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WHAT IS BROTHERHOOD ?

By DR. RAFAEL ORSINI

Many good Theosophists and faithful followers of that great teacher, Madame H. P. Blavatsky appear to think that the "Brotherhood" which was the First object of the T. S., and upon which her Teachers so constantly insisted is no longer a necessity in the Theosophical world of the present day. It is argued that conditions have changed, and that principles that were once fundamental are not now of special importance. That may be true in respect to certain things, but it is not true in respect to "Brotherhood". To imagine that this "Brotherhood" can be dropped by the individual Theosophist, or by any organization worthy of the name Theosophical is to show complete ignorance of what the Brothers meant by their use of the term. It shows also, among other things, that to be the devoted follower of a teacher does not mean that one understands in the least what that teacher really taught. From such ignorance, and such devotion are sects evolved; and it is as easy to make Madame Blavatsky and her Teachers the idols of a sect as any other teacher, past or present, who has thus been debased by "loyal" disciples.

What did those Brothers who so insistently urged it upon their would-be co-workers really mean when they spoke of "Brotherhood"? To answer correctly, the "place" from whence they spoke must be

carefully considered before anything else. They may not have been "Masters of Wisdom": they expressly disclaimed such status: but they were, nevertheless, wise men who spoke from heights and depths of *understanding* which common man has not achieved, and can little conceive. They spoke from a comprehensive perception of life and the laws of life, and it is only by grasping, at least intellectually, the knowledge which was theirs through experience, and taking it into full account that we can hope in some measure to understand them.

Knowing as they did that life which in essence is absolute UNITY expresses itself upon this our waking plane in forms infinitely differentiated, the Brothers could not conceivably have thought to establish brotherhood in the usual sense of the term in this outer world. Knowing the law they knew that separation is the very essence of life as the world knows it. Every man, every entity on earth pursues his own, or its own separate path towards perfection, and pursues it through his own, or its own being, for that being *is* the PATH. UNITY in the life of this world is therefore an impossibility. Yet knowing that life itself is infinite UNITY manifest here in infinite diversity, the Brother would also know that he who would be in harmony with life must accord each separate entity absolute *freedom* to follow its individual path.

In this light, can we not say what the nature of that Universal Brotherhood the Brothers desired to establish was, and is? I think we can. Simply, it was Universal UNDERSTANDING—perfect comprehension of the laws of universal nature. It means recognition of these laws; and it means thinking, feeling and acting in the light shed by such recognition. Men are of all grades of advancement, and the path of the highest differs infinitely from that of the lowest; yet whether lofty or low each man must have absolute freedom to travel the only path that can take him anywhere, the path of his own nature. And if he is to be helped, he can be so only by receiving perfect sympathy and understanding: *not* condescending pity, but true understanding that knows that his way is the one right way for him, and true sympathy that enables the sympathizer while walking apart on a separate way, yet to walk with him on his.

The nucleus of a Universal Brotherhood which the Brothers required meant nothing less than this: a body of men united in clear understanding of the laws outlined, thinking, feeling and acting in the light shed upon them by their knowledge. The T. S. failed because its members never achieved the necessary understanding. The E. S. was still-born for the same reason, never having achieved the basis upon which, alone, a true occult effort can stand. A few in the Inner Group, the last forlorn hope, may have reached a glimmer of comprehension, but its light was never brought down to illumine their work. So the Sun set, and there was no bright constellation to cheer the night, nothing, but here and there a fading moon, and a few wandering stars.

Yet, if we have attained to Brotherhood we will not condemn, nor regret, for we know the law, and know that all that happens is within the law, therefore good. Though the light is absorbed in the storm cloud, yet the cloud is the lighter for it. Though the seed is buried and lost in earth, yet from the earth comes forth a new

plant bearing many seeds.

And to reach this Brotherhood? Can we do it by standing superiorly apart condemning as wilful perverters those who see not as we see? Or can we do it by rushing about imploring others whose ways are not ours, and whom, if we search our hearts, we know we secretly despise and condemn, to join us in friendly converse? Neither by the first way, nor yet by the second. We can do it by gaining through single-hearted effort a true understanding of the laws of life, and framing our behaviour in accordance therewith. When we do this we will know that our brothers in the Theosophical world (we need not yet look farther afield) are not the wicked corruptors they once appeared to be, but are men as honest as ourselves pursuing paths made by their own nature, the only paths possible to tread with profit to themselves and to life. When we know them thus, then, and then only can we call them "brothers" without incurring the condemnation which the United Spirit of Life ever visits upon the hypocrite.

That which the Brothers besought us to do was to light the lamp of true understanding in our own being; and if that light was needed in the world in the day when their words were written, how much more is it needed now? For then it was DAY, and the light shining through the Messenger was abroad in the world, but now it is gone, and the NIGHT is with us, though a few faint stars may point towards another Dawn. If we kindle that light, no matter how feeble the radiance it may shed, there will be wanderers in the darkness who will see it, and come to us, and catch a spark from our flame.

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THEOSOPHY TODAY AND THE FUTURE—OUR RESPONSIBILITY

By SIDNEY A. COOK

The purpose of our gathering is to celebrate the Diamond Jubilee of The Theosophical Society, looking backward with gratitude and forward with hope and confidence, and it is well that we should remember that this celebration takes place coincident with the great gathering of members from all over the world at Adyar.

It is in this gathering here in the Christmas season and at Olcott that we may build the palace of our dreams, and for that purpose I propose that we look backward and renew our hold upon some of the bedrock principles that were given to us in early days, the foundation for our building of the future, for we shall find in those early directions of our founders how to make Theosophy and The Theosophical Society more effective in carrying out their world mission.

Let us examine our responsibilities as they were handed down to us, for these responsibilities in principle remain the same as they were sixty years ago; and we shall succeed better in the future only by more thoroughly realizing these responsibilities. They are not different; they are only greater—or rather, the need for measuring up to them is greater.

Much has already been accomplished. There has been a permeation of world thought with greater principles, and we have constantly before us numerous examples of a changing world attitude. I mention but a few in evidence.

Mr. Elihu Root, speaking from the peak of long experience in a life of over ninety years, and with the vision and helpfulness that age should more often bring, remarked that the present turmoil in the world is at once penetrating and reassuring, for there is now a much higher standard by which the conduct of nations is judged. We are

attaining, if we have not yet achieved, a higher standard of international morals.

Only seventeen years ago we saw the establishment of the League of Nations, the greatest movement for the creation of permanent peace. Despite all its achievements, of which the world hears little, and its failures, of which the world hears much, we have recently seen not governments but nations rising to defend the basic principles of that movement.

That character is recognized as a fundamental to successful business is an encouraging departure in national business circles. Referring to the rapid growth of the Consumer Cooperative movement in America, an important business advisory service wrote to its clients: "Consumers' protective movements will make little headway when business men themselves take the initiative and put character into their production and publicity. Capital is best protected in companies which put character first."

Again, a great bank in its monthly review gives recognition to the subtler forces by stating that in judging the economic condition of a nation consideration should also be given to the sermons that have been preached and the lessons that have been taught in its schools.

A journal representing another great industry recently stated: "We profit best when we go along with our fellow-men." And to the credit of this journal, it adds: "Goodwill needs not to be created, only cultivated. Goodwill already is."

These are but indications of trends in the national thought. It is not an altruistic urge, not a burst of compassion that is responsible for the endeavour to create better employer and employee relationships. Self-interest is still the prime

motive, but a great deal has been accomplished in the general recognition that in practice brotherhood pays. This is a step toward the acceptance of the principle that brotherhood wholeheartedly felt and applied will bring happiness and peace to all.

How much of the credit for these changing attitudes belongs to The Theosophical Society does not matter in the least. We can be absolutely sure that Theosophy and Theosophists who live and think their Theosophy are not unimportant factors and that their thought wields a subtle but magic influence.

A lodge of The Theosophical Society, harmonious in the purity of its brotherhood, is a unit whose potency is beyond calculation. That Theosophy is given no recognition is of secondary importance. What is of consequence is that Theosophists should face courageously, as individuals and lodges, this obligation to live nobly and to think clearly that others may recognize in them lives lived in accordance with certain essential principles of brotherliness. Such clear insight and kindly feeling to all will stamp the Theosophist in his neighbourhood, in his office, as the person whose allegiance is given impersonally and without self-interest to movements, economic, cultural, social, which are moving toward the goal of human betterment.

Given to us sixty years ago, the bedrock principle of brotherhood, the First Object of the Society, stands equally to-day as the keynote of our present conduct and future progress. There is perhaps too great an inclination to overlook the fact that this First Object reads: "To form a nucleus of the universal brotherhood of humanity." I take this to mean that The Theosophical Society is intended to be such a nucleus of universal brotherhood—not that it shall preach or write of it exclusively, but live it.

H. P. Blavatsky wrote: "No Theosophist has the right to this name, unless he is thoroughly imbued with the correctness of Carlyle's truism: 'The end of man is an *action* and not a *thought*, though it were

the noblest'—and unless he sets and models his daily life upon this truth. The profession of a truth is not yet the enactment of it....."

It is the "enactment" of brotherhood to which The Theosophical Society is dedicated and for which it was brought into being. It was literally founded from that great body of Perfect Men Who had become perfect through the enactment of brotherhood, Who govern the world by that principle and Who needed The Theosophical Society as its outer agent of brotherhood.

Colonel Olcott wrote of The Theosophical Society: "Its soul is the love of truth, its vital principle is kindness....."

Again Madame Blavatsky clearly states our responsibilities: "The theosophical idea of charity means personal exertion for others, personal mercy and kindness, personal interest in the welfare of those who suffer, personal sympathy, forethought and assistance in their troubles or needs."

She constantly impresses upon us our personal responsibilities, and we shall not so easily accomplish our task as a Society only when we are a nucleus of universal brotherhood, with kindness and friendship vital in all our relationships. Members enter the Society with a single declaration—their belief in brotherhood. Our first work is to make that belief vital in action. It is well that we should thus look back to the admonitions of our founders. We do not need new principles to guide us. Principles are eternal, and the greatest of all principles, because it is based upon the existence of One Universal Life, is that which by our very membership we are pledged to uphold. Once we bring ourselves to a realization of this simple fundamental truth, the problems of our progress, the method of our work, the direction of our effort—all will be solved, for we shall then be in possession of a power which by its attainment to the Universal Life and to the brotherhood that caused our founding will be greater than any other power in the world. It is my belief that to bring

that brotherhood actually into existence within and throughout our Society is our primary work, and all else that is our responsibility will then automatically come about.

Madame Blavatsky says of our efforts outside of our Society: "To seek to achieve political reforms before we have effected a reform in human nature is like putting new wine into old bottles." Where is that reform in human nature first to take place except within the body of our Society?

Again quoting from *The Key to Theosophy*: "In helping on the development of others, the Theosophist believes that he is not only helping them to fulfill their karma, but that he is also, in the strictest sense, fulfilling his own. It is the development of humanity, of which both he and they are integral parts, that he has always in view, and he knows that any failure on his part to respond to the highest within him retards not only himself, but all, in their progressive march. By his actions he can make it either more difficult or more easy for humanity to attain the next higher plane of being. . . ."

It is a great joy to meet brother Theosophists wherever one goes, and to feel the spontaneous cordiality and friendliness. But we need something more—the actual personal practice, as Madame Blavatsky says, that makes every thought and word and act, every relationship, truly brotherly. To make such an ideal a practical reality in the world is our function as a Society, difficult as it may be to accomplish. But because it is difficult we must persist, and our first work is with ourselves, within our own ranks. In answer to an inquiry as to how she expected the Fellows of the Society to help in the great work that needed to be done, Madame Blavatsky gave the following specific advice:

"First by studying and comprehending the theosophical doctrines, so that they may teach others, especially the young people. Secondly, by taking every opportunity of talking to others and explaining to them what Theosophy is and what it is

not; by removing misconceptions and spreading an interest in the subject. Thirdly, by assisting in circulating our literature, by buying books when they have the means, by lending them and giving them and by inducing our friends to do so. Fourthly, by defending the Society from the unjust aspersions cast upon it, by every legitimate device in their power. Fifth, and most important of all, by the example of their own lives. . . ."

This paragraph is worth our study in the light of recent events within the Society. In our own Section we have in recent times concentrated especially upon the development of the *spirit* of Theosophy in our lodges. It has seemed that for the present our work should be particularly directed there, for only when Theosophy has become vital and real in our lodges and brotherhood prevails there can we expect to successfully carry our philosophy and our activity beyond our own membership. We have urged the development of the youth movement within our ranks. It is interesting to find that even in the early days of Madame Blavatsky the importance of young people within our movement was recognized.

What is it again that Madame Blavatsky has said in this paragraph? Briefly:

1. Study and understand Theosophy.
2. Explain it to others.
3. Circulate our books and literature.
4. Defend The Theosophical Society.
5. Live Theosophy.

Of this last she says that it is "the most important of all."

What a development would take place within and without the Society if just these three simple rules alone were taken seriously by every member:

First, work within the lodges, study and understanding of our Theosophy, giving young people their place in that work. Second, explaining Theosophy to others. As Madame Blavatsky says, "talking to others" about it. There is in these instructions nothing whatever about public propaganda as we understand it now.

The third recommendation is to circulate our literature by buying books and lending and giving them. To what extent do we now look upon this as a theosophical responsibility? Yet it is a most important means of disseminating Theosophy.

And then to defend the Society from unjust aspersions cast upon it, for which purpose we need to know thoroughly the broad principles upon which it is based and the purpose of its existence.

Last and "most important of all," she calls upon every Theosophist for "the example of his own life." The keynote is a brotherhood which makes of every member a living representative of the great truths that Theosophy proclaims. She adds: "What the Theosophist has to do above all is to forget his personality. Quoting an English writer she says: "By doing the proper duty in the proper place, a man may make the world his debtor." No Theosophist ought to be contented with an idle or frivolous life, doing no real good to himself and still less to others. He should work for the benefit of the few who need his help if he is unable to toil for humanity. No man, on any pretext whatever, has a right to say that he can do nothing for others."

Dr. Arundale has recently declared the need for Theosophy to become the absorbing interest—primary, not secondary—in the life of our members; to take our work seriously above all other work, so far as our private responsibilities permit. And he too has sounded anew the note of brotherhood by stressing the need for the members of each group to be affectionately related.

These are the elements upon which our future depends. I am a firm believer that just as The Theosophical Society came into being from the heart of the Great Brotherhood, so must Theosophy permeate the world from the heart of The Theosophical Society. Just as the Society was founded because of what the Brotherhood is, so must Theosophy achieve its power and purpose because of what the members are, and it follows that the first essential is that our

members shall be closely and happily associated in ties of warm affection and understanding helpfulness, or real brotherhood within the society.

Dr. Arundale has recently said: "I have perceived very clearly that for the time being public lectures matter little, and talks with members matter very much indeed. It has been borne in upon me that while.....there is much devotion, there is lacking a keen and preponderant absorption in Theosophy, for the spreading of which The Theosophical Society so largely was brought into existence."

In her later days, while she was physically inactive but ever thoughtful of the Society, Dr. Besant sounded our present need and responsibility. "You must work with the members," she said.

Thus from the long experience of our great president of many years, from the experience of Dr. Arundale in his high office, and from our own national experience here, the duty of the moment is reiterated for our guidance.

Some may ask: What interpretation shall we then place upon the admonition* of the Mahachohan which reads: "For our doctrines to practically react on the so-called moral code...., we have to popularize a knowledge of Theosophy." This passage is often quoted in support of the theory that propaganda, so-called, is our chief aim and purpose.

But what does the Mahachohan say further? After explaining that personal advancement is not our purpose, He says: "The self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause as many of our fellow-creatures as we possibly can to benefit by it, constitutes the true Theosophist." Note particularly our responsibility to lead on the right path our *neighbour*. "Neighbour," in its essence, means one who is nigh or near. Clearly our work starts first

* *Letters From the Masters of the Wisdom, First Series*, Compiled by C. Jinara-jadasa, \$1.25.

with the example of our own lives, then with those near to us. It is in *this* way that our influence is to spread. It is exactly what Madame Blavatsky said in her instruction to take every opportunity "to talk to others" about Theosophy.

How tremendously important that that Theosophy of which each one of us is to speak shall be truly and clearly enunciated—a Theosophy of principles practically applicable to daily living. One of our most important news representatives recently said: "The average man judges things by their results, not by their principles. It is only a minority that can lift itself to consider principles." One might add that the results by which the average man passes judgment are those which affect himself and his interests. But the Theosophist knows better how to judge, for his Theosophy provides standards whereby he can see the principle clearly and impersonally.

In answer to a question as to how to determine whether social efforts are wise or unwise, Madame Blavatsky tells us how to judge:

"Much must necessarily be left to the individual judgment. One general test may, however, be given. Will the proposed action tend to promote that true brotherhood which it is the aim of Theosophy to bring about? No real Theosophist will have much difficulty in applying such a test; once he is satisfied of this, his duty will lie in the direction of forming public opinion." The basic principle of brotherhood remains the test.

I think that where Theosophy is really known, no influence whatever can have a disintegrating effect either to us personally, to our lodges, or the Society. For instance, Krishnamurti's message, far from causing members to leave our Society, would deepen and strengthen their adherence, for his message would be seen to be the same as our own, a glorious and vivid statement of the great fundamentals, already known to us. To those inclined to overemphasize the *system* of Theosophy,

he does us a real service when he emphasizes the life permeating the system. The future of our Society depends no less upon the theosophical knowledge of each member, or the personal dedication of each member and his recognition and promulgation of principles, than upon our recognition of truth, no matter how it may disturb our habitual mode of thought.

Speaking again of principles, how many of our Theosophists recognize that a recent Supreme Court decision has brought about the re-employment of fourteen-year-old children for \$4.00 to \$7.00 per week, and has left our National Government powerless to deal with the question? We may have varying opinions on the matter of political reform and legislative efforts toward recovery, but there can be no difference of opinion on this matter of child labour, and while as a Society we may take no action, the voice of every Theosophist should be raised against it. Our national life is full of such instances in which every Theosophist can seek the facts and through his neighbours and his friends disseminate his theosophical influence.

I vision the time when every member of the Society will himself become a centre of brotherly influence that his neighbours feel and recognize; when every lodge will consist of such members affectionately related, keenly studying Theosophy as a group; when as a result of such study, simple principles, underlying the complications of affairs, will be self-evident and will find an expression, not through the lodge perhaps, but through individuals or groups of individuals, who will be able publicly to state the principles at stake, and thus clear the way for right action.

Similarly with the National and International Societies. I hope the time may presently come when means will be found, when principles are at stake, in the name of Theosophy to make pronouncements, to strike great keynotes so fundamental and so true that there will be no denial of their rightness — pronouncements clarifying amid complicated situations, recognized

wherever there is altruistic thought and feeling, their illumination being manifest wherever national or political wrong-doing is in prospect. It may be a far cry to that time. It cannot come until Theosophy is the practice of every individual member. Our Society is judged by its Theosophists no less than by its Theosophy. As someone has said: "We have developed through an era of good feeling." It is vitally necessary now that we develop a real brotherhood. Our influence through living Theosophy and recognizing and promulgating principles will be infinitely greater than anything we have accomplished or ever will accomplish through our present modes of public work.

As a Society we are busy with the alchemy of human nature, the transmutation of character—first in ourselves. It is our task to hold aloft the torch of truth for those who have eyes to see, not to provide pyrotechnical displays to attract the multitude. It is rather our business through our personal lives to make known the basic principles of Theosophy. It is not the work of our Society to provide theatrical demonstrations. Theosophy offers no prize or premium except the prize of happiness through self-alignment with the Great Plan in which the Society by its very founding was decreed to fulfill a part. Other organizations offer *some* theosophical truth, but we maintain the link through an attitude of cooperation with the Plan.

The Society is still a testing ground in which we discover whether Theosophy is true to us, despite the defects and errors that we see in our brother-members, be their position high or low among us.

Ours is the responsibility of keeping the torch of truth aflame, that this time it may not entirely disappear. Though few accept our teachings, the truth this time is intended to be maintained and preserved in the outer world, easily accessible to those who do see. It is not this time to be a hidden light, and though but a torch amid the pyrotechnics of the world, its quality

through the brotherhood within the Society shall be such that those ready will find the light, and the coming race, for whom it is especially preserved, will find Theosophy ready to its acceptance. In the words of Madame Blavatsky:

"If the present attempt, in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organized, living and healthy body when the time comes for the effort of the twentieth century. The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings. . . . The next impulse will find a numerous and *united* body of people ready to welcome the new torch-bearer of truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival, which will remove the merely mechanical, material obstacles and difficulties from his path. Think how much one to whom such an opportunity is given could accomplish. Measure it by comparison with what The Theosophical Society actually *has* achieved in the last fourteen years, without any of these advantages and surrounded by hosts of hindrances which would not hamper the new leader. Consider all this, and then tell me whether I am too sanguine when I say that if The Theosophical Society survives and lives true to its mission, to its original impulses through the next hundred years—tell me, I say, if I go too far in asserting that earth will be a heaven in the twenty-first century in comparison with what it is now!"

Thus Madame Blavatsky gives us a splendid vision of what our future may be, and this future is to be accomplished by the five simple rules which she gave us.

Truth has always claimed its martyrs. We may not expect popularity, but the flame of truth burning brightly in the heart of each member must spread its warming influence from neighbour to neighbour. True theosophical knowledge

must be in our minds, and principles on our lips. Then all other things we desire for our Society will be added unto us.

Keeping faith with the great key principle of brotherhood is the responsibility of each individual member. Let the nucleus of universal brotherhood be brighter within the Society. In the spirit of true brotherhood and in union with the Eternal Sacrifice that brought our Society into being, let every member become an instrument devoted wholly to the Great Plan, of which Brotherhood is the key. As a member writes:

"Oh, Beloved Player!
My heart becomes thy lute;
Now make thy music gayer,
Let my heart not be mute,
Beloved Player!

Oh, guide thy magic fingers
To strike thy sweetest strain,
For while the echo lingers
My life is thy refrain;
Let fall thy fingers!"

—From *The American Theosophist*,
February, 1936.

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One of the privileges of living in the Twentieth century is the opportunity of allying oneself with the Theosophical Movement originated by the Elder Brothers of the Race, and of making a conscious link, however slender, with them. Join any Theosophical Society which maintains the traditions of the Masters of Wisdom and study their Secret Doctrine. You can strengthen the link you make by doing service, by strong search, by questions, and by humility. We should be able to build the future on foundations of Wisdom, Love and Justice.

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A Discourse between Krishna
and Arjuna on Divine Matters

(Continued from Page 37.)

SALUTATION TO KRISHNA
THE LORD OF DEVOTION

CHAPTER TWO

Sanjaya: His eyes dimmed with tears, his heart moved with pity, Krishna spoke to his friend:

Krishna: O why Arjuna this un-Aryan delusion? At such a time why yield to what brings shame and shuts out heaven? Be not unmanly; cast off weakness; rise and face the foe! (3)

Arjuna: Slayer of Madhu, how can I fight, with Bhishma the revered and Drona the noble for my arrow-marks? Better that I eat the bread of beggary, far better than slaying these my venerable teachers, and live to revel in blood-tainted wealth. I know not which is better—to conquer them or yield. Having taken their lives, I would not greatly care to live. (6). I am your disciple! Tell me what to do! My heart is weakened with its plight. Am I selfish, should I kill and live? What can end this sorrow that must come to me, uncertain of the Law, who grasps a kingdom unrivalled on the earth and favoured of the gods, at the cost of losing all these cherished ones that face us now in battle? What does duty require?

Sanjaya: Having spoken thus, Arjuna plunged in melancholy, declared: "I will not fight!" and crouched in silence. To him, thus despondent, between the two armies, and smiling kindly, Krishna said:

Krishna: You should not mourn for those who need no mourning. You talk like a philosopher. The truly wise grieve neither for the living nor the dead. There has never been a time when I was not, nor you, nor all these rulers of men, nor shall any of us ever cease to be. As the embodied soul endures in its flesh infancy, childhood, maturity and age, so also it

fares on when again it attains another body. The soul is calm and untroubled. No sensible man is deluded by such changes. The wise are not disturbed by anything that may come to pass. (13) The senses are moved by heat and cold, by pleasure and pain, feelings that come and go and continue not. He to whom pleasure and pain are alike, whose senses torment him not, he alone is able to attain immortality. (15) The things we see perpetually changing, these are unreal and have no true existence. The things unseen that change not, these are the real, there is no non-existence for them. Men perceive correctly who perceive the real as distinct from the unreal. All life is one, its appearances many. The inexhaustible principle of life cannot be destroyed. These bodies which clothe the eternal, inexhaustible, unprovable principle begin and end, are perishable, subject to dissolution, but not the dweller in the body. Therefore, Arjuna, resolve to fight. (18) Who thinks the SELF can slay, or that the SELF is slain, discerns not truth. It kills not, nor is it killed. THAT thou art which was not born, which cannot die. No gate of birth, no hall of death, awaits that SELF, ancient, eternal, changeless, primeval. Invulnerable he, though slain his mortal body. (20) Who knows this ancient and eternal ONE, how can he slay, how cause the death of others? Even as a man casts off old garments and puts on new, so putting off a worn-out body, he seeks a new embodiment and passes on the everlasting way. Weapons cannot wound that SELF. Flame cannot sear it. Water cannot drown it. Wind cannot blow it away. Indivisible, incombustible, not to be melted, not to be withered, undying, all-pervading, constant, unshaken, immutable, eternal, that SELF unmanifest thou art. What cause to mourn for him who knoweth this? (25) Consider then, O strong of arm, if this immortal ONE, unmanifest and inconceivable, returns again and ever again to birth in mortal bodies, unchanging through all, wherefore grieve for this? For what is born is sure to die, and certain birth awaits again the

mortal. Why grieve over the inevitable which neither tears nor deeds can change? (27) The primal state of beings is unseen; their middle state is seen and temporal, their state, after death has taken them, is undiscoverable; but why lament these evanescent changes? One man sees the SELF as miraculous; another speaks of it as a marvel; still another hears of it as phenomenal; but not one by hearing of it understands it. The SELF that dwells in every body is the indestructible, eternal Spirit. You should not grieve, therefore, for any creature. (30) Contemplate now the duty of your rank and race, Kshatriya! No warrior should tremble but rather rejoice to find his place in lawful war. Ready to your wish the door of heaven opens wide through such a battle, brings to your feet a gift of fortune. If you refuse this righteous fight, failing in duty and honour, your debt will mount, your name will suffer lasting stain, and this, for a soldier of repute, is worse than death. Your enemies will revile you. What could be more infamous? (36) If you are killed, heaven is your reward. If you live, you are victor and enjoy the earth. Arise, O son of Kunti, and join the battle! Hold pain and pleasure equal, hold gain no more than loss, and victory no more to be desired than defeat, so without transgression may you enter the strife! (38) Thus, O son of Pritha, I have advised you according to the doctrine of true wisdom. (Sankhya). Listen also to what I say by the doctrine of action (Yoga) by means of which you may escape the bonds of Karma. What you build in character by right action is never lost. A little of such wisdom will save you from many dangers. With will determined and one-pointed, your energies are not scattered like the thoughts of the irresolute. They who live for this and that, for pleasure and power, who strive for the incidental, whose minds are filled with flowery talk of ritual and sacrament in hope of heaven, who delight in the letter of the scriptures, and observe special rites and feasts and fasts,

deeming no more is needed, have missed true Life. Their souls are full of latent desires; hungering for things of sense, delights of heaven and earthly comforts, they cannot know the SELF, they are not among the wise. (44) The Scriptures merely teach about the three qualities, the Modes of bodily existence; free yourself of these conditions and the pairs of opposites; be anxious for nothing; stand firm in truth. Possessions old and new are futile: possess thy SELF. To those who know the Eternal, the Scriptures are as useful as a bath-tub on the shores of the ocean. (46) The value of action is in the deed, not in its result. Do the right thing and never mind what happens. The virtue is in work, not in its wage. Beware the mood of inaction. Indifferent to gain or loss, O victor of the world, be ever the same in conquest or defeat. Equal-mindedness brings union with the SELF. Take refuge in the mind, O conqueror of wealth. Religious exercises are far inferior to devotion of the mind. Pitiful and spiritually blind are they who rely on ritual rewards. (49) With equal-mindedness rise above both good and evil; aspire therefore to union with the SELF. With understanding comes skill in action. Being united to knowledge and having renounced the fruits of action, rebirth in this life is no more to be feared. This wisdom leads the sage to the seat of the Supreme, where sorrow enters not. When your mind has crossed beyond the taint of delusion, then will you become indifferent to everything that you have heard or yet may hear. When your mind has escaped from the tangle and bewilderment of scriptural tradition, and stands immovable, fixed in contemplation, then will you attain to union with the Eternal. (53)

Arjuna: O Lord of Light, what is he like who abides in the ETERNAL? How does he speak? How does he rest? How does he conduct himself? (54)

Krishna: O son of Pritha, when a man renounces all the desires that dwell in the heart, content to find himself in the SELF,

then he is said to be stayed in Divine Wisdom. Untroubled by sorrow, untempted by pleasure, freed from affection, fear and anger, he is a sage of steady will. (56) He who is free from passion, to whom the favourable and the unfavourable is equally welcome, who neither likes nor dislikes what he meets, is fixed in wisdom. When, like the tortoise, which withdraws its limbs beneath its carapace, he can withdraw his senses from the objects of sense, restraining their wonted use, this man is strong in spiritual power. (58) The hungry man longs for food, but even hunger falls away from him who beholds the Supreme. The turbulent senses, though the wise man resist them, may still sway the heart of the sage. Let him, then, restrain their stormy course, and hold a steadfast heart, intent on ME, for thus controlled in sense and sense perception, he abides in wisdom. Who broods over objects of sense and sense-attachment is snared; attachment begets desire; desire produces anger; from anger arises delusion; from delusion comes loss of memory; from loss of memory, loss of discrimination, from this loss of free, living, loving, constructive judgment, loss of all. (63) The disciplined man who moves among objects of sense, controlled and free from likes and dislikes, moves in tranquillity. Peace comes with purity to such a mind, and all afflictions cease. To the pure in heart flows wisdom swift as dawn. (65) There is no spiritual power for him whose heart is not at rest, no happy upward flight of thought can lift him toward the SELF. When a man's heart yields to his wandering desires, his spiritual knowledge is driven away as the gale drives a ship across the waves. (67) So, great of arms, the man who governs his desires, is fixed in understanding. He who masters himself wakes in a world where others know but the darkness of night. When others wake the silent seer discerns them sitting blind in darkness. He enters into peace in whom all desires subside as rivers flow into the ocean, which is ever filled, but never leaves its bounds: not the man whose

longings gnaw his heart. He who has cast off all the desires of this mortal world, who acts without regard to selfish ends, free from vanity and greed, goes on to peace. This, O son of Pritha, is the nature of the ETERNAL; entering into this, he goes no more astray; abiding thus till the time of the end, he wins to peace transcendent and profound. (72)

Om Tat Sat

So closes the second chapter named The Right Knowledge of the Spirit, in the Upanishads, called the Holy Bhagavad Gita, in the Science of the Supreme Spirit, in the Book of Devotion, in the colloquy between the holy Krishna and Arjuna.

(To Be Continued.)

AN OPEN LETTER TO ALL THEOSOPHISTS

From a probationary chela

Brother Theosophists in all lands—
Greetings.

It is my painful task to bring before you a comprehensive outline of the reasons for the decay of the modern theosophical movement. When my beloved elder brothers founded the Theosophical Society in New York City in 1875, through their willing and devoted agent, Helena P. Blavatsky, they emphasized the cyclic nature of their teachings. Later through the medium of Madame Blavatsky, as the outer head of the *Eastern School of Theosophy*, they stated: "No Master of wisdom from the East will himself appear or send anyone to Europe or America after that period (i.e. after the close of the first sub-cycle of the Kali-Yuga, 1899). Thus this communication in no way compromises their position.

Since the close of the first 5000 years of the Kali-Yuga a subtle materialism has covered theosophical thought. The Society has broken up into different sects which all profess the same aims and authority. The conditions of the leading theosophical groups has been deplorable. Through the

activities of their leaders Theosophy, the primeval Wisdom Religion, has been distorted and travestied. The Movement has thus lost its original force and purity, betrayed more by *enemies within* rather than without, and so faces an insecure future.

It is wise to remember that the Masters have not betrayed or abandoned theosophical work, so the onus rests upon the shoulders of each and every member of the various Societies. The Masters never have and never will guide the Movement as sentimentalists love to believe, save so far as their spiritual presence is perceptible to advanced souls.

It is not my purpose to resurrect the ghosts of the dead, but rather to show how the science of Unwisdom has dominated the Movement and, if possible, point the way to the Light.

Very few students realize the great purpose behind the Theosophical Movement. Throughout the world there are a few individuals who do realize its meaning and purpose. As some of the individuals live in Canada and as that Section has, largely due to their influence, kept to the original teachings I am thus making my appeal to theosophists through the pages of *The Canadian Theosophist*. What I have to say must not be taken on authority by the credulous or dismissed entirely by the sceptical, but should be carefully studied and pondered; as it reveals the real causes behind the Movement's present ineffectiveness.

The foundation of the Society was for the basic purpose of the demonstration of the principle of brotherhood. The Chiefs then wanted a real universal fraternity or brotherhood which would encompass the peoples of every race, creed, sex, caste or class, or political ideology. They hoped that it would attract and hold the thinkers of all nations together in the common bond of understanding. They relied upon the intelligentsia because the writers, poets, artists, scientists, etc., are the moulders of public opinion or its leaders. Regard-

less of the numerous cranks the Society has attracted Theosophy appeals to logical minds and can be termed *the Science of Life*. Of course Theosophy was also for the masses, but in order to reach the masses we must have expounders of the doctrine.

My brothers, look back in memory and realize how contemptibly the Society has treated its thinking men and women. In the old days the organization was favoured with the presence of great scientists, philosophers and poets. They went because their thought clashed with the pseudo-theosophy of those who "stood upon the threshold of divinity!" Even to-day the Movement has not recovered from this betrayal of its true leaders. The Brothers have emphasized that ingratitude was not among their vices and so they have not forgotten the work of such true theosophists who have suffered calumny and vilification in the pursuit of their duty. Whenever a great thinker arises to-day there are few capable of realizing it and so supporting such individuals. One may croak against leadership and preach the divine leader within, but it should be remembered that few within the T.S. are capable of individual effort and achievement.

Perhaps the greatest mistake made by the Masters in their effort to prepare the world for coming Aquarian civilization was to make brotherhood unconditional. For ages previous to the Christian centuries the fraternal organizations were open to the male sex only. It was a radical innovation when the Brotherhood chose a female agent to found a Movement to teach real fraternity among the sexes.

It is indeed unfortunate that in a great spiritual movement we too frequently see the pitiable spectacle of people preaching brotherhood unable to practise it themselves. The world is not to be convinced of the principles of Theosophy by quarrels, disputes, recriminations and personal criticisms. People who indulge in these disgraceful methods of exalting their petty egos do so only because they are inferior,

spiritually and mentally. The carping critic and the perpetual fault-finder condemns himself or herself. It may be readily said that the great principles of Theosophy are lost upon such individuals. The pitiable thing is that those to whom this applies will never realize it.

It is said the tree is known by its fruit. So far as the T.S. is concerned it is under powerful Uranic vibrations that have attracted cranks as well as advanced thinkers. However, when the neurotic mind seeks compensation for its frustrated life in a movement which should be composed of healthy, active, vital and intelligent people there occurs a short circuit. Such people are spiritual prostitutes in that they short circuit the flow of spiritual energy in a Lodge by their diseased psychic atmosphere. The neurotic is peculiarly sensitive to the forces of the psychic plane. In fact the real causes of hysteria, psychoses, morbid fears, hates, malicious and spiteful propensities, and all the other stock in trade of the neurotic mind, are basically psychic in nature. With this hint the discerning mind may easily see the true factors behind the emotional storms brought about by such psychically diseased people.

Our hope for real fraternity between the sexes still lies upon the shoulders of all true and devoted workers who will practise their beliefs. The fraternization movement is to be commended. It is at least an attempt to re-align the active forces of the Movement in the right direction. Organic union, however, is not desirable though spiritual union would be. It is our fervent hope that the fraternization movement will succeed.

In considering the true purpose of the Theosophical Movement one must consider the time in which we live as well as the spiritual and economic bankruptcy of the world. When my elder Brothers were charged with the foundation of the Movement they were fully aware through occult means of the coming struggle for power between the forces of labour and capital, progress and reaction.

In charting the rise to world power of a mechanized or scientific culture they were fully aware, for their work is universal and not confined to the Theosophical Movement, that humanity was morally incapable of utilizing such tremendous powers. They knew that man would eventually destroy himself in a welter of refined brutality and sensuality if no effort were made to check the advance of materialism. They realized that modern civilization had almost reached the end of its rope and that its decline was inevitable. In watching the growth of scientific culture and learning they understood that, though man had only scratched the surface of the possibilities of science, a truer perspective of life and a changed or more vital ethical attitude was required. This they were to teach later through H. P. B. in the following words: "...the ethics of Theosophy are even more necessary than the scientific aspects of the psychic facts of nature and man." They knew that the acceptance of great spiritual truths alone could revolutionize civilization and change its course.

By their occult knowledge of natural or cyclic law, known to all occultists in every age, they were able to determine that a new and more humane period would succeed the present one in the next few centuries. The religion of this new age was the religion of brotherhood and intelligent life. In order to prepare the world for the vast and startling cataclysmic changes facing it and the new age to come, it was decided to restate the wisdom principles of ancient science and philosophy. It was hoped that a great change would occur in the ethical attitudes of mankind when the fundamental ideas of Theosophy seeped into the racial mind.

Let us look around and see if the Theosophical Societies have accomplished anything of value. Entering the psychic atmosphere of various lodges or societies and studying the attitudes of those who matter we find the general trend of thought is toward the consideration of strange, recon-

dite or learned subjects. Outside of a vast number of bores who lecture in the name of Theosophy those who do teach Theosophy stress doctrine rather than life. It is thus little wonder that there exists no great response to theosophical lectures. The learned student reaches only those who think a little and those who pretend to think. The great mass of humankind is not appealed to at all. Thus we have the first and greatest violation of the principle of brotherhood by those who profess it!

The Mahatmas have said that "The sun of Theosophy must shine for all, not for a part." You must thus touch the common people, as did the Enlightened One—the great Patron of our order, by appealing to them in their own language or in the terms of their understanding. Discuss your pedagogy in private and utilize your public meetings for *public enlightenment*. The public will never be convinced through learned lectures on outlandish subjects but rather through a simple appeal to the heart, based upon the fundamental truths of Theosophy. The Movement has become too intellectual and mentally hide-bound so that it can never hope to reach and instruct the great mass of humanity.

This does not mean that the teachings should be simplified or changed but that a new and more vital attitude is imperative if the Movement is to survive. The duty of the true Theosophist is first to the community in which he lives and wherein he will find great scope for theosophical effort. The so-called theosophist who violates this public duty and seeks to keep (unwittingly we hope) the organization out of its particular public work is working against the activities of the Great Brotherhood. Years ago the Mahatmas wrote of the work of the Movement: "*The only object to be striven for is the amelioration of the condition of man by the spread of truth suited to the various stages of his development and that of the country he inhabits and belongs to.*" (Mahatma Letters, page 399). Thus it can readily be seen that the selfish dilettante who comes to

lectures only to satisfy his or her intellectual curiosity is no theosophist.

The Movement has therefore come upon evil days so that I feel the whole work is moribund. It cannot regain its original inspiration until the influence of the vast number of cranks, neurotics, pseudo-theosophists, and dabblers is nullified and students return wholeheartedly to the promotion of its true work. If these words seem unbrotherly to the faint-hearted let them realize it is a greater sin against brotherhood to allow such individuals to pollute the stream of theosophical thought.

Yet, regardless of individuals, the great advance of theosophical and occult knowledge goes ceaselessly on, with, of course, no thanks to the various societies. Magazines of all description teaching various philosophical, occult, theosophical, astrological and scientific ideas are growing by leaps and bounds throughout the world. Look at your moribund theosophical journals and you will find their subscriptions dwindling and their articles of no public appeal. It is all right to be learned in our own conceit but we should not be erudite at the expense of Theosophy. It is indeed time that a change took place or the various societies will "drift on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die."

The Theosophical Movement of the Twentieth Century is therefore no longer dependent upon the activities and thoughts of the various Societies that make up the movement. Actually the power of H. P. Blavatsky through her *Secret Doctrine* and other writings is influencing many individuals through different channels. In fact the Societies are fast becoming back numbers in the Movement. Are they to perish without accomplishing their duty?

It is therefore about time that theosophists considered the vital issues of Theosophy and gave aid to the promotion of social and spiritual reform and broadcast the great spiritual truths that alone can revolutionize civilization by changing the attitudes of men. We must give faith

back to a world without faith and turn the minds of men, in this age of hate and fear, to brotherhood and prepare the way for a greater spiritual outpouring.

The words of my beloved Master who twenty-six centuries ago taught that hatred was not conquered by hate but by love are still as true to-day as in ancient times. In his name I hope my words may be of value.

Rauravananda.

Popocatapetl, Maya.

In this year of fire, 1936.

THEOSOPHY UP TO DATE!

EVOLUTION: As Outlined in The
Archaic Eastern Records

Compiled and Annotated by Basil Crump.

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

BUDDHISM: The Science of Life.

By Alice Leighton Cleather and Basil Crump.

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

THE VOICE OF THE SILENCE.

Translated and Annotated by H. P. Blavatsky.

A faithful reprint of the original edition with an autograph foreword by H. S. H. The Tashi Lama of Tibet. Notes and Comments by Alice L. Cleather and Basil Crump. H.P.B. Centenary Edition, Peking, 1931. Third Impression.

THE BLAVATSKY PAMPHLETS.

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

The above may be had from The H.P.B. Library, 348 Foul Bay Road, Victoria, B.C., or The O. E. Library, 1207 Q Street N.W., Washington, D.C., or from The Blavatsky Association, 26 Bedford Gardens, Campden Hill, London, W. 8, England.

"Beau Sejour" at Wasaga Beach, Ontario, is again being opened by Mr. and Mrs. John Van Eden as a private rest home for tourists and guests. Its beautiful outlook and restful surroundings attract Theosophists who desire holiday relaxation. Terms may be had from 232 Pacific Avenue, Toronto, Ont.

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OFFICIAL NOTES

The Link, which also incorporates *The Seeker*, is the present organ of the South African National Society. It is typewritten and gives a good deal of local news, with several original articles.

* * *

Typographical errors are always annoying but the too common one by which "friend" is turned into "fiend" sometimes appears to be intentional. That it was an accident last month in the third line on page 38 we hope will be evident. On page 41, in the 21st line from the bottom of the first Column the word "where" should follow Peking.

* * *

We have to acknowledge with sincere thanks a donation of \$50. towards the Magazine Fund since last month. This will secure us for the present. Another such gift from some kind friend would enable us to get out our June issue and thus pass into the new year and the new term

payments with hope of reaching the end of our volume once more on a balanced keel.

* * *

Miriam Salanave sent out cards of greeting to celebrate the Wesak Festival this month, the Full Moon shining on the 6th. The greeting is sent on behalf of the East-West Buddhist Mission and Western Women's Buddhist Bureau, 715 McAllister Street, San Francisco, California. Those who desire to assist this work should send their contributions to the address mentioned.

* * *

The Torch, Vancouver, notes the death of Dr. Marie Charlotte Davenport at the age of 112, as the result of an operation. It is suggested by our contemporary that had she been satisfied to continue under her philosophy of relaxation and rhythm she might have survived another twenty years. She was born on September 4, 1824, and it is said that her vivacious personality and her lessons in rhythm will be remembered by many.

* * *

Theosophy in Ireland for January-March reprints Mrs. Bailey's "The Next Three Years," filling eight pages and to be continued. There appear to be nine Lodges in Ireland at present. These are the Adyar branches, but there are Lodges of the other Societies as well. Ireland does not take to Theosophy easily, but the Irish people are susceptible of a fine appreciation of real occult teaching whether Hermetic or Gnostic or Platonic or Secret Doctrine.

* * *

The three books written by Mrs. Alice Leighton Cleather dealing with the controversial situation involved by the disputes between Annie Besant, W. Q. Judge and Mrs. K. A. Tingley, and the actual work and aims of Madame Blavatsky, are *H. P. Blavatsky, her Life and Work for Humanity*; *H. P. Blavatsky as I Knew Her*; and *H. P. Blavatsky: A Great Betrayal*. No student of the Theosophical Movement can afford to ignore the testi-

mony of these books. They were issued in 1922 and 1923.

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We are indebted to Captain P. G. Bowen for the article on "What is Brotherhood?" by Dr. Rafael Orsini, M.D., Ph.D., D.Litt., F.R.G.S., who is referred to under his African name in *The Sayings of The Ancient One*. Such writings are for the few, and they are fortunate who are capable of appreciating their importance. Dr. H. N. Stokes writes of this book—"The Sayings are pure gold and form one of the most impressive and important esoteric publications, fit to rank with *The Voice of the Silence* and *Light on the Path*."

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The April issue of *The Theosophical Movement* of Bombay contains a review of *The Sayings of the Ancient One* by Captain P. G. Bowen, extending to six columns. This in itself is a recognition of the importance of a book which is rapidly being recognized as a classic of profound wisdom and spiritual enlightenment. It takes rank with *Light on the Path* and *The Voice of the Silence* and will soon be indispensable to students who wish to penetrate to ultimate Gnosis. All Theosophical Lodges should have it for sale or at least in their Libraries.

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The Theosophical Forum for May is better if anything than previous issues. It begins an historical series, "Pictures on the Screen of Time" intended to outline the story of The Theosophical Society. Elisabeth Whitney is the writer and the notes cover the period of H.P.B.'s residence in the United States, 1871-1879. C. J. Ryan reviews the recent fire-walking incidents in England, and the gradual abandonment of the Darwinian theory of natural selection. Mr. Ryan also contributes an able review of Ernest Wood's new book. We are grateful to see our first "Giant Effigies" article reproduced in this issue.

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The Blavatsky Association under the will of the late William Kingsland has

been left his literary works in trust. The Trust is required to take over the existing rights of his published works and to arrange for the publication of any of his Manuscripts thought suitable. Among these is a complete and important work entitled *The Gnosis in the Christian Scriptures*, which will be published as soon as possible. The necessary funds will be derived from the sale of his existing books and a greatly increased sale of these is expected and should be promoted. We commend to all students these valuable works.

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A correspondent points out that the statement that the late Mr. Kingsland was a member of the Inner Council may mislead some readers, as he was not a member of H.P.B.'s Inner Group but was a Councillor of the E. S. T. as appointed by H. P. B., and as such signed the declaration drawn up on May 27, 1891. The members of the Inner Group, twelve in number, were Mrs. Besant, Mrs. Cleather, the two Cooper sisters, Mrs. Mead and Mrs. Oakley, Emily Kislingbury and Countess Wachtmeister, and the men, Herbert Coryn, Archibald Keightley, G. R. S. Mead, W. R. Old, E. T. Sturdy, and Claude Falls Wright.

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News and Notes from Australia illustrates a weakness that besets many of our National contemporaries inasmuch as they are but pale reflections of Adyar without any adequate development of their own national qualities. The Australian people are a sturdy independent and easily recognizable national type, perhaps even more so than the Canadians or South Africans, but we find nothing but subservience and inability to think independently or to analyze evidence in most of these national offerings. If the model imitated were Shigatze or Shamballa or some other Tibetan or Kashmiri or Chinese haunt we might not find it so tedious, but vain repetitions have never appealed to the worthy.

The Royal Society for the Prevention of Cruelty to Animals has sent us an appeal for funds to support a "mission of mercy" to Abyssinia's war animals. We fear it is too late to do anything now. The Ethiopian war appears to have reached its term. The indisciplined valour of men who could not consent to fight a guerilla war but threw themselves in masses against modern artillery has had its experience, sad but unmistakable. Another score has been written up against that form of civilization which follows the old error of Ahab in coveting Naboth's vineyard, The Jezebel of Rome needs to look to herself, if she expects to fare better than the spoiler of old. (I. Kings xxi. II. Kings ix.)

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The O. E. Critic is always interesting and generally instructive as well. It is only fifty cents a year and may be had from 1207 Q Street, N.W., Washington, D.C. Those who read it have in the action a guarantee that they are not narrow-minded nor partisan nor subject to the domination of anybody alive or dead. It is certainly a test of mentality to be able to read an independent journal of any kind without feeling any danger of being damned or any risk of losing caste with one's superiors. The present issue of The Critic opens its 24th volume, and the discourse is on wider fraternization, greater devotion to Theosophical ethics, the death of William Kingsland, and Ernest Wood's revelations of Adyar. The periscope as usual peers around at all and sundry and directs a few torpedoes.

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The death of Mrs. Clara E. Speight Humberstone occurred on April 25 in the Toronto General Hospital, at the age of 74. She had been a member of the Toronto T. S. since before the War, and was distinguished for her devotion to scientific research. This led to her being proposed by Camille Flammarion as a member of the Astronomical Society of France, and she wrote voluminously on questions of

chemistry, physics, mathematics and astronomy. She was the author of *Spherical Bacteria Cell*, *The Constructor of the Earth and Cell Life*; *The Origin of the Chemical Elements and of Cell Life*; *Spiritism, the Hidden Secret of Einstein's Theory of Relativity*; *The Spacial Origin of Man, etc.* Her last book, *Mathematics of Immortality*, is in the hands of a London publisher. Mrs. Humberstone was born at Acton, Ontario, and was a member of St. John's Anglican Church, York Mills. She leaves a daughter, Mrs. Frank Mills, and a son, Allan Humberstone.

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Mrs. Adelaide Gardner has been elected General Secretary for the T. S. in England, and in notifying her fellow General Secretaries she says: "I feel that at the present time it is of the greatest importance that the many Sections of our Society should have active links with each other, so that we may help to link the world in closer harmony. I shall look forward to meeting the representatives of other Sections at the World Congress in Geneva. With every good wish, yours sincerely and fraternally." We trust that the important English National Society will justify its leading position among the many others, though it does seem sometimes that it is among the lesser and weaker bodies that the great principles of freedom and liberty are most honoured. Is it significant that we are hearing less and less of the "National Societies" since Mrs. Besant's death, and more and more of the "Sections" to which Colonel Olcott reduced them? And is this according to Mr. Jinarajadasa's wish?

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The *Fraternization News* for May 1st adds little to the information already given regarding the Buffalo Convention. It is hoped to open on Saturday morning, the 27th June, at 11 when the chairman, vice-chairman and committee on resolutions will be appointed. The Chairman's address, one or two short papers and discussion will follow. Luncheon over, the 2.30

session will be divided with two papers at each and discussions till 4.30 when the two sessions will adjourn till 8 when a public meeting will be occupied with a symposium on Comparative Religion by three Theosophical students. On Sunday morning at 10.30 a business session will be held with discussion on any subject brought up, and addresses on Propaganda and on Karma and Reincarnation. At 1 o'clock the Convention luncheon will be addressed by the Mayor of Buffalo. At 2.30 four more papers will be given at two simultaneous sessions. At 8 the Convention will close with an address on What is Theosophy? No names of speakers are mentioned.

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We are glad to see an article on Zoroastrianism in *The Theosophist*, Adyar, for this important and early religion scarcely receives as much attention as it merits. Ernest Wood contributes an important article on "What Happens After Death," in which he sets forth clearly the teaching of the Mahatmas and the Secret Doctrine. Practically the whole of the Adyar Society has accepted the spiritualistic teaching supported by Leadbeater and his following, and it is time Dr. Arundale remembered the motto "There is no Religion higher than Truth." Serge Brisv's article "The Prisoner," is one that should be studied by Theosophists, for apparently Dr. Stokes of Washington is the only member who pays much attention to the subject. The Jubilee celebration of the Adyar Library is described in material used by Mr. Hamerster in a talk at the recent Convention. The Library was established by Col. Olcott with about 200 volumes. In 1904 there were 16,000 volumes. At that rate of growth there would have been 40,000 volumes at present, but this has been greatly exceeded and there are now 56,000 volumes on the shelves, the Oriental manuscript section containing 10,000 volumes. We should all feel proud of being able to assist in the support and development of such a splendid addition to the work of the Theosophical Movement,

for we may be sure that however some books may rank, among them all the sincere and earnest student will be able to find that which his Buddhist intelligence will point out as the Law and the Testimony. If Adyar does nothing else in the meantime we can honour it for its Library.

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It is frequently objected by people who do not understand Theosophy, that too much attention is given to the Christian religion. Theosophy is the truth underlying all Religion. Christianity has it as well as Buddhism or Hinduism or any other faith. The New Testament in Greek is full of Theosophy but the English translations are defective in rendering it, and no one who does not read the Greek would ever understand its Theosophy. For example, in I. Corinthians, i. 24, the Christos is described as the Power of God, and the Wisdom of God, in Greek this being Christon theou dunamin kai theou sophian. That is to say, the Christos is Theosophy, or the Divine Wisdom as well as the Divine Power. In a letter to her sister, Madame V. P. Jelihovsky, protesting against the misrepresentations of the Russian press, she says: "What is this lie about me? Where did they get the idea that I intend to abolish Christianity and to preach Buddhism? If they in Russia would read what we write they would know that we preach pure, Christian-like Theosophy—the knowledge of God and the ethics of living, as Christ Himself understood it. In the third number (Nov. 1887) of *Lucifer* is my article (The Esoteric Character of the Gospels) where I exalt Christ's teachings as only a real Christian, not infected by Papism or Protestant nonsense, can do. What do they know about Blavatsky's teachings? They state, 'She built a pagoda in London and put the Buddha idol in it!' What nonsense, they are idols themselves, and if their reporters write such rubbish they (the editors) should have the courage to print the protests." Nor have any but a few of the editors of this continent the courage to tell

the truth about the translations of the New Testament, or the real teachings of Theosophy.

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The Luncheon held by the Women of the Toronto Theosophical Society as reported elsewhere was a real success, not only in attendance, but in the interest manifested in Mrs. Grieve's impressive speech and in the determination expressed to carry the matter further. Reference was made to it at the Sunday evening meeting on May 3, and it was suggested that the men of the Society should now take up the cause and put themselves on record for Peace and the support of the League of Nations. A correspondent writes: "I am satisfied in my own mind that the world stands on the brink of war and that into the war Canada will be dragged by her politicians and 'money-changers,' the first because they don't know any better way out of the rising tide of debt, the latter because they haven't changed since a Good Man drove them out of the Temple (why don't we drive them out, the allegory is so apt and could be taken as a direct order, I would think?)." Under our constitution it does not appear that the Society as a whole can take official action on any matter, but every local society is independent and autonomous under Mrs. Besant's ruling, and every member is independent and can act as he pleases. Personally and as President of the Toronto Lodge I would be glad to see a meeting called and action taken, but as General Secretary of the T. S. in Canada I cannot do so in that office. If I presided at such a meeting it would be as President of the Lodge. I trust also that the Young Theosophists, whether enrolled or not, will have the spirit and conviction and courage to take action and go on record as they feel on the subject. The Vancouver young people are taking a fine stand on many matters of importance and their views on this world-important question would be of valuable assistance. The great majority of the members, I believe, are prepared to range themselves definitely on the side of peace.

"THE PRICE OF PEACE"

An Easter Luncheon took place in the Toronto Theosophical Hall under the auspices of the Women's Auxiliary of Toronto Lodge on Thursday, April 16th, at 12.30 p.m. Over seventy-five attended the affair and the guest speaker was Mrs. John Grieve whose topic was "The Price of Peace". Mrs. A. E. S. Smythe acted as Chairman and introduced the speaker, stating that she was on the council of the Toronto Branch of the League of Nations Society and author of three Study Outlines which are in use by study groups throughout the Dominion. The guests were received by Miss Maud Crafter, Mrs. A. M. Wright, Mrs. A. Cornwell, Mrs. F. Belcher and Miss Agnes Wood. Mrs. C. C. Bothwell accompanied by Mrs. E. M. Gladney sang a delightful group of songs. Long tables arranged as three sides of a square with small tables in the enclosure were attractive with mauve iris and yellow daffodils in silver baskets and mauve and yellow candles completed the effect. A lucky draw (a copper whistling tea-kettle) was won by Miss A. Ferguson. A hearty vote of thanks to Mrs. Grieve for her very interesting and informative address was moved by Miss Mary Stuart and seconded by Miss Agnes Wood. The Committee in charge of the Luncheon were Mrs. G. I. Kinman, Miss Mary Stuart, Mrs. M. C. Hubel, Mrs. E. J. Norman, Mrs. R. Illingworth, Mrs. H. J. Cable, and Mrs. D. W. Barr, assisted by Mrs. R. Thornton, Mrs. E. B. Dustan, Mrs. R. Marks, Mrs. L. Anderton, Mrs. W. Carver, Miss Alice Carver and Mrs. R. A. Pedwell.

J. M. PRYSE'S BOOKS

may be had, including: The Magical Message of Oannes; The Apocalypse Unsealed; Prometheus Bound; Adorers of Dionysus; and The Restored New Testament; from John Pryse,

919 SOUTH BERNAL AVENUE,

Los Angeles, California

INTRODUCTION TO PLATO'S THE TIMÆUS

By Thomas Taylor

(Continued from Page 46.)

But the following extraordinary passage from Proclus admirably unfolds the nature of this divine body, and the various gradations of fire and the other elements. "It is necessary to understand (says he) that the fire of the heavens is not the same with sublunary fire, but that this is a divine fire consubistent with life, and an imitation of intellectual fire; while that which subsists in the sublunary region is entirely material, generated and corruptible. Pure fire, therefore, subsists in the heavens, and there the whole of fire is contained; but earth according to cause, subsisting there as another species of earth, naturally associating with fire, as it is proper it should, and possessing nothing but solidity alone. For, as fire there is illuminative, and not burning, so earth there is not gross and sluggish, but each subsists according to that which is the summit of each. And as pure and true fire is there, so true earth subsists here, and the *wholeness, holotes*, of earth*; and fire is here according to participation, and materially, as earth is according to a primary subsistence. So that in heaven the summit of earth is contained, and in earth the dregs and sediment of fire. But it is evident that the moon has something solid and dark, by her obstructing the light; for obstruction of light is alone the province of earth. The stars too obstruct our light, by casting a shadow of themselves from on high. But since fire and earth subsist in heaven, it is evident that the middle elements must be there also; air first of all, as being most diaphanous and agile, but water, as being most vaporous: each at

the same time subsisting far purer than in the sublunary region, that all things may be in all, and yet in an accommodated manner in each.

"However, that the whole progression and gradations of the elements may become apparent, it is necessary to deduce the speculation of them from on high. These four elements, then, fire, air, water, and earth, subsist first of all in the demiurgus of wholes, uniformly according to cause. For all causes are previously assumed in him, according to one comprehension; as well the intellectual, divine, pure, and vigorous power of fire, as the containing and vivific cause of air; and as well the prolific and regenerating essence of water, as the firm, immutable, and un-deviating form of earth. And this the theologist Orpheus knowing, he thus speaks concerning the demiurgus:

His body's boundless, stable, full of light.

And

Th' extended region of surrounding air
Forms his broad shoulders, back and bosom
fair.

Again,

His middle zone's the spreading sea pro-
found.

And

The distant realms of Tartarus obscure
Within earth's roots his holy feet secure;
For these earth's utmost bounds to Jove
belong,

And form his basis, permanent and strong.

"But from these demiurgic causes a progression of the elements into the universe takes place, but not immediately into the sublunary world. For how can the most immaterial things give subsistence to the most material without a medium; or things immovable be immediately hypostatic of such as are moved in all directions? Since the progression of things is nowhere without a medium, but subsists according to a well-ordered subjection; and generations into these material, dissipated, and dark abodes, take place through things

*For it is necessary that the first subsistence of each of the elements should be, as we have before observed, according to part total, in order to the perfect union of the world; and this part total is called by Platonists *holotes*, or a wholeness.

of a proximate order. Since, therefore, the elements in the demiurgus are intellects and imparticipable intellectual powers, what will be their first progression? Is it not manifest that they will yet remain intellectual powers, but will be participated by mundane natures? For from imparticipable intellect the proximate progression is to that which is participated, and from supermundane to mundane forms. But what are these things which yet remain intellectual, but are participated, and what subjection do they possess? Is it not evident that they are no longer intellectual (i.e. essentially intellectual)? But I call those natures intellectual which are the forms of intellect, and of a truly intellectual essence. But becoming participated, and being no longer intellectual, it is evident that they are no longer immovable natures. But, not being immovable, they must be self-motive. For these are proximately suspended from immovable natures; and from things essentially intellectual a progression takes place to such as are so according to participation, and from things immovable to such as are self-motive. These elements, therefore, subsist in life, and are self-motive and intellectual according to participation. But the progression from this must be manifest. For the immediate descent from life is to animal; since this is proximate to life. And from that which is essentially self-motive, to that which is self-motive according to a participation of life. For, so far as it proceeds from life to animal, it suffers a mutation. But so far as it proceeds from that which is immaterial to things immaterial*, (that is, such as may be called immaterial when contrasted with mutable matter,) and from divine life to a divine essence, it becomes assimilated to them. If, therefore, you take away from hence that which is immaterial and immutable, you will produce that which is

mutable and material. And through this, indeed, they are diminished from such as are before them; but on account of the symmetry and order of their motions, and their immutability in their mutations, they become assimilated to them. If, therefore, you take away this order, you will behold the great confusion and inconstancy of the elements; and this will be the last progression, and the very dregs and sediment of all the prior gradations of the elements.

"Of the elements, therefore, some are immovable, imparticipable, intellectual and demiurgic; but others are intellectual and immovable according to essence, but participated by mundane natures. Others again are self-motive, and essentially lives; but others are self-motive and vital, but are not lives. Some again are alter-motive, or moved by another, but are moved in an orderly manner; and, lastly, others have a disordered, tumultuous, and confused subsistence."

(To Be Continued.)

THIRD VOLUME— GENUINE AND SPURIOUS

Two epistles on the subject of the Adyar alleged 'third volume' of the *Secret Doctrine* appear from the pen of Mr. Jinarajadasa in the *London News & Notes* and the *Canadian Theosophist* (respectively, April 1 and March 15, 1936). Our esteemed friend uses words with his own peculiar meaning as to "accusations" "various irresponsible people" are "hurling". All we "irresponsibles" say—so far as is known—is not what he makes us appear to say but just this: The Adyar book is a "spurious third volume", i.e. not the third volume H.P.B. wrote which she so often described, as well as some around her. Indeed, Mr. Jinarajadasa himself partially admits this when he says now: "Vol. III. contains *some* of the original material of H.P.B. which she did not incorporate in either Vol. I. or II." (italics mine).

Further, Mr. Bertram Keightley in

*He means the divine bodies of the stars, and the body of the heavens; which, compared with sublunary bodies, may be justly called **immortal bodies**.

1931 did not, as Mr. Jinarajadasa now claims, narrate "what really happened" if his Adyar Convention lecture of Dec., 1890, counts for anything. Memory, as Theosophical history has proven over and over again, plays all of us strange tricks. After arrival in London with H.P.B. on May 1, 1887, and then fifteen months' work on the *Secret Doctrine* manuscript, "a pile over three feet high", Mr. Bertram Keightley is reported as having told Adyarites in December, 1890:

"He read through the substance of the two volumes published, and the third still unpublished, and when he got through that, he felt very despairing. He was really in despair that she produced a monster that was fifty times worse than 'Isis Unveiled'. When he said that *what would now be the 3rd volume of the history of occultism was to have been the first volume*, while the treatises on Cosmogony and the Genesis of Man were to form a later series they could imagine that the scheme of the work lacked clearness and arrangement." (Italics mine). (*Theosophist* xii, July, 1891, pp. 586-7).

Dr. Archbald Keightley had spent an even longer period on this manuscript, over three feet high. He read it through on his first visit to Ostend in 1886 when H.P.B. insisted on his staying with her, "a series of essays of the greatest interest and information." Then, in London in 1887 and 1888 with his relative, they had the whole of it professionally typed out (so that rearrangement might be done on the typed copy and not on the original), worked over this and handed it back to H. P. B. who made of it "a complicated mosaic", after which 'Arch.' at 17 Lansdowne Road himself typed out "the entire first volume and part of the second on a typewriter." (*Theosophical Quarterly*, October, 1910, p. 115). So he was entirely in a position, after nearly two years' work on the great Theosophical textbook of our age, to tell the *New York Times* reporter in an interview printed by the greatest of the American newspapers April

29th, 1889:

"The third volume of the *Secret Doctrine* is in manuscript ready to be given to the printers. It will consist mainly of a series of sketches of the great occultists of all ages, and is a most wonderful and fascinating work. The fourth volume, which is to be largely hints on the subject of practical occultism, has been outlined, but not yet written. It will demonstrate what occultism really is and show how the popular conception of it has been outraged and degraded by fraudulent pretenders to its mysteries who have, for greed of gain or other base purposes falsely claimed possession of the secret knowledge. This exposure will necessitate its being brought sharply to date as a historical record so that the actual work of writing it will not be commenced until we are about ready to bring it forth." (also reprinted in the *Theosophist*, July, 1889, p. 595)

Meantime, in Mr. Bertram Keightley's words:

"When we had got all the MS. typed out, we tied up the original MS. complete as it was and made a strong sealed parcel of it all, which was given back to H.P.B., and was subsequently removed to No. 19 Avenue Road, St. John's Wood, N.W., when H.P.B. moved there. I clearly remember seeing the parcel there intact shortly before I left for India a few months before H.P.B.'s death." (*Theosophist*, September, 1931, "Reminiscences of H. P. B.")

So the genuine third volume, which was to have been the first had H.P.B.'s own arrangement of her manuscript been adhered to, was at 19 Avenue Road up to at least "a few months before H. P. B.'s death", according to this statement.

A further point, Col. Olcott at the Twelfth Convention, Dec. 27-9, 1887, is reported as having said:

"...During the past twelve months she (H.P.B.) has sent me the MSS. of four out of the probable five volumes of 'The Secret Doctrine' for examination, and it is expected that the first volume will issue

at London during the spring season." (*Theosophist*, Jan., 1888, p. xvll)

As to Mr. Bertram Keightley's 1931 statement "a certain amount of matter over"—quoted by Mr. Jinarajadasa—the *Theosophist* of Oct., 1891, gives the words:

"We are informed that H.P.B. left behind a large accumulation of MSS. *not* [*italics mine*] forming part of the future volumes of the *Secret Doctrine* which will suffice to provide a series of articles from her pen for the magazine she loved for several years to come." (p. 55)

There are at least ten references made by H. P. B. herself to the genuine third volume of the *Secret Doctrine* between April 3, 1888—June 20th, 1889—April 15th, 1891, in seven of which she fully describes its contents. Dr. Archibald Keightley's description in the *New York Times* is more than confirmed. Any student of Theosophy can ascertain the facts for himself and come to his own conclusions if he will but memorize H.P.B.'s own description* of the contents of her third volume, the genuine one, study her finished work in the present volumes I. and II. (original edition or photographic reprint) and then make a comparison with the Adyar 'third volume'.

Incidentally, since the historian of the Theosophical Society raises this matter again in the two varying forms given in *London News & Notes* and the *Canadian Theosophist*, we may be allowed now to enquire: (a) why part of one of H.P.B.'s own titles, [Some Papers on] "The Bearing of Occult Philosophy on Life" (her own words were "the bearing of occult philosophy upon the conduct of life, as it is and as it ought to be"), was used to cover the open publication in such a work as this spurious third volume of certain private papers never meant by H.P.B. for public perusal which had been given under pledge of inviolable secrecy to her own "Inner Group"; and (b) why Mr. Jinarajadasa never published the original 1885 manuscript of the *Secret Doctrine* as first intended for the 1931 Adyar Convention

and did not complete its publication in that interesting series he gave us, Oct., 1932, to Nov., 1933, in the *Theosophist*.

M. A. Thomas.

April 13th, 1936.

* *Secret Doctrine*, Vol. I., Preface, p. vii, Introductory, p. xl; Vol. II, pp. 106, 437, 798; *Transactions of the Blavatsky Lodge*, p. 51; *Lucifer*, Vol. VIII, April, 1891, "Negators of Science" pp. 94-5.

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.

WRITINGS OF WM. Q. JUDGE

Besides his work in "The Path", Mr. Judge wrote many articles which appeared in other journals. Some of these have been reprinted in booklet form and are again available for students and serious enquirers. Fifteen can be supplied, postpaid, for \$2.00.

N. W. J. HAYDON

564 PAPE AVE., TORONTO (6)

THEOSOPHY AND THE MODERN WORLD

Conducted by F. B. Housser.

THE RISE AND FALL OF CIVILIZATIONS

One of the fairly regular contributors to "Harpers Magazine"—Stanley Casson—Reader in classical Archæology, at the University of Oxford, has an excellent article, in the February issue—called "Progress and Catastrophe."

Beginning with the so-called Historical Period he pictures two distinct periods of progress, commencing with Palæolithic man making his first flint implement; then agriculture being discovered; animals domesticated; and how word of these discoveries spread all over the old and new world. He pictures the slow advance of one great Empire after another: The Maya, Sumeria, Babylonia and Egypt, and finally Crete and Greece. That is *his* first civilization. Then comes the first retrogression, the first crash, and out of the ruins of that period the slow building up of another great civilization beginning with Greece and finally 'the glory that was Rome.' He shows the decay of this civilization and sums up both thus: "In all history and prehistory in Europe there have been only two great crashes and two periods of retrogression. The first in the *Ægean*, the second involved the whole ancient world, for Rome took over Greece and the main empires of the Orient. . . . By 500 A.D. the Roman Empire had ceased to exist and, except for where Byzantium, firmly placed within the circuit of her narrow walls, was guarding the ancient inheritance like her life, outside those walls were chaos and the presages of another Dark Age."

The Third Retrogression

Casson shows how gradually the third great civilization began to rear up its head about 800 A.D. and how steadily man has tried to get back to the level of Greece;

and now he sees the third crash coming. This latter part of his article has been "boiled down" and re-printed in the "Magazine Digest" for March. It is such a true account of what is happening that the whole re-statement should be quoted, but space forbids. Some of the most salient points however, are these; "Barbarism is here and now with us. . . . The symptoms of decay are strangely similar to those which accompanied the fall of Roman power. Freedom of speech and act, tolerance and justice have completely vanished in all countries of the world except America, Britain and France, and in some of the smaller states of Europe. The stage is set for the first act of the drama of the Decline and Fall. . . . Every invention which the brilliant mind of man can make is now transformed into a weapon of evil—As each year passes we see more prostitution of fine inventions and fine ideas. . . . Slowly the arts of peace are converted into the arts of war.

"Such are the signs which, to me, at any rate, betoken that civilization is not merely on the brink of collapse, but that it has already collapsed some years ago. . . . I wonder how long it will be before we awake to the fact that before our eyes the world we lived in in our youth has passed away, and with it, the main props of civilization. . . . Let us save what we can while there is still time. Let us start to build up whatever parts of the world are safe and sane and make them into the new Byzantium. . . . Round us the world will go mad or savage or both, but in our New Byzantium we will guard what is left of the older and happier world."

The New Byzantium

Pessimism to-day is understandable, unless we stand aside and look back with the aid of Ancient Teachings, and see that out

of each great civilization something new has always arisen. We need not look back to Atlantis, as even the Historical Period will suffice to show that a new age, a New Byzantium is always here in embryo. The life of a race is comparable to the individual man who helps to build up that race; and while one may die suddenly, another slowly of old age and disease, another may commit suicide. In each case however, it is only the outer shell that disappears. The real Man, and Life of the Race, reincarnate again and again.

Ancient Teachings and Prophecies

Madame Blavatsky has a good deal to say about cycles of civilization, and hints in several of her writings of the disaster which *may* befall our age. One very significant hint is given in the closing sentences of the second chapter of "Esoteric Character of the Gospels" (p. 41), "We are in 1887, and the nineteenth century is close to its death. The twentieth century has strange developments in store for humanity, and may even be the last of its kind". We are told by Madame Blavatsky and the Master "K.H." that *when* our present civilization falls, the British Islands will be the first on the list of victims to be destroyed. (S. D. 1, 708), and (Mahatma Letters, p. 156). It is not said *when* this will happen but on pages 156-7 of the "Letters" "K.H." writes to Sinnett—"When your race—the fifth—will have reached its zenith of physical intellectuality and developed the highest civilization... unable to go any higher in its own cycle, its progress towards absolute evil will be arrested... its great civilizations destroyed and all the sub-races of *that* race will be found going down their respective cycles after a short period of glory and learning."

To speculate upon the possible crash of our present civilization in view of the depravity of some countries, is permissible but how much more profitable it is, to keep in mind these words (S.D. 2, 466)—"The Present is the child of the Past; the Future, the begotten of the Present. And yet,

O present moment! knowest thou not that thou hast no parent, nor canst thou have a child; that thou art ever begetting but thyself? Before thou hast even begun to say 'I am the progeny of the departed moment, the child of the past,' thou hast become that past itself. Before thou utterest the last syllable, behold! thou art no more the Present but verily that Future. Thus, are the Past, the Present, and the Future the Ever-living Trinity in One—the Mahamaya of the Absolute 'Is.'"

M. E. D.

BIOLOGICAL CHANGE PREDICTED

The annual convention of the American Association for the Advancement of Science met January the first. Dr. David Causey, biologist of Arkansas University, while addressing the assembly predicted—"A male-less world". He declared, that already some animal species show evidence of swinging back to the time when life was perpetuated without masculine support.

Changes Noted

According to a Mail and Empire report, "Sexual reproduction appears to be an after-thought of nature, which she is slowly trying to forget." He pointed out that certain types of fish have abandoned the traditional female function of caring for the young. The male of these species carries the fertilized eggs in his mouth until they hatch.

In his opinion, the disappearance of the masculine sex is confined, as yet to the animal world. He drew attention, however, to the changes in the relative sizes of the two sexes—"as a sign of decadence", and hinted that the end of human masculinity is possibly—"just a couple of æons away".

Bi-Sexual vs. Male-less

This theory in some respects is quite Theosophical. Had Dr. Causey used the term bi-sexual rather than "Male-less" the two theories would indeed have been closely allied. Occultism teaches that not only animal species but human likewise, perpetuated life at one time without mascu-

line support—because they were completely hermaphrodite. It is stated in *The Secret Doctrine* (II, 157)—that the separate sexes have existed in this cycle for eighteen million years. It is also claimed that man preceded the animal. H. P. Blavatsky writes in a foot-note (S. D. II, 778)—“Bear in mind, please, that though the animals—mammalian included—have all been evolved after and partially from man’s cast-off tissues, still, as a far lower being, the mammalian animal became placental and separated far earlier than man.”

Occult Theory

The entire Theosophical theory is based upon the concept of *astral prototypes*, which, it is maintained, are composed of Fourth-state astral matter. Each of the six states of matter is said to have, like our gross physical matter, its own particular “protyle”.

In the evolution of the Races one may observe the same order as in nature and man. Placental animal—man became such only after the separation of the sexes in the Third Root-Race. In the physiological evolution the placenta is fully formed and functional only after the third month of uterine life. The progressive stages of the foetus during the gestation period serve as a splendid analogy to help in throwing light upon the evolutionary process of both microcosm and macrocosm.

Nature Remembering

H.P.B. says, (S.D. II, 140): “From being previously a-sexual, Humanity became distinctly, hermaphrodite or bisexual; and finally the man-bearing eggs began to give birth, gradually and almost imperceptibly in their evolutionary development, first to beings in which one sex predominated over the other and finally to distinct men and women.”

At this stage Humanity had reached the middle or lowest point of the cycle. From then on evolution proceeded in its spiral course to ascend the arc, or in the words of the biologist—“to swing back.” During the process of re-becoming bi-sexual and

finally a-sexual, there will of necessity be physical changes and at certain periods one sex will appear to predominate. Dr. Causey made the statement, that nature seems to be slowly trying to *forget* “sexual reproduction.” From a Theosophical viewpoint, she is more likely *re-remembering* her former methods.

There is evidence of quite masculine men possessing so-called feminine qualities. Some women, likewise, are endowed with attributes which are commonly believed to be the property of the male species. This is understandable when one realizes that the triple evolution—physical, mental, and Spiritual must go hand in hand before the balance is struck.

Summary

For a concise summing up of the involutory and evolutionary process, again the *Doctrine* is consulted. The following is found in volume II, 190:—“On the descending arc it is the spiritual which gradually transforms into the material. On the middle line of the base, Spirit and Matter are equilibrated in man. On the ascending arc, Spirit is slowly reasserting itself at the expense of the physical, or matter, so that, at the close of the Seventh Race of the Seventh Round, the Monad will find itself, as free from matter and all its qualities as it was in the beginning: having gained in addition the experience and wisdom, the fruitage of all its personal lives, without their evil and temptations.”

R. S.

DREAMS

A so-called new method of interpreting dreams by psychoanalysis, is described by Dr. Edwin Bowers in an article entitled, *A Different Explanation of Dreams*, published in the March number of the *World Digest*, condensed from *Nature’s Path*.

According to the article, the method employed by certain psychologists of explaining dreams has resulted in the elucidation of causes for many obscure nervous conditions. Thus have modern nerve specialists been enabled to cure hitherto incurable nervous and mental cases.

Psychoanalysis

"Tapping the subconscious" consists in piecing together the data of dreams or the almost forgotten impressions that flit through the mind while the patient is thoroughly relaxed and then tracing them to some central incident of origin. Usually this will be found to be some distressing emotional disturbance or repressed desire which persists in bobbing up during the subconscious state.

"The most satisfactory feature of the practice of psychoanalysis," says the author, "is that the source of the trouble once disclosed, the trouble itself vanishes into thin air." To substantiate the statement he refers to several prominent pupils of Professor Freud, who by this process of dissecting dreams have been instrumental in restoring to health, hitherto incurable cases of nervous disease and hysteria—some bordering upon mania.

A Physiological Type

An example of a dream follows, which apparently does not seem to fit into the Freudian category. It is narrated by Dr. Addington Bruce in one of his works on psychology. — Twenty times during a period of six months Dr. Bruce dreamed that a cat was clawing at his throat. So furious was the attack that each time he was awakened from sleep. Finally he caught a severe cold which settled in his throat. A specialist was consulted, and examination there disclosed the presence of a growth requiring immediate operation. After its removal—never again was he visited by the nocturnal pest.

Consciously he had not been aware of the growth. According to the article, psychology explains that it had given rise to slight sensations which had made sufficient impression upon his sleeping consciousness to start it into activity. This activity took the form of the recurring cat-clawing dream. "A quite sensible device on the part of Dr. Bruce's subconscious mind," adds the author, "for getting its message across."

Dreams of Warning and Foretelling

Dr. Edwin Bowers claims that it has been proved that cancer, tuberculosis, certain forms of heart disease and ulcer of the stomach have disclosed their presence in some symbolical dream—such as dreams of oppression and smothering, climbing interminable flights of stairs and mice gnawing at the abdomen. It is suggested, that should one have a recurrence of such disquieting dreams it would be worth while to consult a good doctor or capable psychologist. Evidently psychology is establishing an increasingly prominent position. And in conjunction with Medical Science, it appears that even greater work can be accomplished in the alleviation of human suffering.

The Society for Psychical Research has authenticated hundreds of cases in which dreaming girls have seen their future husbands—whom they never yet had seen with physical eyes (this could, perchance, fall under the heading of *warning* dreams). Also dreamers who foretold the day and the hour of their death, who saw events that were happening in distant countries.

An Experiment With Time

Probably one of the most comprehensive books concerning dreams—and one which is considered by many scientific minds as a valuable contribution to Science, is *An Experiment With Time* by J. W. Dunne, F.R.A.S. Professionally, Dunne is a famous aeronautical engineer. It was after experimenting with dreams for a period of twenty-five years—as a sort of side line—that he produced this amazing book.

Owing to numerous mathematical equations and diagrams, the above mentioned book is somewhat difficult to follow. However, we gather, that according to Dunne, during dreams the conscious mind, which he calls—"Observer One"—is asleep and the next higher-dimensional—"Observer Two"—which is not limited by space and time, observes the past and future. *Time* is a continuum which may be likened to a picture at the movies. As we watch a

film we think of it happening with a past and future. This of course is not the case as will be revealed when the roll is taken out of the machine; for then the *whole* can be seen at once. Apropos of this the *Secret Doctrine* says (I, 68)—“‘Time’ is only an illusion produced by the succession of our states of consciousness as we travel through Eternal Duration, and it does not exist where no consciousness exists in which the illusion can be produced, but ‘lies asleep.’”

Waking State

Dunne also discovered for himself that there does not seem to be any barrier whatever which divides knowledge of the past from knowledge of the future—in the *waking* state. Space will not permit an examination of the method he employed. Suffice it to say—he strenuously practiced concentration and complete control of the imagination—strongly reminiscent of Eastern Yoga practice. “For *studying* the problem,” he writes, “the waking experiment is of distinct value because one can follow a great deal of what one’s mind is doing. Also, there is no dream-story to complicate matters.”

The Theosophical View

The concept set forth in the *Secret Doctrine* and Dunne’s conclusion, differ chiefly perhaps, in the mode of presentation. The Theosophical idea is, that during dreams, consciousness is functioning on the Astral plane—likewise, unlimited by space and time. It is maintained, that the astral plane has seven divisions, corresponding with the principles of man. These range from the objective to the sixth, the Astral Buddhic, where finally there is a merging into the Spiritual, or synthesis of all. Further, it is postulated that each division in turn has seven subdivisions. This would appear to allow plenty of scope for our diversified types of dreams—from roaming cats to soaring angels.

With reference to the Astral plane H. P. B. says, *Secret Doctrine*, III, 554—“The fifth division is that of premonitions

in dreams, of reflections from the lower mentality, glimpses into the past and future, the plane of things mental and not spiritual. . . . The sixth is the plane from which come all beautiful inspirations of art, poetry, and music; high types of dreams, flashes of genius. Here we have glimpses of past incarnations without being able to locate or analyze them.”

Considered Theosophically, the habit of training the mind to go back step by step until an illusive, even trivial dream is re-assembled, may perhaps be of greater value than trying to interpret the symbol of some vivid dream-vision. This requires steady concentration. As it is through concentration that the intuition is aroused into functioning activity, the result would probably be—an increased efficiency during the *waking* state.

R. S.

NOTES ON ANTHROPOLOGY

The Aryan Heresy

According to the more or less accepted view, all our modern sciences have branched off from the parent stem of philosophy, some early, some late. Physical science was the first to do, during the renaissance. Biology, physiology and anthropology came later. The philosopher sees in this sequence in time, a criterion for the measurement of maturity. He would say that physical science is by far the most mature, that psychology, and anthropology, are as yet somewhat immature, and as a matter of fact have hardly reached the adolescent stage.

The psychologist and the anthropologist take violent exception to this view, and claim, in the main, that since their sciences partake of the methods of the physical sciences they are just as worthy of recognition and just as accurate in their conclusions. Yet this viewpoint hardly holds good; for we do not see in the physical sciences, numerous schools of thought, holding to different theories as to the action of gravity, the phenomena of light, or the nature of physical and chemical transform-

ations. Physical science is on the whole a coherent harmonious body of thought. The contrary is the case in psychology and in anthropology. The newness of the subject matter of each of these sciences is one reason for confusion in thought and divergencies in viewpoint; the essentially non-physical nature of man is another; the consequent necessity for pure description as opposed to the logical mathematical methods of physical science is another.

Anthropology and Politics

Anthropology is, to a very large extent, purely descriptive. When the anthropologist observes eye colour, measures head-shape, or the shape of the pelvis, he has only taken the first step in the acquisition of knowledge; and whereas the physical scientist uses his data obtained in like manner as a basis for reasoned processes of thought which usually can be expressed in mathematical equations, the anthropologist uses his data only as a basis for *descriptive classification*. He will divide mankind, for instance, into groups, having certain eye colours, or into groups having certain shapes, or skin-colours. Language even can be used as a basis for classification; so that the result of an anthropologist's work is apt to be largely determined by his predilections.

Further, the scientist in this field may have a political axe to grind. Anthropology in Germany is vastly different from anthropology in Great Britain, or Palestine in particular. Anthropology today is largely prostituted to serve the exigencies of political propaganda.

The German Viewpoint Opposed

We are familiar with the German viewpoint as to racial origins and the superiority of the Aryan race. It is a viewpoint which is utterly at variance with even the somewhat loosely formulated principles of present-day anthropology and could have been conceived only to foster the interests of the German Kultur. Opposed to this viewpoint are the opinions and writings of most foreign scientists. Two of these,

Julian S. Huxley and A. C. Haddon, have recently published a book, *We Europeans*, which throws the whole Aryan controversy back into the field of science where it belongs. It is a book which completely demolishes Germanic pretensions to Aryan superiority, largely by abolishing Aryanism itself. In this it goes too far and throws the baby out with the bath; for, if we are to agree with the authors, there can be no such thing as race in general, and consequently no Aryan race in particular.

The New York Times of February 23 has published an extremely good review of this book and where quotations are made, they are from this review.

Origin of the Aryan Hypothesis

"In 1853 Count Arthur de Gobineau published a two-volume 'Essai sur l'Inégalité des Races Humaines,' and dedicated it to George V of Hanover. He was not an authority on anything, but something of a poet and philosopher. 'I am convinced myself,' he said in his famous opus, 'that everything great, noble and fruitful in the work of man on this earth, in science, art and civilization, is derived from a single starting point; it belongs to one family alone, the different branches of which have ruled in all civilized countries.' This was the 'Aryan race.' And the finest examples were the Germans.

"Then began the quest of the Aryan. Before Gobineau he had been only a language, so to speak. Now he was to become flesh and blood.

"Toward the middle of the last century F. A. Pott cradled him on the slopes of the Hindu Kush Mountains and postulated that migration to Europe in which whole generations have been taught to believe. But Pott's contemporary, R. T. Latham, decided that the Aryan originated in Europe. On this basis Professor A. Schleicher and other Germans found no difficulty in showing that he and his tribe must have been Germans, Lithuanians and Slavs. F. Max Müller, German Professor of Philology at Oxford, lectured

before the Royal Institution on 'a time when the first ancestors of the Indians, the Persians, the Greeks, the Romans and the Slavs, the Celts and the Germans were living together within the same enclosure, nay, under the same roof.' In later years he did his best to correct this error—in vain."

So says the reviewer. Müller, however, established his Aryan race on the basis of common language origins, which as we shall see, was not a sound procedure. Continuing with the reviewer we see the growth of physical anthropology.

"Heads began to be measured in the quest. After 1885 much was written about brachycephalics (roundheads) and dolichocephalics (longheads). Thomas Huxley was impressed. To him the Aryan was a tall, fair longhead who came from Central Europe between the North Sea and the Ural Mountains. Isaac Taylor, on the other hand, was sure that he was a roundhead and a Celt. Vacher de la Poughe was much of the same opinion." But Sergi the Italian anthropologist, was equally convinced that there is no great difference between the Nordics and the Mediterraneans, and that the blonds of the north were probably "bleached Africans".

Absurdities and Confusions

"When Hitler announced three years ago that 'true intellectual achievements have never been made by racial aliens but always by strictly Aryan Germanic spiritual forces' he was merely joining a chorus which had been singing the Aryan pæan for nearly a century. His special contribution was not theorizing but action. The 'purification' of the 'German race' began with him. That at least was new.

"Our German neighbours [say the authors] have ascribed to themselves a Teutonic type that is fair, longheaded, tall and virile. Let us make a composite picture of a typical Teuton from the most prominent of the exponents of this view. Let him be as blond as Hitler, as dolichocephalic as Rosenberg, as tall as Goebbels, as slender as Goering, and as manly as Streicher.

How much would he resemble the German ideal?"

The present leaders of Germany are a mongrel lot, and fail to measure up, in any degree to their Aryan ideal. Yet, what is this ideal? The Times goes on: "So the elusive Aryan is now Asiatic, now European. He is a roundhead and a longhead. He is blond, and he is dark. He is a Celt, a Scandinavian, a German, a Slav, a dark African. Whole libraries have been written about him, but no one can draw a likeness of him. There ought to be a cenotaph to him in every Nordic capital, and somewhere on the cenotaph the inscription: 'To the Unknown Aryan.'

"Before we can discuss 'race' we must define the word. 'No exact meaning is or perhaps can be attached to it, so far as human aggregates are concerned,' Drs. Huxley and Haddon tell us. It is used in at least six different senses.

"First we have skin colour. A black Hottentot is certainly different from a white Englishman. But ethnologists no longer stress pigmentation, partly because even the white-skinned Europeans vary from light brown in the south to pink-white in the north, partly because the finer shades may be the result of adaptation to climate.

"Next we have such nationalistic designations as 'the British race,' which can mean nothing more than a people that either lives in the British Isles or springs from them. On this basis the Scotch, Irish, Normans, Saxons, Danes and a few others that in their time settled anywhere between the Hebrides and Land's End are all part of a 'British race.' When Hitler, Goebbels et al., are not talking about the 'Aryans' they are sure to talk about the 'German race.'

"According to a third school, followers of Gobineau, a 'race' is something hypothetically 'pure' which once existed, which has since been contaminated by intermarriage with alien strains but which still is dominant in Aryan hybrids of the Nordic type. The anthropologists brush this view

aside for lack of any evidence.

"Physical measurements give us a fourth definition based on the shape of head, tallness or shortness, pigmentation and other characteristics. Tall, longheaded blonds are 'Aryans.' Dark roundheads are their physical and intellectual inferiors. Unfortunately, it turns out that these physical measurements have little significance. Some of the most brilliant Germans—Beethoven, Goethe, Kant and Bismarck, for instance—were dark roundheads. Hitler is one. Besides, there are tall roundheads and short longheads, blue-eyed Latins and brown-eyed 'Nordic' Scandinavians.

"The globe trotters who spend a few weeks in a country give us a fifth interpretation—one based on isolation. Thus we have the Welsh or the Cornish or the Irish 'races.' In these the anthropologists find the usual mixtures. Cultural habits preserved through many centuries alone set these 'races' apart.

"Speech provides us with still a sixth meaning. Trace European tongues back to their geographic origin and you will discover the cradle of the peoples that speak them, runs the theory. If the investigator is a Nordic himself it always turns out that a Nordic is discovered in the cradle, bawling lustily in early Aryan.

"It is amazing what zeal can do with such a view. The Latin and Gothic root for 'beech' can be traced to a Greek word standing for 'oak'. So Fick and Geiger, two eminent Germans, conclude that the Aryans must have been a Teutonic race that migrated southward; for there are no beeches east of a line drawn from Koenigsberg in Prussia to the Crimea. After this it is not astonishing to find linguistic paleontologists assuming that because a tribe had horses it must have conjugated verbs, and that since it conjugated verbs it must have been composed of tall, blue-eyed blonds."

"If none of the old conceptions of 'race' is valid, what term shall we use? Drs. Huxley and Haddon fall back on Darwin:

"It is probable that during the early evolution of our species it became divided up into geographical varieties, each more or less isolated from the others and each evolving so as to become adapted to its climatic environment. The black variety adapted to hot climates, the yellow variety to dry conditions and the white variety to north-temperate latitudes, are the most prominent examples.'

"This is mere conjecture, not much better than the test of language or head shape. Since the word 'race' is taboo in modern zoology, these 'geographical races' are to be called 'primary sub-species,' but Huxley and Haddon make it clear that the designations 'are entirely hypothetical, a matter of inference only.' White and black, Chinese and Negro merge into one another. 'No single scheme of classification . . . has been devised which will provide a satisfactory pigeonholing for the various human types in existence.'

"To Drs. Huxley and Haddon the difficulty of applying the genetic method of unravelling the tangle seems well-nigh hopeless:

"Whereas in the evolution of animals there is a constant branching, each branch being permanently isolated after a certain degree of differentiation by becoming incapable of fertile crossing with other branches, in man the branches constantly meet and unite and produce new types of shoots. The conventional ancestral tree may have some advantages for representing the descent of animal types; it is wholly unsuitable and misleading for man In fact, with a species in which intercrossing of divergent types is so prevalent as our own, no simple system of classification can ever be devised to represent the realities of the situation'."

W. F. S.

(To Be Concluded.)

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Students of the Bhagavad Gita should remember that Arjuna represents the personal self; the chariot, the body; Krishna, the charioteer, the Christos or Spiritual SELF.