyond the third, which lags behind; so that generally speaking three main types of individuals can be distinguished,—the Emotional, the Intellectual, and the Strong Willed or Obstinate type. The Emotional type has developed the emotional nature out of proportion to the mind and the will. He contacts life almost wholly through the emotions, feels everything intensely but lacks stability, is capable of great enthusiasms which however soon die out unless fed by frequent change. The Intellectual type is exemplified by the individual who talks wisely, understands others and their problems and can give them excellent

advice, but because he has developed only the negative aspect of his mind, although he sees with ease and precision exactly what he himself should do, he is unable to carry it out. The type which develops will out of proportion to mind is what we know as the Obstinate person. Having set his mind on a course of action, he must go through with it no matter what circumstances may have arisen to make it unnecessary or foolish. He is in the grip of his will and not open to reason. It is obvious of course that no one can have too much emotional intensity, too much intellectual power, or too much will; it is in each case the lack in development of one or both of the other two faculties which is the trouble and which as long as it lasts leads to ineffectual living. The need is to concentrate upon the development of that faculty which lags behind. The Emotional type of individual needs to cultivate his ability to reason things out, and to obtain an increasing reliance upon his rational conclusions and less reliance upon how he feels about a thing. This, of course, is the one thing he is temperamentally disinclined to do. The Intellectually wise type who knows so well what he should do and fails to do it, lacks will. He needs to cultivate the power to carry out his decisions, by undertaking regular set tasks which at first are so simple that failure is completely inexcusable. By persevering with this scientific method for developing a will for a few months he will discover that he has a will, albeit a small one, and knows that he has the key to developing it to any extent he desires. There is another and rarer intellectual type which is critical, logical, and coldly calculating. His reasoning is correct but lacks insight and hence his conclusions are always a little off true. He needs to submit himself to influences which play upon the emotions and especially to immerse himself in the lives of others and strive to enlarge his human sympathies. The need for the Obstinate type of individual is to develop his intelligence so

that the blind obsessing energy of the will is controlled and given a wise direction. The study of these types is invaluable to the student; it helps him to more justly appraise his own nature and to concentrate wisely on the problem of moulding the energies of his own life. It is the part of wisdom for the student to strive for the balanced development of the powers of that individuality "which he has with pain created for his own use and by means of which he purposes. . . . to reach to the life beyond individuality".

COMMENTS ON R. A. V. M.'S REVIEW OF "FUNDAMENTALS"

II

By J. H. Fussell

"The upward progress of the soul is a series of awakenings" according to H. P. B., but some students of Theosophy, sincere, earnest, devoted as they are, appear to think that there is nothing more for them to learn, that they have fathomed the depths of Theosophic teaching, that their interpretation of the teachings is correct, and that the whole of Theosophy has been given to the world by H. P. B., or at least that we have to carry on by dead reckoning until 1975.

Such appears to be the attitude taken by some critics of *Fundamentals of the Esoteric Philosophy*, whether—and we will leave the question an open one—whether in ignorance or in disregard of the oft repeated statement of H. P. B. herself that what she gave was but a fragment of the Secret Doctrine and that further teaching might and would be given if, and when, the call was made by those who were seeking to tread the path. Indubitably Dr. de Purucker has given in his *Fundamentals* new teachings not heretofore made public; but because some of these teachings given by him may be unfamiliar it does not therefore follow that they are not authoritative, or even that no hint of them

has been given by H. P. B. and, perhaps, in some cases more than a hint. Here is a case in point and we think R. A. V. M. speaks a little rashly when he criticises Dr. de Purucker's reference to "six other humanities or life-waves evolving similarly to our own course . . . on our planet", and regards these as nothing more than a mirage, "reflexions caused by an arrangement of mirrors". This jumping to conclusions is not what one would have expected from a student, from one desirous of learning. Even if this teaching is not given specifically in *The Secret Doctrine* it is in entire harmony with, and, as it were, is a further unfolding of, what is given. However, I do not blame R. A. V. M. for his ignorance of the teaching, for possibly he has not read *The Letters of H. P. Blavatsky to A. P. Sinnett*, in which the teaching is given, namely in letter cxviii, pp. 244-5. In this letter H. P. B. makes reference to "the following quotation from a letter that you may have heard already."

"Besides the block of Humanity to which we belong passing around the chain of planets as correctly described in E. B.—there are six other similar blocks simultaneously evolving on other parts of the chain."

"To this I listened in silent dismay and would have remained dumb on the subject forever had not the Master's far away tones struck me . . . saying: 'now don't let Sinnett go off again on the wrong track. Explain.'"

So H. P. B. proceeds to explain the teaching as "—from the simply mechanical-kosmos-arrangement standpoint and a tolerably correct one, if understood as applying to the 'simultaneous evolution' of the six races you are talking about in a Socrates-like way; with your DAIMON whispering it in your ear. For I don't see how you could have got the idea in any other way."

We will not, however, quote further; we leave it to R. A. V. M. to study for

himself and perchance to understand, for plainly when he wrote his criticism his DAIMON was not whispering in his ear, and, much as it is to be regretted he did not "catch the idea" which Dr. de Purucker has so plainly presented in *Fundamentals*. And the same might be said of each and all of the criticisms made by R. A. V. M. in his review.

Space forbids commenting on all of them so I will confine myself briefly to two.

(1) In regard to the diagram of the human principles given in the work (p. 225), which according to the author "can refer either to man, or *mutatis mutandis* to the Universe of any full hierarchy." In regard to which the reviewer writes, "this is surely straining the uses of analogy to impossible lengths." One might think that R. A. V. M. never heard of the axiom oft repeated by H. P. B. "As above, so below", or "man is the microcosm of the Macrocosm." Where in *The Secret Doctrine* does he find warrant for assuming that man is special and different from anything else in the Universe, or that special terms are needed to describe his state of consciousness?

(2) Then as to the phrase "Lower Buddhi". Once more the reviewer ignorantly assumes the rôle of judge in speaking of this as "a conception unknown to and apparently inconsistent with what is said about Buddhi in all the other literature on the subject." Does he expect everything to be stated categorically and to have nothing left to his intuition? However, let me give him a clue: "the 49 Fires"; and another, "Iswara . . . as Occultism explains . . . is a compound unity of manifested living Spirits . . ." (S. D. I, 573); and another (S. D. I, 12), "These seven elements with their numberless Sub-Elements"; but perhaps R. A. V. M. does not see the correspondence between 'Principles' and 'elements'. However, I suggest it to him for his consideration, and suggest that he make it his "duty"

to be a little more sure of his ground, and at least to endeavour to show a willingness to *receive* as well as to give advice and instruction and not to assume that what he does not understand is mere pretension.

H. P. B. AND THE THEOSOPHICAL SOCIETY

The relationship of H.P.B. to the Theosophical Society has never been more clearly stated than in "The Mahatma Letters to A. P. Sinnett", and in that book we have the undeniable proof that the T.S. had failed as an instrument of the Masters in the outer world. But—and this seems to have escaped the notice of so many apparently earnest students—the T.S. did not fail because H.P.B. was withdrawn; on the contrary, there is abundant evidence in "The Mahatma Letters" to prove that H.P.B. was withdrawn because the Society had *already failed*. This fact should really settle that much disputed question of 'successorship', which must have always been, even at best, a purely artificial one.

So many times had H.P.B.'s enfeebled body been restored in order that she might "carry on", and from what we know of her we cannot possibly doubt that she would have been more than willing to have her life prolonged once more in order to carry the Work of the Masters, through the T.S., over that critical period which marked the termination of a very important cycle at the end of the 19th century, if, by such sacrifice, the Society could have been enabled to stand firm and united to meet the oncoming reaction. To think otherwise were to accuse her of cowardice or worse! But to accomplish that task she required the unswerving loyalty of those whose Karma had brought them this tremendous responsibility of CHOICE—choice between carrying out the wishes of the Masters, the Real Founders of the Society, or yielding to their own ideas of what was right and proper. The line which was

eventually taken and which led to the death warrant of the T.S. can be traced only too clearly in the Letters of the Masters. What this failure has meant to the World can only be partially comprehended by some realization of the present world chaos, and the appalling calamities which have led to it—the full extent of the failure is something we could not possibly grasp.

It would be impossible in a short article to give lengthy quotations to prove the above statements, but the patient student will find overwhelming evidence for himself both in "The Mahatma Letters" and in some of H.P.B.'s letters, and will be rewarded for his labour by getting a little insight as to the real reason for the failure. For instance he may come across an extract from a letter of H.P.B.'s such as is printed in Volume VIII of "The Path" (p. 121):

"He who would have his inheritance *before I die* . . . let him ask first."

Or this from another of H.P.B.'s letters quoted on page 162 of the same Volume:

"I do not believe in the success of . . . [the] T.S. unless you assimilate *Master* or myself; unless you work with me and *Them* hand in hand."

There are so many apt quotations in "The Mahatma Letters" which pre-vision the final destiny of the T.S. that it is difficult to choose, but the following are taken as bearing out the suggestive thoughts aroused by the extracts just given from H.P.B.'s letters. On page 265 of "The Mahatma Letters", the Master M writes as follows:

"On the 17 November next, the Septenary term of trial given the Society at its foundation in which to discreetly 'preach us' will expire."

And on page 337, the Master K.H. tells A. P. Sinnett that They are ordered to sweep away the few vestiges that yet remain of Their existence! Letter XLV, that beautiful letter the Master K.H. wrote after His return from His "long journey", makes an important point of the Nidana which was contributory to the downfall of

the T. S.

If we wish to follow the line of thought suggested by the above, still a little further, we have to remember the Law of Cycles. There are cycles of Darkness as well as cycles of Light, and the centennial effort of the Great Lodge to enlighten the world, having been frustrated, the door was opened to the "destructive intelligence" of those who would oppose that Work, the Ma-Mo Chohans, whose work, as the Master says, even the members of the Great Lodge cannot impede.

Edith Fielding.

THE EASTERN SCHOOL, ESOTERIC SECTION, OR E. S. T.

Comparatively few of the present members of the Theosophical Society belonged to the Eastern School of Theosophy or E. S. T., as it was known, during the life of H.P.B., or even to this School after her death and before the change which followed the rupture between Mrs. Besant and Mr. Judge, who had been acting as joint heads after H.P.B.'s death.

In the present day those who belong to whatever now takes the place of what was then the Eastern School of Theosophy seem to think, if one may judge by the attitude of a number of those we have met and of some of those we have discussed the matter with, that they are of a superior degree to those who have not entered on the other responsibility.

Originally a member of the School did not tell anyone else that he belonged, nor did he presume in any way upon his membership. It made him more humble, more self-abasing, if possible, than before. He was more conscious of his call to service, of his obligation to give to others rather than to get from anyone, and he realized more fully than ever before his unimportance except as one who had a duty to fulfil.

The idea of using the Eastern School of Theosophy as a political organization to engineer elections, or to direct the destiny

of the Theosophical Society, was abhorrent to its ideals and apparently was first introduced after the death of Madame Blavatsky, and has since been used in all the branches of the Movement to perpetrate outrages which would have shocked even the most blunted of the early membership.

There was an entire change in the course of the teaching given in the School after 1893. Mrs. Besant became influenced by Mr. Chakravarti, and Mr. Judge in his papers after 1894 certainly became influenced by Mrs. Tingley. Other influences supervened in the other branches and one can detect membership in any of these schools by the exclusive, caste-like attitude adopted by their members towards members of any other Theosophical Society. Their principles appear to be subversive of Brotherhood rather than tending to promote it. Examples of this could be given, but would only lead to rancour and are better imagined than described. The pity of this is apparent to those familiar with the exalted and inspiring deals of the original School.

In the endeavour to obtain some authentic facts of an historical nature about the School from Mr. James M. Pryse certain questions were laid before him to which a letter was sent in reply, and I am taking the responsibility of printing part of this letter, which I hope will not be misunderstood. It is still open to any member to adopt for himself without entering any School or Esoteric Section, the ideals set forth in the original obligation which was published in *Lucifer* in 1889, and has been reprinted since. This pledge was never taken to any person, but to Alaya, the Master-Soul, possessed by all, but availing lamentably little most of those even who are aware of this Pearl of Great Price. Following is the portion of Mr. Pryse's letter:—

As to the questions concerning the E. S. raised in your letter, I'll state briefly some facts about it. I joined the E.S. when it was first started, and later was a member

of the I.G. As you know, H.P.B. was a Chela of Master M. That precluded her from starting any occult school of her own. It was his school, and he was its head and instructor. H.P.B. called herself simply the "Outer Head". It began as "The Esoteric Section of the T.S."; but a serious situation was brought about when Col. Olcott, who refused to join it, nevertheless insisted that as President of the T.S. he had the right to supervise its "Esoteric Section." H.P.B. and he locked horns over that proposition. When we were discussing the dilemma the Countess Wachtmeister suggested a way out of it. Said she, "Let's all resign from the T.S. and start a new Society." H.P.B., who was greatly depressed, took that into consideration, and then said, "No; I have worked with Olcott for twenty years, and I can't throw him aside now." She settled the matter by issuing an order severing the E.S. from the T.S. and changing the name to "The Esoteric School of Theosophy." So it reads on the title-page of Instructions I., II. and III., which I was at that time reprinting; and following the title-page is this notice:

"Notice.—It must be distinctly understood that this School is entirely apart from the exoteric organization of the Theosophical Society and has no official connection with it."

That order was never rescinded. In later instructions, written by Mrs. Besant from verbal teachings by H.P.B., the name is changed to "Eastern School." When the big "row" came in the T.S. the E.S. became "a house divided against itself" and fell. To the best of my information and belief the Master had nothing further to do with it after that. As an esoteric organization it passed out of existence. Of course each of the factions has, or has had, its E.S.; but any such organization is fraudulent, and any "instructions" or "messages" emanating from it are bogus. Such E.S.'s are in the nature of "political machines" whereby self-appointed "bosses" control the

outer organizations. You may expect that whenever it becomes necessary to elect a new President of the T.S. some faker will push to the fore with a "message" designating himself or some confederate faker as President. You may be sure that the Master will send no such message. If the

members of the T.S. haven't enough sense to fill the elective offices of the Society with competent individuals they might as well disband; for that would be far better than to follow, like sheep, some charlatan holding the Presidency by virtue of a fake "Mahatma message."

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.

DR. PURUCKER'S CLAIMS

Editor, Canadian Theosophist:—What a strange muddle of ideas your correspondent Col. A. L. Conger exhibits in his criticism in your September number of my article under the above heading in your August number. He completely ignores the one and only point that I am contending for. Must I repeat what I have said so many times, and which I specifically state in the article in question, that "what I and others are concerned with is to prevent these (occult claims) from being thrust upon the Movement as a whole."?

Now, dealing with what Col. Conger calls the first point that I have lost sight of: I think I need simply say that there is no parallel between the state of the Movement in H.P.B.'s time and the present condition of affairs. In her time there was only one Society. Moreover, she never made any claim to an "occult succession", nor did she ever send out letters to the Society as being "Written in the Masters' names, and under the authority that has devolved upon me."

Further, Col. Conger ignores—or perhaps is not aware of—the fact that under representations from Col. Olcott, H.P.B. recognized that there could not be any "esoteric section" in the T.S.; and she therefore changed the name of her Group to that of "The Eastern School of Theosophy". The return to the use of the

term "esoteric section" is both misleading and mischievous. If Dr. Purucker likes to have an "esoteric section" of his own Society—well, that is his and their affair. I have always recognized and said that Dr. Purucker or anyone else can do what they like in their own particular organization; but the moment they endeavour to impose their occult claims, etc., on the Movement as a whole, we older members who adhere to the H.P.B. ideals and principles for the original Society, are strenuous opponents; and therefore, as events have shown, there can be no Unity in the Movement on the basis of those claims and methods.

I have in my possession a printed circular letter by H.P.B. dated 1st Nov. 1889 repudiating any connection between the then "esoteric section" as it was first of all called, and the work of the exoteric Society. Referring to an appeal for subscriptions for *Lucifer* which was sent out with E.S. papers by Mr. Mead without H.P.B.'s knowledge, she says that it was contrary to my distinct orders never to connect the esoteric with the exoteric work, most of all anything connected with financial business."

I am not aware as to whether Judge ever used the term "esoteric section"; but in his printed letter of the 3rd Nov. 1894, announcing himself as the sole head of the Section, he only uses the initials E.S.T., which stood at that time, as was well understood, for "Eastern School of Theosophy."

His letters to me at that time also have a printed heading "E.S.T."; while the joint instructions issued by him and Mrs. Besant before the split are headed "Eastern School of Theosophy."

Col. Conger says that if the making of a public claim to be the representative of the Masters by Dr. Purucker proves him to be "an impostor", this equally applies to H.P.B. But H.P.B. never did make the same claims as Dr. Purucker is now making. And does Col. Conger wish to imply that Dr. Purucker has the same status as H.P.B.?

We see, then, that there never was or can be an "occult succession" in the exoteric Society or Movement—whatever there may be in those who choose to form themselves into a separate theosophical Sect. Neither can there ever be any "esoteric section" for those who follow "the H.P.B. tradition." Whereby it is plainly shown that Point Loma—for all its protestations—are *not* following that tradition.

Finally; when Col. Conger comes to talk of a "basic fact" which he says I have overlooked, namely, that "when the pupil is ready the Master will appear"; I must ask him what on earth that has to do with the organization of the exoteric T. S.? It is stated in this axiom as a matter between the *individual* and the Master. And should it not be "the Master will be *found*"—not "appear"? Doubtless if the world were ready, the Master would *appear*—or even if the T.S. as a whole were ready. Nay: have not Masters appeared from time to time even when the world was not ready? But this is altogether outside of the meaning of the occult axiom which Col. Conger misquotes.

Does Col. Conger wish to imply that the Point Loma Society is "ready"? If so, is not this only one more example of that reiterated "we are the people" of which we are so sick?

W. Kingsland.

Claremont, I. W.

OUTSPOKEN POLICY FAVOURED

Editor, Canadian Theosophist:— My reason for mentioning the matter of any possibility of curbing the policy of the magazine is because I know how much the Canadian Theosophist is enjoyed by people outside of the Canadian Section, and this is on account of its truly outspoken policy with regard to Theosophy and its subtle imitation, Neo-Theosophy. In this section of the T.S. it is impossible for a sincere and basically sound student to find a place in any of the lodges, with perhaps one or two exceptions, so you can readily appreciate how much the magazine is enjoyed by students. Where in the Society could one find articles such as appear in the C.T. by writers of the type of Mr. Pryse, Mr. Clarke, the late W.M.W. and many others from time to time, and I venture to say that there is no other sectional organ where intelligent controversial opinions are so warmly welcomed as in the C.T. Of all people in the world, a true student of Theosophy welcomes nothing so much as intelligent criticism, and this is to be found and enjoyed in the Magazine which you so ably edit. I am still of the opinion that the Canadian Section T.S. with the help of the Canadian Theosophist are in the front rank of fighters against de-natured Theosophy, and it is with great concern that I sense some danger of attempts to curb the usefulness of your good work. Successful attempts to destroy an organization are very often fostered from within, subtle attempts are being made to destroy Theosophy, or if you think it better, the Theosophical Society; these are from within, and the mediums being used to bring about this end may not be conscious of what they are doing.

Stanley Pratt.

3 Clement Street,
San Francisco, Cal.

THE AFTERMATH OF DEATH

By Studens

Theosophical literature is woefully lacking in constructive information touching the fate of those who die suddenly, by accident, violently, or otherwise.

It has often seemed to the writer that this was on the surface a weakness in the philosophy of the Ancient Wisdom but on second thoughts it is apparent this is not so. Incompleteness is characteristic of many of the writings under this head, and it is likely this has been done to ensure intelligent consideration of the many problems underlying the fundamentals of life.

Several references have been made in that valued work, "The Mahatma Letters" anent the problem of the aftermath of violent and sudden deaths, and Annie Besant has also given space to some consideration of the problem, and has shown through aphorisms of the Master K.H. in his letters that for the good, pure and innocent a dreamless sleep is allotted. They have not, however, cheered us in respect to those who like most members of the Theosophical and other societies are filled with both good and evil, and cannot, therefore come under the category of good, pure and innocent. What of those?

On Page 109, "Mahatma Letters" one reads the following passage:—"Both suicides and those killed by accident can communicate with humanity and often have to pay dearly for such visits. They have to remain within the Earth's attraction and in its atmosphere, the kama Loka, till the very last moment of what would have been the natural duration of their lives'.

This is a direct statement, and given with no explanation of the possible cause. Further on, discussing this class of beings the Mahatma K. H. continues, "The suicides have suffering enough in store for them—as to the victims of accidents these fare still worse. Cut off in the full flush of earthly passions which bind them to familiar scenes they are enticed by oppor-

tunities which mediums afford to gratify them vicariously".

There is no doubt in my opinion that the "Secret Doctrine", "Cosmic Fire" and the "Mahatma Letters" should be considered the sacred works for all students of the Ancient Wisdom, especially those who are beginning to travel The Path. Among the very sacred works also should be included Madame Blavatsky's "Isis Unveiled".

Nevertheless, like the Bible of the Christians these holy books require to be read with a profound understanding, and to be thoroughly digested. The more we read them the more we feel they lead the way to greater inspiration and discovery. But, only after intelligent study. Hence, we have always felt that with respect to the question of the evolution of the souls of higher animals and that of the aftermath of a violent death or one by accident much meditation is needed before the statements of the Great Ones can be properly understood.

We have chatted with many Theosophists on these matters, and almost without exception they have appeared to hold with the books already quoted, though not always in their entirety. By Theosophists we do not necessarily mean members of the Theosophical Society but occultists whether inside or outside that organization.

We are of course open to correction, and we desire to get well considered opinions irrespective of personal considerations. Personalities do not enter into profound discussions, therefore none are looked for here. We can only offer suggestions as they have occurred to us.

We hold The Master K.H. in the greatest respect and deepest reverence, hence the suggestions given here are presented with all deference but with a sincere desire to solve what appears to us one of several interesting problems in occultism not yet explained.

We might here make an observation as an aside. It has been pointed out by the

compiler of "Mahatma Letters" that once legend had it that the Master K.H. deemed his letters to A. P. Sinnett and those of the Master Morya too sacred and private to be made public. Was this not because these Great Ones believed that what they said was open to possible ridicule and complete misunderstanding?

Man is too prone to take himself for granted, and to feel that he can understand great truths by merely reading this or that in a book, and sleeping on it for five minutes. This is not possible with the "Mahatma Letters".

Our claim is that what the Master K.H. stated anent death by accident had a different meaning to that apparent on the surface. We suggest further that the Master K.H., indeed all great occultists, have never tired of emphasizing one important fact behind all life—it is motive which counts. In other words motive is the basic principle of evolution, and we evolve just to that degree to which our motives entitle us, in just that degree in which our motives are pure and holy.

This main principle, we contend should be linked up with the following questions:—

Is not death after all merely a passing over from one plane of consciousness to another?

Is it not true that for a sudden death, death by accident or violent death to be subject to evil astral conditions the motive which primarily prompted it must necessarily have been evil?

Is it fair to assume that pioneers in aviation who died sudden and violent deaths, often too dreadful to think of, should be subjected to evil astral conditions just because they died suddenly or violently?

If this is true with respect to researchers in the field of aviation is it not, therefore, true with respect to sudden, violent, accidental deaths of researchers in all fields of progress, and if so, is such a law just, has it substantial foundation in the philosophy

of Truth?

Who is going to decide what is death by accident?

What is destiny if it does not include on an equalized basis of distribution deaths of all kinds, in all places provided the motive which occasioned them was not evil?

Is there any known reason in the archives of Ancient Philosophies why the arbiters of our fate whether they be the great law givers and keepers of the race or the accumulated forces of our own karma should destine every single soul struck by sudden, accidental, or violent death to an evil astral plane of existence, or to conditions of a very dangerous nature?

What about the case of the suicide?

There are questions we would like to take up one by one, although some of them are part and parcel of one another. We offer suggestions on them with a view to showing that motive is by all precedents the only criterion on which death's aftermath should be judged.

The Ancient Wisdom undoubtedly teaches us that death is but a passing from one plane of existence to another. The most elementary textbooks emphasize this fact. Annie Besant in her work, "Death and After", states (P. 17) "At death the myriads of lower lives become a disorganized and tumultuous mob, rushing hither and thither, jostling each other, and tumbling over one another, and, the body is never more alive than when it is dead; alive in its units but dead in its totality; alive as a congeries, dead as an organism".

Continuing, Mrs. Besant remarks, "Death consists, indeed, in a repeated process of unrobing or unsheathing. The immortal part of man shakes off from itself one after another its outer casings, and, as the snake from its skin, the butterfly from its chrysalis, emerges from one into another, passing into a higher state of consciousness".

Death, then, is merely a mode of release from one type of energy to another, from one plane of existence to the next highest.

The immortal spirit leaves the dense physical body and embodies itself in the etheric body, rests there for a few hours, goes on to the astral and higher bodies and finally reaches Deva Chan.

Sudden death to be followed by an aftermath of evil must necessarily have behind it evil motive. This to us seems self-evident. In this the factor of antecedent karma apparently rises as well as present dharma. In the case of the gangster sudden death was preceded likely by evil motive or at least so much evilly generated karma that a dreadful and inglorious end was his destiny. It could be easily understood in such a case that the aftermath of such a death might truly be evil. Yet, is it not also true that the aftermath of the death of one who has apparently lost his sixth and seventh principles entirely and is a monster of iniquity would be evil whether death was peaceful in bed or horrible and sudden in the bar of a saloon? In such a case it would matter little what the manner of the death. The aftermath would be unchanged.

On the other hand there must be many of the best souls of our world who have died suddenly or violently, and whose karma should, surely, not be subjected to the evil karma predicted in the "Mahatma Letters", yet who cannot be classed as among the "good, pure and true".

This brings us to the important consideration of some of these latter types of soul, and their apparent destiny.

Not so many years ago the great Antarctic explorer Scott and a number of his companions died a terrible and violent death in the very heart of the Polar regions. Amid temperatures of 40 degrees below zero and in the face of boisterous winds, with practically no shelter this brave man and his companions faced the terror of death at the hands of the dread storm king in Earth's grimmiest highlands.

During the past 100 years many scientists have died sudden and horrible deaths in the heart of drear, unknown wastes of

Africa or of Australia while engaged in researches which they believed would prove of great value to the world. They were helping along the progress of civilization, and so far as any one knows their motives were good, their hearts firm, their nerves taut as steel.

During the past few years aeronautical researchers, airmen and men in their employ have died sudden and often terrible deaths by fire while engaged in aeroplane trips of great moment. And many many airmen have gone to a heroic grave in the cause of aviation.

Out in the wastes of the wild waters of the North Sea or down by Cape Horn or in the heart of the Pacific and Atlantic oceans thousands of brave sailors, masters and men have gone down to watery graves by shipwreck, by fire, by storm.

During the Great War there were many true heroes who sincerely believed they were fighting for the principle of democracy as against possible national annihilation and oligarchy or despotism. Some of them died while engaged in exploits of undoubted valour, died suddenly, or died from the results of dreadful wounds on the battlefield.

What of all these?

Is it not futile to conceive that such as these were so lacking in experience of life that they could be numbered among the good, pure and true or that they were necessarily among those souls destined for evil astral attractions following their sudden and violent demise?

There can be in the opinion of the writer but one answer as he views the problem. That is distinctly, no.

On the surface natural death is that by disease, in bed, or that by senility. The latter is undoubtedly the only truly natural death. Death by disease especially rapidly degenerating disease is unnatural, and brings souls into the next higher plane of life long before the close of the life-term of 70 years set by some of the world's religionists.

Suppose one takes a chill and dies within a week of pneumonia although he had been in perfect health prior to taking the chill. What is the difference between his condition and that of the man who was shot in the head and died within a week or who was struck by a motor car and died within three days? In each case the soul passed out mayhap years before its so-called natural time.

In the opinion of the writer the only natural moment for death is that set by the destiny of the soul. The soul has mapped out its destiny during long aeons, and death is but one of the cogs in the wheels of this destiny. The form death takes is likely in this set destiny a matter of but momentary consideration, and also part of the general plan of the soul's destiny.

If this be true, it must necessarily be true that there is no moment of natural death in the life of any soul in any incarnation other than that set by its particular plan of destiny. In which case it matters little whether death be slow, quick, sudden, violent, in bed, out of bed or any other way, insofar as the aftermath is concerned. The aftermath is also part of the great plan of destiny, and has no sort of relationship to the form death has taken.

So far as the writer can see those referred to as "good, pure and true" might include children up to the age of 15, but if we are to be true to ourselves we must admit that if only those sudden and violent accident victims who were good, pure and true were to be considered as safe from malevolent astral influences the other side of the Styx practically few would be among the elect and the saved.

We know of no form of sudden or violent death which predicates a violent or evil astral aftermath except possibly that violent death which has been self-inflicted or which was brought on by volition, or in strife having as its basis evil motive, and a heart of hatred or fear. In no other circumstances, do we think, could the arbiters of Fate destine the soul to that dreadful

thrall of astral servitude, misery and fear.

A heavy karma is one thing; a karma fraught with evil influences is quite another. There are thousands of souls suffering untold miseries, hardships, and tribulations apparently undeserved. They are people who are angels, whose every thought is for others, whose every word is a balm to the weary and distraught, whose karma is, nevertheless filled with woe. Great strong souls whose cup has been filled to the bitter dregs, and who amid it all carry on, head up, lips ever asmile. They are God's children, and the powers that be are leading them through the valley of Gethsemane to the heights of wondrous bliss and beneficence.

But, consider their heavy karma and that of the victims of violent, sudden death if what the Master K.H. said is read superficially. In the first case the angels of tried character are suffering for past evils; in the second case persons who have just lived the best they knew how are assumed to be pitted against dread astral influences no matter what their character. This in the light of reasonable intelligence is injustice, therefore improbable.

Motive is the final criterion on which to base judgment in this problem. Those whose souls are steeped in envy, hatred, jealousy, lying deceit, whose life essence is degenerate will die a thousand deaths on the astral planes whether they pass into them suddenly, violently or peacefully. Likewise, those who think only the noblest thoughts, live the most helpful lives, speak ill of none but fair of all—such as they may die a thousand sudden or violent deaths, and their destiny will lead them on from glory to greater glory, and on to the heights of unnameable bliss.

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The inner soul of the physical cell—the "spiritual plasm" that dominates the germinal plasm—is the key that must open one day the gates of the *terra incognita* of the Biologist, now called the dark mystery of Embryology.—S.D. I. 238.

THE IMMORTAL PILGRIM

By Robert A. Hughes

He, that Highest Person, who is awake within us when we are asleep, shaping one lovely sight after another; He is the bright, he is the Brahman, He alone is worthy to be called Immortal. All worlds are contained in that, and nothing goeth beyond.—Katha Upanishad, V. 8.

The genius of Ancient India lay in the profound philosophy of the divinity of man to whom she gave birth. Conceived in the dawn of Vedic India by the architects of Indian civilization, dwellers by the Indus and the Ganges; Rishis!, figures of stately dignity, crowned with wisdom, pioneers of knowledge among mankind; they have passed on to posterity the one and only Key to Spiritual Wisdom. These calm sages of Aryavarta, dwelling in the primeval forests by the banks of the great rivers, laid the foundations of Indo-Aryan civilization, and through their philosophy made India synonymous with wisdom. It was they who gave to India the teaching about the Immortal Pilgrim—the Atman, the Self. Out of their teachings embodied in the Vedas, rose the noblest schools of Aryan Philosophy, based on the interpretation of the Vedas by the Vedantic method of this Key to wisdom. Thus through them we are the inheritors of the ancient wisdom of the SELF—the Science of Life.

It is generally agreed among students of Theosophy that there are six great doctrines which fully embody the teachings of the Ancient Wisdom. Briefly stated they are as follows: (1) The brotherhood of man, based on the truth that the soul of man is identical with the Universal Oversoul; (2) The universal law of Karma, or ethical causation, retribution or justice; (3) The law of reincarnation or rebirth; (4) The law of cycles, or the returning again of any time or any impression; (5) The nature of man, as a physical, psychic, and spiritual entity; (6) Adeptship or

Mastership, the fulfilling of man's pilgrimage through matter. To these six fundamentals I would add a seventh, namely the teaching of the Aryan Sages of man's true Self. The idea that there is within man, or over-shadowing him, a God, a daemon as Plato called it, which is the true eternal part of man; the eternal pilgrim of the Ages. This truth alone explains why brotherhood is a fact in nature, for on the plane of Spirit we are all one. The other fundamentals are the laws by which this Self or God manifests itself in matter. The last being the ultimate goal—Mastership—of all of us.

There is an interesting legend about our divinity. It is said that during the infancy of the race the Gods were jealous of man, perhaps because he had greater potentialities than they had, so they strove to hide from man his divinity. They met in council, but after much thought decided that there was no place they could hide it without man finding it. The wisest of the Devas then suggested that it would be best if it be hidden within man himself, as that would be the last place he would look for it! We constantly prove the truth of this old legend when we seek without for the good whose source within we bear. We cannot be redeemed, as the religionist would put it, or rise to mastership as the theosophist would say, by any power exterior to ourselves. It is Aryan Philosophy that teaches us to seek within for the true Master. States the book of the Self—the Bhagavad Gita—"There dwelleth in the heart of every creature, O Arjuna, the Master—Ishwara."

A divine discontent is inherent in us all, though its nature is always misunderstood, save by the few, as the selfish turn it into ambition for power and wealth. Even though a man were to possess unlimited power and wealth he would still be discontented, for though possessions may satisfy for awhile, in time we find that money cannot give us happiness, and so we are forced to turn within ourselves. The con-

quest of the world did not satisfy Alexander the Great, for he sighed because there were no more worlds to conquer. Little did he know that the greatest of conquests was the conquest of himself! This strange instinct, call it the "religious impulse" if you will, God has endowed man with so that he will never become too satisfied with his environment and thus cease to seek realization; for this discontent is the yearning of the Inner Man to seek the things of the Spirit. The philosophers tell us that the religious instinct is but the dim inner recollection of the noble estate that was ours both in the Golden Age and before the beginning of our pilgrimage into matter. A slave brought up in slavery, who has never known any other state, would be more or less happy; but a king, conquered and sold into slavery, however, would pine for his lost glory, and comparing his slave condition with his kingly state, would never, unless he be a philosopher, become reconciled to his fate. We too are **KINGS IN EXILE**; exiled from our true home which is **GOD**. Hermes spoke wise words when he said—"Hitherto I have been an exile from my true country; now I return thither. Do not weep for me; I return to that celestial land where each goes in his turn."

When we begin to rebel against our present condition we will begin the conquest that we are here to do. It is in the rebel, who protests against the established order of things, that we see the awakening of the inner self; for as long as we are satisfied with the *status quo* of our moral and intellectual life we will not awake to the glory of the inner life. The rebel feels this discontent with his outer life, and failing to see in it the promptings of the spirit to turn within, he seeks to reform or modify the outer. Religion offers some consolation or escape to the vast majority who, discontented, seek in it some relief from the everlasting *ennui* of existence. They must find in the platitudinous utterances and the dull ineptitudes of the priest

or parson some relief from their discontent. That this innate love of "God", or "religious instinct" could have survived the long ages in spite of priest-craft is in itself remarkable. Surely a "God of Love" did not create his children with a false hope in their hearts if the grave is the end of life. The universal prevalence of the belief in the immortality of the soul, if natural instincts count for anything, is fair proof that it has some basis in verity.

This longing of man's soul for God leads us to the idea of the Self. The nature of the Self is the most subtle metaphysical problem known to philosophy, so, in order to gain a comprehensive idea of its nature, it is worth while to first consider what it is not. The Aryan Philosophers stated that the "Self-Existent" pierced the openings of the senses so that they turn outwards, therefore man looks without, and so, during the long course of evolution has come to identify himself with the vehicle or form he occupied. If we were the form we occupy our consciousness would change with its changes, as the atomic structure of the body is constantly changing. So is it also with the mind; if we were our minds we could not change them, which we do many times during life. Our identity persists throughout the many changes that take place during life; through the sleeping and waking states, and the changes induced by our mental and moral growth. The persistence of this consciousness of "I" throughout life indicates the existence within ourselves of a permanent basis of consciousness distinct from the evanescent bundle of qualities and capacities we identify ourselves with. We can let go of the body and its brain during sleep, and become conscious on the planes of the inner world—which we could not do were we our bodies. Thus the body and the other vestures of the soul are but the temporary tenement or dwelling of the Immortal Self. The Gita states—"As a man throweth away old garments and putteth on new, even so the dweller in the body, having quitted its old mortal

frames, entereth others which are new."

What is this immortal "Dweller"? One Indian philosopher says of It: "It is the subject which persists throughout the changes, the common factor in the states of waking, dream, sleep, death, rebirth and final deliverance. It is the simple truth that nothing can destroy. Death does not touch it nor vice dissolve it. Permanence, continuity, unity, eternal activity are its characteristics. It is a world self-complete. There is nothing outside of it to set against it."

The steady flame of Aryan wisdom has burned on throughout the centuries inspiring all seekers for the one reality. So in all religions we find this doctrine of man's Inner God. The Aryan Tradition permeated Platonic philosophy, as Plato states that the Great Science or Magic, is acquired only by the worship of the Gods. He did not mean only the Immortals of Olympus, but the God that can only be found within the heart of every man. We have within us that God, through the knowledge or union with whom alone can make us true magicians or knowers of life.

All religions have taught this truth:

The Vedantic philosophy states: "There is only One God, it is man who have given Him many names."

"Ye are Gods", said the Nazarene, "and the Kingdom of God is within (inside) you."

Mohammed taught that "God dwells within your very souls and ye see Him not."

And the ancient Indian philosophers stated that "He (God) is the dweller within you."

Our own H.P.B. wrote that: "that every man is an incarnation of his own God."

The Nazarene taught that we must first seek the Kingdom if we would have all things, meaning the spiritual wisdom of the Self which alone frees us from discontent, and thus gives us the "peace that passeth understanding." How are we to enter the kingdom? Ages ago Lao Tze said that if

we would tread the WAY we must go the right way about it. He taught: "To possess Inner Life, we enter it by our own private doorway." We have looked outward so long to this mayavic world of the senses, that the light of the Inner Sanctuary now shines but dimly, for its corridors are cluttered with the rubbish of ages; as the way within to the GOD is blocked by our own vices. It is a herculean task that confronts him who would descend within his own self, for he must strangle, as did Hercules, the snake of self-love; and cleanse, or purify, the Augean stables, which is the body, conquer the animal nature, and so in time free Prometheus, his God-like nature from the rock of the lesser self.

(To Be Concluded.)

THE THREE TRUTHS

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

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

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

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

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

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He who is led by personal considerations cannot enter a heaven where personal considerations do not exist. *He who does not care for Heaven, but is contented where he is, is already in Heaven,* while the discontented will in vain clamour for it.—H. P. B. in *Practical Occultism.*

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A PRESENT FROM THE EDITOR

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