

# THE CANADIAN THEOSOPHIST

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## BLAVATSKY'S BIRTHDAY

It was on August 12, 1831, that Helena Petrovna Hahn was born. On her mother's side she claimed her descent from one of the oldest families of the Russian Empire, in direct descent from the Grand Duke Rurik, the first ruler called to govern Russia. Her marriage with General Blavatsky when she was eighteen and he over fifty was merely an incident in her life as she never lived with him, and he tried to get a divorce from her on the ground that the marriage was never consummated, but Russian law was too strict to permit it.

Her life was dedicated as such a life had to be. She said herself: "Theosophy is not the pursuit of happiness as men understand the word, for the first step is sacrifice, the second renunciation." This view has never been understood in the West. We have applied our Theosophy largely to explaining our intellectual difficulties about the Old Testament idea of God, and the theological ideas of the Dark Ages about the New Testament, all of which are products of the silliest aspects of man's intellectual futility.

In fact we have tried to explain the realities of Life on a basis of speculative dominance by a Being about whom we have only second-hand or seventh or hundredth hand opinions. It has hardly ever occurred to our modern Theosophists that the Being they have speculated about is Life Itself.

The Masters of Life, of whom Madame Blavatsky taught, have been no less evasive than the Life which they exemplified. And if we wanted to know Life we can only learn about it in action, as she said. Jesus, the Christ, asked the people of his time: "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" We are still doing the same thing, and keep wondering why we get no results. And he told us how his disciples were to be known. "By this shall all men know that ye are my disciples, if ye have love one to another." The Christian nations and sects cordially hate each other, but delude themselves that they are still his disciples.

When he began his mission, he went into a synagogues one day and opened the Scriptures and read: "The Spirit (Life) of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

To do these things and to set them as an example, of practical loving and living, was his mission, and his disciples were expected to go and do likewise. Those who have done so have had their reward. The nations that have tried to establish such a method of life have never proceeded very far in it. One great nation that has set

up this plan as a national ideal is almost hated by the professing Christian peoples. To destroy this ideal of national life is the plea put forward by those who have invaded Spain.

When Madame Blavatsky was called away in 1891 to do duty in another body, very few of her friends were even able to guess where she went or what she had to do. But her association with Russia and her alliance with the United States of which she became a citizen, indicated her devotion to the ideals of democracy. At the present moment the European nations are not seeking to show how they love one another. They are drilling, arming, storing up poison gas, preparing to rain fire and death from the heavens on all who oppose them, all who do not submit to the rule they have made.

It is of concern to all wise and thoughtful persons to hear what Dr. Norman Bethune has to say about Russia. He is known all over the world as the man who organized the Canadian Blood-Transfusion Service in Spain and who later went to China to join a medical mission in Shensi province. Writing from Yenan he tells the story of the most extraordinary university in the world, "a unique institution with an enrolment of 3500 students, situated 225 miles from a railway, where one can hear, on its 'campus', the courtyard of an ancient temple, every language in the world spoken; whose students have come to it from palaces of millionaires, the cloistered walls of famous colleges, from the slums of Canton, from the windswept deserts of the north, from the trenches in Shantung—sons and daughters of Kuomintang generals, peasants, industrial workers, writers, cinema actresses, soldiers of the old Red Army, not yet 20 years of age, with ten years of practical fighting experience behind them, officers, girl students, Boy Scouts—every class, every profession, every trade in China here represented.

"Their class rooms are in a temple 500 years old, in the open fields, in cool, deep caves dug into the hills. Here they work,

study, sleep, eat and sing. They come here for six and a half months, then graduate, and return to their cities, their villages, to the trenches and to the shops to spread among their friends and fellow soldiers and fellow workers the lessons they have learned, the knowledge they have acquired in this centre of learning. I have seen many universities," says Dr. Bethune, "in many lands, old and new, but I have never seen one like this before. I know the universities of Canada, from the University of British Columbia on the west, to Dalhousie in the east. Their pattern is much the same—the only difference is one of age. I have seen the great universities of America—Harvard, Yale, Princeton, Johns Hopkins, Columbia, University of Chicago—the same pseudo-Gothic or Norman architecture, the same underpaid staffs teaching the same subjects, remote from life, divorced from the realities of contemporaneous events, their eyes fixed on the past while the whole wide world trembles beneath their feet."

Is not this what our Young Theosophists perceive only too clearly? "I know the universities of England," Dr. Bethune proceeds, "and Scotland—Oxford, Cambridge, London, Edinburgh and Glasgow. I have visited those of Paris, Madrid and Vienna. The students of these colleges, in whatever continent, are not very different from those in another. They come to these universities to learn the accumulated knowledge of the past, its science, history, literature and art. And with that knowledge they go out into the world to improve their economic condition. Only a small percentage of these students leave with the object of concentrating their lives to raising the standards of living, improving the lives of those less fortunate than themselves. This subject has not been taught them, it is not on the curriculum. They are thrown out into the world without a knowledge of that world in which they and millions like them must live. Then their education really begins."

This article, which we quote from *The*

*Daily Clarion*, should be read entire, if the student wishes to learn what all this means in the new world whose coming these Asiatics have sensed almost as soon as they came in contact with it, while we who have grown up with it in the west have never really appreciated what it meant for the new generations. We thought it would be enough to carry on the old style with a few modern improvements. Reform it altogether, was the word of three centuries ago, and we have not yet overtaken the task.

Is there a Theosophical spirit in this work in China? The foundation of Theosophy is Brotherhood. Is it necessary to ask if there is Brotherhood among these people? If ye are my disciples ye shall have love one to another. That is the test. They are feeding the hungry, clothing the naked, giving sight to the blind, visiting those in prison, liberating the captives. Life is real, life is earnest for them.

Our domestic Theosophists can judge for themselves whether Madame Blavatsky would feel more at home among our groups of western Theosophists or with such a gathering as assembles in this strange university in the wilds of Yenan. It is not the only one. And to what end? Theosophists should not need to ask that with their own civilization slowly crumbling on the rocks of an outworn economic theory of scarcity. A new age, a new world, is upon us, and if we do not prepare for it we shall be like the tares of the parable which grew till the harvest was ripe, and then were gathered into bundles to be burned.

If we desire to celebrate the birth of Helena Petrovna Hahn we might surely cast a glance at the new birth of her homeland which is plain for all who have eyes to see, and in which we may be sure she has no unsympathetic interest.

A. E. S. S.

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Science "cannot deny the presence in Sidereal Space of a central body in the milky way, a point unseen and mysterious."—*S.D.* II, 240. (1888).

## A NEW THEOSOPHY

Mr. John A. Toren, head of the Young Theosophists of Vancouver, has written a fine paper in the May issue of the *Canadian Young Theosophist*, which should have a wider circulation. Perhaps we may be permitted to reproduce it later.

As a result of a recent questionnaire in the United States it was found that the economic problem headed the interest of those replying, while Religion was at the very bottom of the list. Mr. Toren makes this his text, and he remarks that the purely religious presentation of Theosophy is not at the moment practicable.

"The desire to build, to create, to break down, to destroy, are all parts of the equipment of those who subscribe to the materialistic view, and without any question of a doubt the one thing we need today is *action* that is intelligently guided, action that will begin to erect the structure of the new world, the world of the future, the world that will flower during the next sub-race. It is the taking over and wisely directing of that huge storehouse of energy that Theosophy can do and should do. The Question is 'How can we present Theosophy to the thinking youth of the world in terms that will be understood and will command the attention of such youths?'"

Mr. Toren thinks what is needed is a clear cut explanation of present conditions and the relation of the individual to these: "a logical and consistent presentation of Theosophy that can be understood in terms of the reason and intellect; and a vitality that will meet this spirit of action which is symbolic of youth."

Young people are not coming into the Society, he thinks, as one would wish. A few reasons for this stand out. "First, the failure of the older members to adapt themselves to a changing world in so far as their presentation of Theosophy to the public is concerned; second, the failure of the Young Theosophist to get a solid basis of what can be called 'Straight Theosophy' (as distinct from orthodox, authoritative

Theosophy); and thirdly, to the tendency to cater to the academic intellectual, in what to me is the mistaken belief that they, by virtue of their academic standing are in a better position to understand Theosophy and help the Society."

He goes on to say what is not often realized: "We, today, stand in almost a parallel position to that which confronted and brought the Society into existence. Religion is rapidly losing what little power it has left; materialism is again the reigning God; the world is crying out, reaching, striving to find a new Faith, and because we in Theosophy in many instances are living in a world of 30 years ago, talking in terms that were fine for that period, once again Science has risen to the position of the Son of God."

The materialist will not go back to formal religion, nor for the matter of that, will any sensible man. Formal religion was built up by the priests originally, and then in the Dark Ages it was rendered poisonous by all kinds of pseudo-elixirs and genuflexions. These were satisfactory to the babes of the world, but those who have grown up and become mature do not want toys any longer. They want tools.

We have tried hard to get the last two generations to see this, but Mr. Toren places the blame where it belongs. He must not despair. Many are called but few choose to come. They are their own masters. When they shut their ears, they have not cancelled the call. And all young people must learn what some of us seniors have begun to see—that the first fifty years is the worst.

It takes about fifty years to learn enough about Theosophy to understand its simplicity. Before that students are overwhelmed with rounds and races, with hierarchies and monads, and if they are not careful, with permanent atoms. Then they begin to see that the whole universe is incarnating and that we are taking our chances with the rest, and that we cannot get more than we earn, nor have any use for more than we can handle.

When we know that it is all ours, we do not worry about not having a special piece of it, and that simplifies matters very much. We can begin to look out for the maimed and the halt and the blind, especially the blind, and by helping lame dogs over stiles, get a place in the hearts of the worth while people, who never notice anybody who is not in service. The real people are not among the flag-wavers and celebrationists.

As for the Universe, it is co-operative and helpful to the compassionate.

### GERMANY'S REAL REASONS

The lecture by General von Reichenau, a secret German army document which was obtained by the French Foreign Office and recently published in France and England, supplies the real reasons for the invasion of Spain as supplied by this high German official to a group of Nazi leaders. This was two years ago and there was nothing in the lecture about wiping out Marxism, a plea that was intended for gullible people in Britain. The real object of the German and Italian intervention in Spain was to alter the balance of power in Europe.

It is evident, says this German army leader, that the Spanish war has not only been a splendid school of war, but also a piece of excellent policy. "For systematic and careful war preparation it is necessary to devise means whereby long beforehand one may get at the enemy, at his commercial routes, at his means of transport, everywhere where serious war operations may be expected. "Our long range batteries in the vicinity of Algeciras and of the African coast opposite Gibraltar ought to render good service when it comes to cutting the Anglo-French vital line."

With Spain and the Spanish islands and Spanish Morocco in German hands, he proceeds, "England has definitely lost her monopoly of the Mediterranean. That sea has become a no-man's land in which no fleet may operate in security, and for pos-

session of which a stiff fight is being waged. Spain and the Berlin-Rome axis have given us the chance to participate in that historic struggle.

"We have drawn the foundations of a fighting front partly German, partly Italian, partly Spanish Nationalist (rebel) along the Pyrenees against France." Besides this, the attempt is being made, and with obvious success, to win control of Portugal, an ancient ally of Britain. For 500 miles Britain would be endangered on her most important sea routes by air bases in Portugal, as well as in the Portuguese islands of the Azores, Madeira, Cape Verde. The Portuguese army and ruling caste strongly favour Franco. "It seems, therefore" said the German general, "that Germany's best chance for a successful counterstroke against England lies in support of the Pan-Iberian movement in Portugal. We can win over President Salazar. We can get the support of the Portuguese army, where sympathies in the Pan-Iberian and anti-English ideas are particularly strong. And we will have General Franco's powerful army after his victory in Spain."

Is comment necessary? Several correspondents in Britain have been finding fault with us for setting forth our ideas of what is going on in Spain. They could not believe in the perfidy of Germany, Italy, Portugal or General Franco. We do not see that there is anything untheosophical in pointing out what is going on before everybody's eyes, even when some people prefer not to use their eyes and look.

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## THE BHAGAVAD GITA

BY RUTH SOMERS

*The Substance of an Address given at the  
Boston Convention*

This does not pretend to be a scholarly dissertation on a subject that has been dealt with by countless commentators and numerous noted translators. Rather, it is the attempt of an ordinary student to present the Gita as a helpful guide in life.

The famous Sanscrit poem, the Bhagavad-Gita or The Lord's Song occurs as an episode of the Mahabharata. This little Gita gem which consists of only eighteen chapters, is considered by some scholars to contain the very essence of all the Vedas, the Hindu Scriptures. Apparently, there is no historical evidence to prove the name of the author or the date of its compilation. According to tradition the Vedas had been taught orally for thousands of years, then they were compiled by the great Sage Vyasa, who flourished 3,100 B.C. But the word Vyasa means an interpreter or revealer and in ancient days the term was applied to the greatest Gurus or Teachers in India.

Because the Gita is suited to all times and to all conditions of men the value would not be enhanced by knowing the actual date of its composition. However, K. T. Telang has put forward some interesting arguments in support of the Hindu theory that it was written many centuries prior to the various dates set by Orientalists. The main one is, that it obviously bears the marks of belonging to an age anterior to the system-making age of philosophy. He compares it minutely with the Yoga-Sutras of Patanjali, which are meticulously systematized. The utter simplicity of the Gita's style and language stamps it with the archaic seal. And that, for Telang, is a strong argument for the proposition that it belongs to a period considerably prior to the epoch of the artificial department of Sanscrit literature.

Like all Scriptures, it is allegorical in character and the historical battle of

Kuruksheetra is the basis for all the allegory. The simple plot consists of a lofty and sublime dialogue held by the Warrior-Prince, Arjuna, with Krishna, the Supreme Being disguised as a Charioteer. It is the duty of Arjuna to vindicate the title of his brother, the King and rightful ruler of the land. Despite the personal anguish of having to destroy old friends and relatives, it is his duty to restore peace and order to the Nation. But how slay without committing sin? The answer is the obvious teaching of this sacred book. Namely, to carry out the duty imposed by the position in life, without personal interest in the event; to fight without anger or hatred, without passion or desire; to realize that the Performer of the action is Ishwara, (the Spirit in man) who is both the Lord and the Law. By becoming identified with Him through devotion, through detachment from the event, the action creates no bonds, Yoga or Union is accomplished—the soul is free.

The fact that the conversation takes place in a war-chariot drawn up between the opposing forces, is significant. For life presents a constant conflict between man's dual nature, the lower animal and the Higher Spiritual. Also, it is in the midst of the opposition and strife of this busy world where we must learn to find the Peace that passeth understanding—not in some distant Heaven.

The formidable list of army leaders on both sides may be thought of as representing the various qualities of the contenders connected with Mind and Kama or Reason and Desire. One of them represents the Body, for he is blind. Likewise, the chariot may be regarded as the Body; the horses as the Mind; and Krishna, the Charioteer as the Higher Self. Arjuna represents every mortal, for like him each and every one of us must some day face the choice between external aid and the presence of Krishna alone, as Guide and Counsellor. The usurper, or the Desire Nature, chooses the physical aid, a large number of fully equipped soldiers whilst Arjuna

takes the unarmed Krishna as his Charioteer and Counsellor.

Our Warrior-Prince hesitates, for in the opposing forces he recognizes many old friends, relatives, and teachers. He cannot rush into battle and slay them, so instead he sinks down into his chariot to think up numerous excuses for not fighting—just like any of us might do, or rather like our lower minds which can always seem to find some *logical* excuse for getting out of an unpleasant situation.

Up to a point the senses and appetites are necessary for the development of mind—the slave seems to thrive on oppression. Then when it reaches the stage of realization that it is inherently Divine, it at last has gained the strength to assert its rightful claim to supremacy. But, to overcome the old companions is man's most difficult task. This is evidenced by the hesitation and distress of Arjuna, who must be an advanced disciple to have chosen Krishna as his sole Guide. To quote:

“Yet may it chance,

O Son of Kunti, that a governed mind  
Shall some time feel the sense-storms  
sweep and wrest

Strong self-control by the roots. Let  
him regain

His Kingdom, let him conquer this and  
sit

On Me intent. That man alone is wise  
Who keeps the mastery of himself.”

The early portion of the Gita should tend to increase one's understanding of those who seem entirely enslaved by the senses. Before man can become aware of his Individual and Spiritual Self, he must be thoroughly acquainted with his personal self. He cannot become spiritually conscious before he is completely self-conscious, any more than he can jump from the little “I” consciousness directly into All-One or Cosmic Consciousness. For we are told that not one rung of the ladder may be skipped. The senses and appetites have their part to play just as surely as has Mind in the great working out of evolution. If we should harbour any feeling

of superiority towards our seemingly weaker brothers, we may be quite sure that our own slavery is far from being over. And it is well to bear in mind that it can never be entirely over until the state of the Great Ones is attained. In the meantime we may catch glimpses of the Eternal, of freedom which will spur us on to voluntary action, action that will finally lead to complete—liberation.

Forms and conditions do not change of themselves. That which causes change to succeed change is the indwelling Spirit which continually impels the instruments it has evolved towards further perfection. Progress and evolution mean an unfolding from within outward, a constant impulsion towards a better and better instrument for the use of the Spirit—the inner Self. Therefore, it is apparent that when mind makes the effort to use its forces against the oppressive senses, it is simply helping nature to hasten the evolutionary process. But, as said before, even the despised oppressors have their part to play in the scheme of things. Ultimately they will be transmuted into higher channels, then those channels will be instruments in the true sense of the word.

A dominant note that rings out all through the Song, is not to mourn for the transitory frames or forms. These may be struck away from life, but Life cannot be destroyed. Krishna says:

“This Life within all living things, my  
Prince  
Hides beyond harm; scorn thou to suffer,  
then,

For that which cannot suffer.”

This teaching clearly implies that we should be willing to let all forms go. What is said is true of customs and traditions—political, industrial, commercial, family and religions. True, also, of the thought-forms that we build around ourselves, which are habits, become *fetters* at last, however useful, even necessary at one time. It would seem that the Self, in order to become self-conscious, to know itself, must do so in and through form. Yet its task is,

that when once self-conscious it must learn to retain that Self when all its forms discarded, and this while living in form—thus becoming a voluntary act.

The following words are H. P. Blavatsky's: “True Occultism or Theosophy is the ‘Great Renunciation of self’, unconditionally and absolutely, in thought as in action.” Krishna enlarges upon that lofty concept when he explains to Arjuna that Yoga or Union is for those who renounce all claims for the separate self, either earthly or heavenly. Activity will be the rule of life, but not for the sake of “fruit”. The same idea is found in *Light on the Path*. Kill out ambition—but work as those work who are ambitious. These selfless ones are unable to be disturbed by success or failure, nothing can upset balance or poise. In brief, Yoga or true Theosophy is—Wisdom in Action.

Arjuna asks how the Spirit minded ones behave, or what are the fruits of the Spirit, if by their fruits ye shall know them. It is explained to him that such a one abandons all desires, is balanced amid pleasure and pain, heat and cold, he neither likes or dislikes, his senses are under perfect control. He lives *to* the inner world while actively working *in* the outer. It is summed up in this line: “Whoso forsaketh all desires and goeth free from yearnings, humble and unselfish—he goeth to Peace.”

Human interdependence or the fact that each one of us is an integral part of the whole, must be evident to any thoughtful person. When one practices self-control, rises above the tendencies of the animal nature, then the centre of action is transferred to the field of the Real Man from whence comes all that is good, beautiful and wise. Thus, the integral part becomes a centre producing harmonious vibrations, rather than sending forth discord to add further distress and confusion to the great body of Humanity.

Action on every plane is said to produce disturbance in the balanced harmony of the universe, yet we cannot live without action. So Krishna repeatedly stresses the benefit

of action that is wise and *sacrificial* in character. Not the kind of sacrifice that is carefully weighed and calculated for selfish reward. Rather, action should be performed for the common welfare. A man who exists for nothing bigger than his petty self, has lived to no purpose. He is described as "a thief verily is he."

The key-note of the Gita is "Moderation", so after all, it really is a very up-to-date little book. In recent years, Psychology and Medical Science have demonstrated the far-reaching effects that desire and passion can have upon the physical organism. Consequently, the modern Medico urges mental and emotional control—moderation in all things.

Sayeth Krishna to Arjuna:

"If one ponders on the objects of the senses, there springs

Attraction; from attraction grows desire,  
Desire flames to fierce passion, passion  
breeds

Recklessness; then the memory all be-  
trayed

Lets noble purpose go, and saps the  
mind,

Till purpose, mind and man are all  
undone."

And that recalls another statement of H. P. Blavatsky's: "The essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations and their sway over the animal passions in him. Kindness, absence of every ill-feeling or selfishness, charity, good-will to all beings, and perfect justice to others as to one's self, and its chief features. He who teaches Theosophy preaches the gospel of good-will; and the converse of this is true also,—he who preaches the gospel of good-will teaches Theosophy.

To live good-will in its highest aspect, is to renounce the fruits of action, all claims for the fleeting separate self must go. Such a one, Krishna tells Arjuna, beareth no ill-will to any being, is friendly, compassionate, and utterly free of egoism. And that is something to ponder, for at

times there is a tendency to misunderstand the Theosophical idea of being "impersonal". A false notion is liable to lead to unfriendliness, apathy towards human suffering, intellectual snobbishness, and a subtle kind of spiritual smugness. Krishna goes on to explain that the "impersonal" ones are forgiving, content, harmonious, the same in fame or ignominy. They shrink not away from the world, nor does the world shrink away from them. Because good as well as evil is renounced they are alike to friend or foe—destitute of attachment.

Krishna is believed to be an incarnation of Vishnu, second person of the Hindu Trinity, and corresponds to the Christian conception of the Logos, the Word made flesh, (as is indicated in the Introduction of A. E. S. Smythe's version). The word Vishnu comes from the root Vish—"to pervade". And when Arjuna asks his beloved Charioteer to make himself visible, to show his very Self, the All-Pervading and Eternal God, Krishna, manifests for him the countless forms that clothe His Mystery. Arjuna is given divine sight in order to behold the vision, which is glorious, awful, terrifying, for within the one vast shape is all the diversity of the entire Universe, all the glory and all the terror. For if the Spirit, the One Life pervades all, then it must be clothed in the vilest as well as in the loveliest—(and that, sometimes, is a potent potion to gulp). Arjuna is completely dazzled and dazed, and entreats Krishna to hide his countless arms and numberless eyes. Filled with utter humility and awe, he bows down and cries: "In power boundless, measureless in strength Thou holdest All! Then Thou Thyself art All." And he begs to be forgiven if he has seemed careless in the fondness of his love, if he has shown irreverence at play, during repose, or sitting at meals. He says: "I worship as is fitting—bless Thou me."

One feels that perhaps Carlyle too, glimpsed the same Vision, which prompted him to write: "This body, these facul-

ties, this life of ours, is it not all as a vesture for that unnamed? . . . We touch Heaven when we lay our hand on a human body." And in the final analysis, we touch Heaven when we lay our hand on anything—anything? Yes, anything.

After Krishna resumes His familiar disguise as Charioteer He dwells upon the subject of the various Yogas, a teaching which naturally runs all through the Scripture. It would be impossible here to go deeply into such an extensive topic. Suffice it to say that the different Yogas are the ways or methods used by which Union or Freedom is finally attained. The main branches are as follows: Karma-Yoga—Path of Action or Duty; Bhakta-Yoga—Path of Love and Devotion; Gnana-Yoga—Path of Knowledge; Raja-Yoga is the synthesis of these, the Royal Path of Wisdom into which all paths must ultimately merge. He who treads the Path of Wisdom worships and serves the Invisible, the All-Pervading and Eternal God. He is not deluded by these outer frames or forms into thinking—*my* soul, *thy* soul—for he perceives there is no difference, tho' the prisoner may be held in bondage by Karma.

The Spirit is seated in the heart of every being, so it would seem that there must be as many paths as there are men to tread them. And once more Krishna assures Arjuna that all paths lead to the Supreme.—“However men approach Me even so do I welcome them, for the path men take from every side is Mine, O Partha.”

The great lesson of the Gita is, that in order to find Freedom or Peace, it is not necessary to hide one's self away in some beautiful isolated retreat. Union with the divine Life may be achieved here and now in the midst of one's strenuous duties. It may be easier to achieve it amid peaceful and harmonious surroundings, but if Union with the divine Life is to be *maintained*, then we must learn to attain it amidst the opposition, strife, and clangour of this busy world, this battlefield of life. For the obstacles to that Union lie within

us, not without us, and it is folly to imagine that spiritual progress can be made by running away from one's particular job. Sayeth Krishna:

“Only that man attains

Perfect surcease of work whose work was wrought

With mind unfettered, soul wholly subdued,

Desires for ever dead, results renounced.”

Hearts become strengthened and quieted under the magic spell of The Lord's Song, for it does contain Magic—the Wisdom of the Ages. It has the power to lift one out of the petty, mean, and transitory aspects of life, and it has the power to give strength for the inevitable trials which every pilgrim-soul must undergo, for into it has been breathed the Breath of the Eternal.

“Never the Spirit was born, the Spirit shall cease to be never;

Never was time it was not; End and Beginning are dreams.”

Some day the stage will be reached in our pilgrimage when sign-posts and guides are no longer necessary. Or, as Krishna would put it: “To an enlightened one all the Scriptures are as useful as is a tank in a place all covered with water.” However, for most of us there is a considerable distance to travel before that stage is reached, and in the meantime the Gita can be made to serve as an exceedingly helpful and reliable guide. In the words of Lord Krishna Himself: “He who shall study this sacred dialogue of ours, by him I shall be worshipped with the sacrifice of Wisdom. Such is My mind.”

Owing to the vastness of the subject, this has been a decidedly inadequate rendering—barely an introduction. Yet, the attempt may have encouraged some student to make himself better acquainted with the extremely ancient and sublime little Hindu Scripture. In any event, the same living kernel, if earnestly sought for, can be discovered in every great Scripture. Namely, that man is essentially Divine,

that within each and every one of us is our True Guide and Counsellor, the Eternal Spirit of Truth, whether it be called—Krishna, Buddha, or Christ.

## THE AWAKENING TO REALITY

*Shankara's Tattva Bodha*

### II.

We shall speak now of the way the four-and-twenty natures are developed.

#### The Primitive Seven

Dwelling together with the Evolver in glamour, who is the very self of the three potencies; substance, force, and space.

From this glamour, shining ether came forth.

From shining ether, breath came forth.

From breath, fire came forth.

From fire, the waters came forth.

From the waters, earth came forth.

#### Their Substantial Parts

Now, among these five natures:

From the substantial part of shining ether, the power of hearing came forth.

From the substantial part of breath, the power of touch came forth.

From the substantial part of fire, the power of seeing came forth.

From the substantial part of the waters, the power of taste came forth.

From the substantial part of earth, the power of smelling came forth.

From the united substantial parts of these five natures, the inner powers,—mind, soul, self-assertion, imagination,—came forth.

Mind is the very self of intending and doubting.

Soul is the very self of affirmation.

Self-assertion is the very self of attributing selfhood.

Imagination is the very self of image-making.

The regent of mind is the Moon.

The regent of soul is the Evolver.

The regent of self-assertion is the Transformer.

The regent of imagination is the Per-vader.

#### Their Forceful Parts

Now, among these five natures:

From the forceful part of shining ether, the power of voice came forth.

From the forceful part of breath, the power of handling came forth.

From the forceful part of fire, the power of moving came forth.

From the forceful part of the waters, the power of engendering came forth.

From the forceful part of earth, the power of extruding came forth.

From the united forceful parts of these natures, the five lives—the upward-life, the forward-life, the uniting-life, the distributing-life, the downward-life,—came forth.

#### Their Spatial Parts

Of these five natures, from their spatial parts, the five-folded five elements came forth.

What is this five-folding?

It is this: taking the spatial parts of the five primitive natures,—one part of each,—these parts are each first divided in two; then one half of each part is left alone, on one side, while the other halves of each are each divided into four. Then to the half of each nature, is joined the fourth of the half [the eighth] of each of the other natures. And thus five-folding is made.

From these five primitive natures, thus five-folded, the physical vesture is formed. Hence the essential unity between the clod and the Evolving Egg.

#### The Life and the Lord

There is an image of the Eternal, which attributes itself to the vestures, and is called the Life. And this Life, through the power of Nature, regards the Lord as separate from itself.

When wearing the disguise of Unwisdom, the Self is called the Life.

When wearing the disguise of Glamour, the Self is called the Lord.

Thus, through the difference of their disguises, there is an appearance of difference between the Life and the Lord. And as long as this appearance of difference continues, so long will the revolving world

of birth and death continue. For this reason the idea of the difference between the Life and the Lord is not to be admitted.

But how can the idea of unity between the selfassertive, little-knowing Life, and the selfless, all-knowing Lord, be accepted, according to the famous words, *that thou art*; since the genius of these two, the Life and the Lord, is so opposite?

This is not really so; for 'Life attributing itself to the physical and emotional vestures' is only the verbal meaning of *thou*; while the real meaning of *thou* is 'pure Consciousness, bare of all disguises, in dreamless life'.

And so 'the Lord full of omniscience and power' is but the verbal meaning of *that*; while the real meaning of *that* is 'pure Consciousness stripped of disguises'.

Thus there is no contradiction in the unity of the Life and the Lord, since both are pure Consciousness.

#### The Free-in-Life

And thus all beings in whom the idea of the eternal has been developed, through the words of wisdom and the true Teacher, are Free-in-life.

Who is Free-in-life?

Just as there is the firm belief that 'I am the body', 'I am a man', 'I am a priest', 'I am a serf', so he who possesses the firm conviction that 'I am neither priest nor serf nor man, but stainless Being, Consciousness, Bliss, the Shining, the inner Master, Shining Wisdom', and knows this by direct perception, he is Free-in-life.

#### The Three Modes of Deeds

Thus by the direct knowledge that 'I am the Eternal', he is freed from all the bonds of his deeds.

How many modes of these 'deeds' are there? If counted as 'deeds to come', 'deeds accumulated', and 'deeds entered on', there are three modes.

The pure and impure deeds that are done by the body of the wise, after wisdom is won, are called 'deeds to come'.

And what of 'deeds accumulated'? The deeds that are waiting to be done, sprung

from seeds sown in endless myriads of births, are 'deeds accumulated'.

And what are 'deeds entered on'? The deeds that give joy and sorrow here in the world, in this vesture, are 'deeds entered on'. Through experiencing them they reach cessation; for the using-up of deeds entered on comes through experiencing them. And 'deeds accumulated' reach cessation through wisdom, the very self of certainty that 'I am the Eternal'. 'Deeds to come' also reach cessation through wisdom. For, as water is not bound to the lotus-leaf, so 'deeds to come' are not bound to the wise.

For those who praise and love and honour the wise, to them come the pure 'deeds to come' of the wise. And those who blame and hate and attack the wise, to them come all the unspeakable deeds, whose very self is impurity, of the wise man's 'deeds to come'.

#### THE END

Then the Knower of the Self, crossing over the circling world, even here enjoys the bliss of the Eternal. As the sacred books say: The Knower of the Self crosses over sorrow.

And the sacred traditions say: Whether he leave his mortal form in Benares or in a dog-keeper's hut, if he has gained wisdom, he is free, his limitations laid aside.

*Thus the Awakening to Reality is completed.*

### SHANKARA'S CATECHISM

#### Explanatory

In the first of Shankara's Catechism, previously translated, the most valuable thing is the teaching of the sevenfold man, who is really a modified unity appearing in seven modes. The only real and eternal element in the sevenfold man—for real and eternal are, for Shankara, synonymous terms—is the perfect Self, which is one with the Eternal. In manifestation this Self appears in three degrees: the intuitional self, the emotional self, the physical self; and, for each of these there is a vesture suited to its nature. Thus the

divine Self, with its three degrees, and their three vestures, make up the perfect seven.

The three lesser degrees of the Self are its representatives in the three manifest worlds: the spiritual world, the middle world, the physical world. And, very naturally, the middle world partakes in some degree of the nature of the other two; so that its highest layer is touched with the nature of the spiritual-world, while its lowest layer is touched with the nature of the physical world.

This threefold nature of the middle world finds its counterpart in the three veils which make up the vesture of the middle self, which we have called the emotional self as, perhaps, the best description of its total nature.

The three veils of the middle self are the vital veil, the sensuous veil, and the intellectual veil; and the regents of the last two are 'mind' and 'soul', as we have translated the original terms—Manas and Buddhi.

Development takes place, therefore, by the gradually raising of the self through these vestures and veils; so that, having begun as the physical self in pure animal life, it gradually becomes the emotional and intellectual self of human life, then the intuitional self of life that is something more than human, and at last realizes itself as the eternal Self which is one with the Eternal.

To this, the first part of the Catechism, is then added the outline of Shankara's idealistic physics, the doctrine of the three potencies of substance, force, space; or, as one might call it, from a different point of view, the three modes of subject, predicate, object: of the knower, the knowing, the known. And as perception is of five types, the subject, predicate, and object are divided into the five types of sensuous perception. But as the objects of sensuous perception are not simple, but each respond to several different sensations, a description is found for this fact in the 'process of five-folding' of the object. As an example, a piece of camphor responds not

only to the sense of sight but to other senses, touch, taste, smell; it is therefore conceived as made up of the five natures that are objects of sensuous perception, so mingled that one nature is dominant. The three potencies and the five natures are the three vestures and the five veils, from another point of view.

Very important are the definitions: 'mind' is the power of intending and doubting; 'soul' is the power of affirmation; the latter approaching the intuitional self which is the 'enlightened spiritual will'. To express in terms of morals this psychological analysis, we may say that, at first, through the power of self-assertion, the idea of selfhood is falsely attributed to the physical body and its animal nature, and then to the mental picture of the physical body, which is the emotional self or lower personality. The task of regeneration, of initiating true life, consists in first checking this false self-assertion,—selfishness and sensuality,—and then through the stages of 'intending and doubting' and strong 'affirmation' substituting for the lower personality the enlightened spiritual will, which is the direct expression of the real Self, re-becoming the Eternal.

Then this chapter of physics and psychology is followed by one of metaphysics. There is the real Self, which is the Eternal. But we do not realize our life as that real Self. Why do we not realize it? Because of two errors, or illusions, which make up the double 'heresy of separateness'. The first error is the error of our apartness from the Eternal. The second error is the error of our apartness from each other. The removal of these two errors constitutes 'our duty towards God' and 'our duty towards our neighbour'; in both cases the real gain is our own, is the gain of our real Self.

Shankara calls the first error glamour; the second, unwisdom. The picture of the self formed through the first is the Lord; the picture of the self formed through the second is the Life. And the real nature of both is the same—pure consciousness,—

though there is a verbal difference, a difference of definition, between them.

Then, in conclusion, the three forms of 'deeds' or Karma. We may compare 'accumulated deeds' to capital; 'deeds entered on', to interest; and 'deeds to come', to the earnings of an unselfish man for the good of others. And we must remember that each of these has a debit as well as a credit side.

The real value of this little treatise is as a key and outline of longer and more complicated works; yet it has a high excellence of its own.

—*From the Oriental Department Paper, March, 1895.*

## THE HISTORICAL STUDY OF OUR TIMES

BY JOHN LIEBE, PH.D.,

General Shop Instructor, Lethbridge

### PART III.

#### Significant Events of The 20th Century

*The Indian National Congress Movement (1912):*

- (a) *Growth of Indian Self-Confidence.*
- (b) *The Revival of Hinduism.*
- (c) *The Idea of Satyagraha.*

**The Indian National Congress Movement (1921)**

The organization of the Indian National Congress was originally prompted by a retired official of the British civil service and officially sponsored by the viceroy Lord Dufferin, as far back as 1885. He felt it was "a public benefit if there existed some responsible organization through which the Government might be kept informed regarding the best Indian public opinion". (1) It was even suggested that the British governor of Bombay preside at the opening session; but the viceroy considered it unwise for members of the civil service to identify themselves too closely with the movement. (2) The leading members of the congress were mostly high-caste Hindus and cultured Parsees who had all enjoyed a Western education. For the

first time men from all parts of India met in congress; and the experiment could not have succeeded had it not been for the unifying bond of the English language.

#### Growth of Indian Self-Confidence

The congress which used to voice Indian grievances in a moderate and respectful manner became gradually the platform where the rapidly awakening All-Indian sentiment found its eloquent expression. News from abroad began to agitate India's millions. The British government in far-away London was scrutinized by Indian students in London; Hindu coolies in South Africa succeeded in claiming rights that had been granted to none but the white men (after 1893); an Italian army was defeated by native Abyssinians at Adowa (1894); it took Britain several years to defeat the Boers (1898-1900); Oriental Japan defeated the Russian giant on the seas (1905); South-Africa obtained dominion status (1909); Britain's supremacy over many of the world's shipping lanes was seriously in danger during the Great War and even India had to help out (1916); Ireland had to be promised home-rule (1917); Russia went through a revolution against her Westernized rulers (1917). All these were events that strengthened Indian self-respect; and the Indian National Congress gave it expression.

#### The Revival of Hinduism

While the Chinese Revolution meant a complete break with the Confucianistic tradition the Indian Congress Movement revived the old Hinduistic, Vedic religion which had survived every foreign invasion of India. A subtropical, tender spiritual civilization like India that has lost political independence for so many centuries must needs cling to its uninterrupted spiritual tradition or lose self-respect. So the leading spirits of the Congress always agreed that Hinduism was the great spiritual power on which they must draw in order to unite India. The extreme manifestations of the revival of Hinduism are the teachings of two great Hindu brahmins

who for some time led the Congress: Tilak and Gokhale. As a descendent of the virile Mahrattas who had once long stemmed the tide of Mogul conquest. *Tilak* tried to revive the glories of the early days of Indian independence. With the help of religious superstitions, by an alliance with the forces of orthodoxy, and through the medium of drama festivals he created a strong wave of Indian nationalism, directed against the British as well as against the Mohammedans in the country (1890-1908). When his propaganda began, however, to create an atmosphere that produced political murder, he was finally imprisoned (1908-1914). The northern India along the Afghan border speaks through him; the India of the Ganges and the coast lives in *Gokhale*. He is one of the founders of those religious retreats or ashrams which are the cultural centres of modern India. His "Servants of India Society" was to train national missionaries who regarded all Indians as brothers without distinction of caste or creed. He urged educational reform all his life and opposed the orthodoxy by his defence of the low-caste Hindus, the so-called "Untouchables".

#### The Idea of Satya-graha

These conflicting ideas found a strange but ingenious fusion through Mahatma Gandhi's genius for practical religion. Within a few years he made the un-official congress the dominating factor of Indian politics. Gandhi is the first real representative of All-India whose message strikes a chord in the hearts of India's millions: Hindu, Mohammedan or Western. His mentality is modern though he loves the ascetic forms of Hindu life. "Personally"—he says—"I do not regard any of the great religions of the world as false. All have served to enrich mankind. . . . A liberal education should include. . . . a reverend study of all other faiths" (3) A friend of his South-African days describes the boundaries of his creed thus: "I question whether any religious creed would be large enough to express his views, or any church system ample enough to shut him in and en-

fold him." (4) The quest for truth through action rather than through mere thought is the centre of his religious life. Although he cultivates the study of religious literature he does not recognize a final authority. He has a boundless desire to make the truth (*satya*) which he has discovered a living force (*graha*) in life. This *obligation of living the truth he calls satyagraha*. He found the idea in ancient Hindu poetry, in the Sermon on the Mount, in the Bhagavad Gita, and in Tolstoy's "The Kingdom of God is within you." (5)

But Gandhi was not satisfied to apply satyagraha to his personal life alone: he developed it as a powerful instrument in his South-African campaign for the rights of Hindu coolies. (6) After twenty years of experience as a public organizer of satyagraha he returned to India in a historic hour: just when the great wave of Asiatic self-assertion had reached the country. He combined Tilak's militant stand against foreign domination with Gokhale's gentle love for the lowest castes and shared his freedom from race prejudice. Western writers are often inclined to see just the Tilak in Gandhi and picture the religious work of the greatest pioneer for the meeting of races and civilizations as a short-sighted "passive resistance" or "non-cooperation" movement. (7) The positive side of Gandhi's campaign is his work for the Untouchables and his drive for Hindu-Muslim unity. That Gandhi knows moderation became evident when he called off his campaign as soon as violence broke out. He admitted frankly his "Himalayan blunder". In his demonstrations of friendship with Mohammedans he did not shock the deep-rooted feelings of the Hinduistic masses. He is visiting Mohammedan mosques and households, he goes as far as taking fruit, but not cooked food, which the Hindu considers as "breaking caste". He also does not advocate intermarriage between the two races. Yet in his ashram Sabarmati near Ahmedabad all races and civilizations of the world live side by side.

The most difficult task is the applica-

tion of satyagraha in the field of economics. In the West where the struggle for a decent living is considered a duty and where business, after all, is business, Gandhi's ventures in the realm of economics caused nothing but ridicule. It is often repeated that Gandhi advocates handspinning and is therefore a hopeless religious fanatic who tries to stop the irresistible march of machine production. His real attitude is always misstated. One of Tagore's disciples once asked him: "Are you against all machinery?" And this is what he answered: "What I object to is the craze for machinery, not machinery as such. . . . Men go on saving labour till thousands are without work and thrown on the open streets to die of starvation. I want to save time and labour, not for a fraction of mankind, but for all. I want the concentration of wealth, not in the hands of a few, but in the hands of all. Today machinery merely helps a few to ride on the backs of millions. The impetus behind it all is not the philanthropy to save labour but greed." (8) Gandhi may be called an ascetic communist who has taken the vow of non-thieving, i.e., he foregoes voluntarily all wants that go beyond the average income of India's masses which is, of course, a miserable pittance. He wants to share their misery while he is working to raise their standard of living. And one method to increase Indian home industry is his movement for home spinning; it is practical and its effects are immediate, and it benefits the masses rather than a few. It is much less a boycott of Manchester cotton goods than an economic application of satyagraha.

In satyagraha Gandhi forged a weapon for India that has never been used by any civilization before. It is a method that could not find the wide approval if military resistance was not an utter impossibility for India. It is a power that will radically change the forms of British domination if not eliminate it eventually. Though satyagraha is an ideal that can never be achieved it is today found within

and without the Indian National Congress Movement.

#### NOTES:

- (1) See Younghusband p. 114.
- (2) See Val. Chirol: "India" 1926, p. 89.
- (3) See Andrews: "M. Gandhi's Ideas" p. 93.
- (4) See J. J. Doka "An Indian Patriot". (out of print): quoted by Andrews: "M. Gandhi's Ideas" pp. 66-67.
- (5) See Andrews: "M. Gandhi's Ideas" p. 192.
- (6) Cf. Personalities that have grown beyond their civilization. (December issue 1937, p. 23).
- (7) Even an authority like Val. Chirol draws a very lopsided picture of Gandhi by judging him exclusively by the immediate political effect of his teaching. See his "India, Old and New," 1921, Chap. ix: "The emergence of Mr. Gandhi", p. 165-192. To judge Gandhi correctly one must consider his influence in the centuries to come. A good estimate is found in J. Washington Hall: "Eminent Asians", 1929, pp. 510-511.
- (8) See Andrews: "M. Gandhi's Ideas", p. 331 sq.

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*(To Be Continued.)*

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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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## OFFICE NOTES

What men fear in death are the reverberations of life.

✻ ✻ ✻

A Western subscriber renews his subscription with the note: "Thanking you for a year's enjoyable and instructive reading."

✻ ✻ ✻

We regret to hear of the death, after a long illness, of the husband of one of our out-land members, Mrs. Maude M. Law of San Francisco. She went from Toronto there some years ago, and she has the full sympathy of friends here in the east.

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The French *Bulletin Theosophique* gives an account of the transport of a portion of the ashes of Annie Besant by Dr. Arundale to France where they were deposited in a cavity, prepared for them, "au centre de l'emplacement ou se trouvait l'ancienne eglise catholique liberale, detru-

ite il y a un certain nombre de'annees, au cours de'un violent orage."

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Our showing in the Standing of the Lodges last month gave us a loss of two members since last year. Since then three of the lapsed or delinquent or delayed payment members have paid up, giving us one ahead of last year, but the record must stand. We hope members will try and keep our record up to an encouraging mark. We are not asking anything phenomenal but regular payments mean much to our efficiency.

✻ ✻ ✻

It was only recently that we heard of the death of Mrs. Belding, daughter of Mrs. Helen Wheeler, at Hingham, Mass., only two weeks after the death of her mother. This is the first time we have had the opportunity to express our regret over this sad event. Mrs. Wheeler was devoted to her daughter, and to many friends it will seem like the snapping of the last link with that devoted group of Theosophists which made Toledo at one time a haven for Theosophical students.

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An appreciative western reader writes that he likes "both the articles and the spirit" of our magazine. He sees "more hope for the human race in the science of the day than in its politics or religion, but with all the gloom in evidence there seems more and clearer light than has dawned before. If only the strain of distrust among men would find relief in understanding, peace might dawn in a new youth." He adds he would have taken the magazine earlier had he known of its nature. This may suggest to some of our friends that if they gave sample copies among their neighbours and friends it might dispel many misconceptions.

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The Convention of The American Theosophical Society at Chicago was evidently a great success. The high-water mark was reached when the annual dues were raised to \$6. This should prove a real test of the

loyalty of the members. We are obliged to Mr. Cook for copies of the Olcott Daily News which was issued during five days of the Convention. The high-fire mark of the Convention was the burning of \$301,000 worth of bonds, a feat on which Mr. Cook had set his heart during the past year. We must wait for the arrival of *The American Theosophist* for a more restrained, less rhapsodical account of the proceedings.

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Oliver Baldwin, son of Lord Baldwin, recently prime minister of Great Britain, set forth his political creed in brief form, and it might be commended to Theosophical proclivities. "My object in public life," he says, "is to see that the vast mass of the people in this country get enough to eat, are decently housed, sufficiently clad, have congenial work, and access to those forms of recreation and knowledge that they prefer. That is the 'patriotism' I advocate. To me it is the primary material duty of public life and expression, and anything that stands in its way I oppose."

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It is too bad that every once and a while we have to hang out a signal of distress. But if our friends do not come to our aid, or do not think that it is worth while helping to keep us going, we must just succumb. All the people who rely on the gullibility of humanity get money in bucketfuls, and we do not envy them, for they will have a price to pay for their apparent success. But we have "tried to follow truth." We tell people as far as in us lies, what is necessary for them to know if they are to steer a straight course in life and not be deluded by false directions. We claim no credit, and if such service is not valued sufficiently to maintain it, then it must cease. We need as has been said before, about \$500. a year beyond the revenue which is usually available from normal resources. If our friends respond to this appeal we shall continue. If not—Curtains.

A copy of the July magazine was sent to every person who registered at the Boston Convention. The Convention passed a resolution giving us priority in the publication of the Convention addresses. We enlarged last month's issue by eight pages in an effort to comply with the implications of this resolution. We have had five new subscribers as a result, and two enquiries for sample copies. We had hoped for 25 new subscribers to pay for the eight extra pages. One dollar a year is an awesome amount. We do not quite know what it is that prevents our friends asking their friends to subscribe to *The Canadian Theosophist*, for all who take it send us in enthusiastic letters about how they like it and read it and lend it. But the dollars are as timid and as modest as violets. We hear that Dr. Stokes has a similar experience. It appears that Truth is not half as popular as report declares it to be. And if Truth makes men free it does not make them free with their dollars.

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We have been favoured with a copy of the prospectus of "The New History Society" and commend its plan and objects to our readers. One of its objects is to help in the formation of The New History of the World. Theosophists have a fundamental interest in that, and *The Secret Doctrine* will always point the way backward further than any other western authority. This new Society aims also at Universal Disarmament, A World Government, An International Court of Arbitration, and a Universal Religion, to be established on the fundamental teachings of the Founders of the Great Religions. The Theosophical Society had this idea in view at first but after Madame Blavatsky's death some of its members began to plan differently and invent a new religion and other systems that distracted the attention of the members from the original objects. If the New History Society adopted the original conception of the T. S. there is no reason why it should not attain a great Success. Its address is 132 East 65th Street, New York City.

## DEAL LIFTS TAX YOKE FROM S. D. THEOSOPHISTS

The yoke was partially lifted today from the tax-burdened Theosophical University atop Point Loma, when the Board of Supervisors unanimously voted to cancel \$46,477.89 in delinquent taxes against the organization.

The "deal" subject to approval by City Council because the property lies within the city, was made with Howard Throckmorton, Beverly Hills investor who recently bought the buildings and grounds of the heavily-indebted Theosophical Institute for \$24,650 at a trustee's sale.

In return for the cancellation, Throckmorton presented the board with a certified check for \$6000, representing interest and penalties on the delinquent taxes which have piled up since 1928.

After the compromise had been completed, Throckmorton said the estate is still tied up in a legal action brought by protesting holders of a small bloc of the \$400,000 bond issue outstanding against the institution. Throckmorton, major bondholder, said that when this suit is completed the property will be distributed on a pro rata basis to bondholders. The estate was sold at trustee's sale because the Theosophists were able to retire only \$93,000 of the \$400,000 bond issue.

When final settlement of the estate is made, 100 acres of the 340-acre tract will be set aside for Theosophists, Throckmorton said.

*San Diego Sun*—July 20, 1938

## AMONG THE LODGES

A very successful Bingo Party was held by Kitchener Lodge on Saturday, March 26th; about twelve games of bingo were played, under the supervision of Mr. Dan McGuire. The hall was decorated with shamrocks made by the President, Mr. Schroder. At midnight refreshments were served at a large table in the centre of which was a bowl of daffodils and at

each end green candles in crystal holders. Mrs. S. Weber, Mrs. P. Sheridan and Mrs. Watt were the conveners.

❖ ❖ ❖

Dr. Pieter Roest visited Winnipeg and gave two lectures there on June 22-23. He is one of the most interesting of the official lecturers of the American Theosophical Society and Winnipeg has been fortunate to secure his services. This was done through the Federation Lodge, the Wayfarers, which has merited the gratitude of all Theosophists for carrying on the work in Winnipeg through the hard times of recent years with a courage and perseverance worthy of all commendation. The members of the Winnipeg Lodge have been co-operating with them, lending them their Library and in other practical ways. Dr. Roest's lectures were on "A Shock-proof Philosophy," and "Knowing Ourselves." and in spite of a temperature in the 90s the audiences numbered 200 and 300 respectively. Dr. Roest impressed by his obvious sincerity and wide knowledge, not only on Theosophical teachings but also of modern science and ancient philosophy and religion and the relation of Theosophy to each.

## FRIENDS OF BLAVATSKY

One of the reasons for the failures of the Theosophical Society is the lack of Kshatriyas in it. Most of the members are either-lamb-like Bhakti Brahmins or mercantile Vaishyas who like to see the value of what they do and the saleable character of all they handle. The Society does not appeal to the Sudras because they are unable to contribute anything but faith. Faith is at a discount when all the other casts are over-flowing with it. The true Kshatriya is not strong on faith; he wants knowledge. He is a fighter and is willing to give his blood and energy to get what he wants. The Bhakti would not give his soul, however pitifully miserable and petty it may be. The Vaishya would rather give his soul than his money. The Brahmin

knows he has got everything already. When these conditions are dwelt upon, even if we escape the charge of misrepresentation, it will be found that it is only upon the handful of Kshattriyas that any reliance can be placed. We have a notable instance of this in the way that the official Theosophists hang back in connection with the wide appeal that has been made to support Mrs. Beatrice Hastings' campaign to clear the name and fame of Madame Blavatsky from the foul accusations that were heaped upon it in the 'eighties' by the Society for Psychic Research and its myrmidons. Those slanders have lain unanswered for fifty years and now a champion has arisen who is no longer to be deceived by the false fronts and the cozening deceptions of Anglo-Indian missionaries and London pseudo-psychics. What Mrs. Hastings has already published in refutation of these slanders has left those critics who relied upon the S. P. R. reports in shameful disgust to find that they had so little warrant for their fulminations. Of course they still attempt to put a brave face upon it and insist that the truth is not so and cannot be otherwise than they see it. But in their hearts they know their game is up and that the public is aware of their folly. Those who desire to assist this movement should send 25c or as much more as they please for a card of membership to Mrs. Hastings, 4 Bedford Row, Worthing, Sussex, England.

## MR. WILLIAMS'

### NOTICE OF MOTION

WHEREAS the increasing power of the ideologies of dictatorship and secular religion threaten all with slavery and repression,

WHEREAS truth is being made subservient, increasingly, to the propaganda of falsehood and

WHEREAS the rise of tyranny is a menace to Theosophy which must be met by the strength of unity, it is hereby

RESOLVED that the first steps be taken to

urge upon national Theosophical societies on this North American continent that they enter into closer co-operative effort, to which end this Convention shall appoint

A COMMITTEE whose purpose it shall be to investigate the methods of reaching unity successfully adopted by religious and other movements, hitherto divided, the findings of which committee, together with recommendations, if any, shall be reported to the Convention of 1939, it being always understood that

NOTHING IN THIS resolution shall imply any intent to encroach upon or restrict the freedom or other rights of any national or other society of this Convention, on the contrary, it being hereby expressly declared that such encroachment or restriction is contrary to the spirit of this resolution, and furthermore, to

REMOVE from the Committee any appearance of official action, the members of that committee, while being selected from all Theosophical groups here present shall hold no official position in any national society nor any official position in this Convention, the

INSTRUCTIONS to this committee being that it shall obtain data upon the methods of reaching unity and the organizing of such bodies as the Council of Churches and the National Conference of Jews and Christians, particularly those clauses of such co-operative bodies' constitutions which safeguard the rights of the individual co-operating bodies, and that the committee named by this Convention shall report to next year's convention, and make such recommendations as it deems advisable, which report and recommendations shall be considered by the convention as a whole, and furthermore, as this committee is to be a Convention committee and not one

APPOINTED either jointly or severally by the national or other societies, the members of this committee shall make no attempt to advance the idea of Fraternalization among the societies but confine themselves to the obtaining of data from non-Theosophical

bodies and to the presentation of a report and necessary recommendations thereon at the 1939 Convention upon which report and recommendations the Convention may act, to urge and advise the national societies upon the matter of greater co-operative effort, but in order that the various organizations shall be

INFORMED of the purpose and intention of this Convention a copy of this resolution shall be sent to each president or general secretary or other head of a national society by the secretary of this Convention.

## CORRESPONDENCE

### JOINT COUNCIL PROPOSED

Editor, Canadian Theosophist:—It is a strange thing but each effort I have made to broaden the basis of Fraternalization has been misunderstood by Theosophical officials. Last year it was Point Loma, now it is the Editor of *The Canadian Theosophist*.

The observation on the resolution introduced by myself at the Boston Convention (page 163, July issue) is a travesty, and to keep the record straight it is necessary that I should briefly state my purpose.

What the resolution purposed to do was to secure the appointment of a committee to investigate the methods adopted by non-Theosophical organizations to bring about a united front. The Protestant Council of Churches and the Jewish Joint National Council are examples.

Because of the delicate nature of the proposal, my resolution expressed the intent that none of the existing rights of the societies or of the Convention should be impaired, and it called for a report by a sort of commission at the next Convention, a proposal in line with Canadian parliamentary democratic practice.

It seems obvious that the creation of a Joint Council of Theosophical Societies cannot be swiftly achieved but I feel that some steps definitely tending towards unity should be taken.

The preamble to the resolution referred to unsettled world conditions as providing a need for more rapid progress toward Theosophical unity, and as these conditions affect the Societies, and may affect them to a greater extent in the future, the need for unity becomes imperative.

I have little patience with those who fancy that because scientists have verified certain statements of the *Secret Doctrine* Theosophy is triumphing. It was expressly and forcibly stated by H.P.B. and the Masters that *upon what Theosophists do in this century depends the rise or fall of our civilization, to name only one and that not the more important of the contingencies of our time.*

When I look about me and see Theosophists expelled and excluded from Russia, see them thrown into prison in Germany, see them abandoning the first tenet of Theosophy in Italy, see the national headquarters in Vienna closed down by force and the membership lists seized, for what purpose we can guess, I find no reason for complacency.

The Fraternalization Convention is a means and not an end, just as a Theosophical society is a means and not an end, and for both the end is the welfare of humanity. Yours fraternally,

Cecil Williams.

49 East 7th St., Hamilton, Ont.

### STATE SELFISHNESS

Editor, Canadian Theosophist:—Cecil Williams' thought-producing article in the July C.T., especially where he says: "We may learn from the rise of Naziism something which as Theosophists we should take to heart. Naziism has become a power because Germans *are united, are disciplined and have a purpose,*" has caused me to look up a War-time letter from a student of the early Theosophical days, a man, who wrote to a younger man engaged in the War as follows:

"The Germans are being gradually reduced in *battle*, but they are scoring all the time with their underground forces spread

everywhere and working sleeplessly. We have got to smash them *inside* as well as out, or they will inevitably wear us down and beat us in the end by their untiring industry, unchecked by any *moral scruples* where it is work for the State.

"The German has learned to sink himself utterly, *body and soul* in the State. It is the occult law of personal obliteration used not for white but for black magic, and that is the problem we have to contend with. It gives them an awful occult power, which so far we only meet by a vague, general sort of moral resistance, weakly based on orthodox Christian religion, in itself a perversion of the original Eastern teaching, framed by dishonest priests (some of them renegade Initiates) for the sake of Temporal Power and the dominion of men's Souls. Hence the same spirit is backing Germany in her present attempt."

I think the second paragraph throws a light that savours of the occultism of H. P. B.'s days upon the theme stressed throughout Mr. Williams' article. As the seed of a plant determines the form and colour of its growth to maturity, so must the 'seed' of motive give its 'colour' to the power that is developed by discipline, and unity of purpose. Self obliteration calls out occult Force, the will, inspired by motive, determines from whence the call is answered.

H. Henderson.

The "H.P.B." Library, Victoria, B.C.  
July 22nd, 1938.

### "OCULT WAY" ELICITS WARNING

Editor, Canadian Theosophist: — Having had an opportunity of reading Capt. Bowen's recently published book "The Occult Way", I am a little surprised that it has not received more criticism in the pages of theosophical magazines, especially as one chapter contains "hints" on Ceremonial Magic for Invoking Spiritual Power.

The book is written primarily for beginners, or those who are "only in the act of taking the first step towards the Dis-

cipl's Path" (p. 86) yet several pages are given over to a detailed description of the means whereby spiritual powers may be invoked. This includes such suggestions as: "let your rite begin in darkness accompanied by a chant suggestive of the state from whence it emanates and the rhythmic movement of waking Life". Various colours and geometrical patterns are recommended for use in the ritual, but the "intelligent Learner" is encouraged to work something out for himself: "working with your own creation, no matter how imperfect it may be at first, has many advantages...silently your Temple and your Rite declare themselves your emanated servants and as you take them up and use them you declare yourself Lord and Emanator of the Powers of which they are embodiments."

In Mme. Blavatsky's "Occultism versus the Occult Arts" we find the following statement. "There are four (out of many other) names of the various kinds of Esoteric Knowledge or Sciences given, even in the Exoteric Puranas. There is (1) *Yajna-Vidya*, knowledge of the occult powers awakened in Nature by the performance of certain religious ceremonies and rites... and (4) *ATMA-VIDYA*, true Wisdom by the Orientalists, but which means far more. This last is the only kind of Occultism that any Theosophist who admires "Light on the Path" and who would be wise and unselfish ought to strive after... Let those who will dabble in magic, whether they understand its nature or not, but who find the rules imposed upon students too hard, and who, therefore, lay *Atma-Vidya* or Occultism aside—go without it. Let them become magicians by all means, even though they do become *Voodoos* and *Dugpas* for the next ten incarnations.

H.P.B. makes it very plain that these powers being allied to Nature are purely *material* and have nothing spiritual about them. Capt. Bowen states that a completely celibate life is a *definite bar* to advancement towards Lesson V in his book (*Evo-*

cation of spiritual powers) he also says: "while we are but Learners a moderate allowance of meat and occasional indulgence in alcohol will not halt our progress. Quite true, but note H.P.B.'s warning to those who "find the rules imposed upon students too hard" and nevertheless dabble in magic. On the other hand, Capt. Bowen asserts that the Invocatory Ceremonial "is not only highly efficacious but entirely safe." He does, however, give a specific warning against certain Evocatory practices if used by beginners, but nullifies it by saying "the mere possibility of risk must not deter you from essaying the step of Evocation."

To a theosophist perhaps the true value of the "Occult Way" may be found on page 17, where the author explains that the system he outlines does not belong to any of the Occult Schools generally known (which would include that of the Masters) and where he admits that although he accepts H.P.B. as the direct agent of "advanced teachers"—of her "great works" he has only read *as much as sufficed* to convince him that she KNEW. Apparently, more than that was superfluous. And in a work so generously besprinkled with capitals, why are H.P.B.'s "teachers" one outstanding exception?

K. Middleton.

2873 Inlet Ave., Victoria, B.C.

### "THEOSOPHY AND OCCULTISM" AND ETC.

Editor, Canadian Theosophist:—Some students at least do not regard Miss Blaiklock's letter as a misconception, but think that the comment on certain passages in Capt. Bowen's previous communications, e.g.: your issue June, 1937, p. 100, last par., very neatly indicated the "nigger" in his "occult" woodpile.

Mr. Cecil Williams is quite right in objecting to the Captain's notion that it is "an outrage of an occult 'Rule', to . . . struggle to lighten conditions that seem to bear heavily upon others," your issue of Feb. 1938, p. 375.

While undoubtedly there is the occultism of the *pitiless ones*, a kind of occultism rapidly growing all over the world, it cannot flow from the compassionate heart of H.P.B. even if for awhile cloaked as Theosophy.

The student and disciple of the pitiless occultists should recall the old warning that in time he will "recognize his companions, companions, alas! no longer: *Masters* now, *inhuman, pitiless*; and the same law of attraction which has led him along the tortuous path unveils its face, and by affinity of evil, the slave stands in the presence of his master, and the fiends that have all along incited him to laugh at the miseries of his fellow men, and *trample* under his feet every *kindly impulse*, every *tender sympathy*, now make the measureless hells within his own soul resound with their laughter at him. . . ."

H.P.B. once directed some comments to a student who had *found* a hard boiled Eastern teacher of metaphysics, in connection with two articles entitled: "*World Improvement or World-Deliverance*" and "*What Shall we do for our Fellow-men*", *Lucifer*, vol. 4, 430; 5, 156, respectively.

As to . . . "that portion of mankind which groans and suffers under the burden of its national and individual Karma." to "refuse it. . . help and sympathy—is positively revolting. He who does not say with the Master: 'Mercy alone opens the gate to save the whole race of mankind' is unworthy of that Master" . . .

" . . . To feel 'compassion' without an adequate practical result ensuing from it is not to show oneself an 'Altruist' but the reverse. Real self-development on the esoteric lines is *action*. 'Inaction in a deed of mercy becomes an *action* in a deadly sin.' (*Vote The Two Paths* in the 'Voice of the Silence' p. 31, H.P.B.)"

And . . . "It is no concern of his" the Theosophist-Occultist "whether his help benefits a man in his *worldly* or *spiritual* progress; his first duty is to be ever ready to help if he can, without stopping to philosophize."

The Masters, she said in *Lucifer* for March 1889, "On Pseudo-Theosophy", "gave to, and often helped with money, poor Theosophists, but never asked anything of the rich."

To try and "see life with a universal vision" is no doubt a useful exercise, but it should be remembered that the wickedness of the pitiless Occultist reaches, according to H.P.B., "Satanic universal character."

But if we can also strive to reach to the *Heart* of the Universe, in feeling and practice, we will not cease to be Theosophists after H.P.B.'s own heart, vide Messages to the American Convention.

If the remarks, left hand column, page 365, your issue of February 15, 1938, mean that the Theosophist-Occultist cannot recognize evil men and evil practices for what they *are*, because ALL is the ONE LIFE, then one of W. Q. J.'s applies:

"... It is easy to reduce everything to a primordial basis when one may say that all is the absolute. But such is only the method of those who *affirm* and *deny*. They say there is no evil, there is no death; all is good, all is life. In this way we are reduced to absurdities."

If anyone was charitable, it was H.P.B., yet she say people as they were, and of an enemy wrote: "I will not name him. There are names which carry a moral stench about them, unfit for any decent journal or publication. His words and deeds emanate from the *cloaca maxima* of the Universe of matter and have to return to it, without touching me."

Below, ONE LIFE, yes; but above, LIGHT.

John Gimpson

Traveller pausing at Royal Oak, B.C.

### "REINCARNATION IN THE NEW TESTAMENT"

A few, new, copies of this little classic by James M. Pryse have been found; in the second, and last, reprint of 1911. Roy. 8vo., cloth, 95 pages; While They Last, Postpaid, \$1.25.

**N. W. J. HAYDON**

564 PAPE AVE., TORONTO (6)

## MAGAZINES

*The Theosophical World* for June gives space to the tour of the president and has some articles by himself in which we think we can detect a new and welcome note. The Canadian members are as anxious as any others to be in full accord with all that lives, and to be able to co-operate in the closest way with Adyar, and perhaps the time is coming when we can all see eye to eye regarding the policies of the Society. Dr. Arundale says: "As President of The Theosophical Society, I cannot help but look upon every member to see whether he is pulling his weight. Is he in his *own* way—not in anybody else's way, not in my way—pulling his weight? Is he *giving* to The Society, to Theosophy? These are the acid tests for real association with the Elder Brethren in this particular work. The question of whether we are paid or not for the work we do is not important. We may need to be paid, because we must live. Payment has nothing to do with the matter. Giving has everything to do with it." White Lotus Day at Adyar is described, and the new edition of *The Secret Doctrine* was in evidence in the completed form of the first two of the six volumes in which it is to appear. Mrs. Ransom, who will be remembered by some as the author of a charming little book of *Irish Tales of Love and Beauty*, has had charge of the preparation of the edition. H. P. B., she said, seemed very close to them all as they worked on the new edition. Dr. Srinavasa Murti spoke of Mrs. Beatrice Hastings' work in inaugurating the "Friends of Madame Blavatsky" movement which is receiving such hearty support in unexpected quarters. Perhaps the most astonishing item in this June issue is an article by Wynyard C. Battye, with whom we have had some remarkable correspondence from South Africa. He now proposes that The Theosophical Society should become merged with "the Roman Catholic Church as its esoteric section, with full admission to the rites and privileges of the Church

services and full freedom of thought to be permitted to the members of the esoteric section." From Mr. Battye we might expect anything but this beats Banagher. Does Mr. Battye not know that the Pope has put us on the Expurgatorius? That members of his Church are not allowed to attend Theosophical meetings, read Theosophical books or even talk to Theosophists? We have a number of Roman Catholics or former Roman Catholics in the T.S. in Canada, but I do not think they would advise Mr. Battye to proceed with his proposals. The Roman Catholic Church is always open to union with other bodies, but there is only one condition. That is full, complete and humble submission in all and every respect to Holy Church. If Mr. Battye does not know this we will pardon his ignorance. *The Indian Theosophist* for May opens with an article by President Arundale on "The New Cycle of Enterprise," which he elaborates as a Cycle of Venturesomeness. "The more I am engaged in developing my yogic work with regard to the elements the more I perceive that each individual has his own individual yoga which he has to discover and realize within himself." This is copied from *The Theosophical World* and the endorsement is interesting. Under the heading "Benares Calling" Mr. Gokhale writes an illuminating analysis of Dr. Arundale's campaigns and their motive. He closes the seven or eight pages with the suggestion that Dr. Arundale might as well have advertised: "Wanted, apprentices for the Hierarchy. Only those who have learned to forget themselves need apply." Which indicates the gateway to all true religions. Capt. Robert Bowen's notes on "How to read *The Secret Doctrine*" are reprinted in this May issue, and the general revival of interest in H. P. B.'s master-piece is truly notable in the Adyar publications. *The Beacon* for July has an interesting article on St. Paul by E. M. Chestnut, dwelling on "Grace—the Impetus Word of St. Paul." "The Tibetan" articles are continued with sections dealing with

"Forms of Insanity" and "Domination of Entire Lower Nature by a Thought-form. New books are announced by Dane Radhyar, *New Mansions for New Men* and by Claude Bragdon, *More Lives Than One.*" *The Theosophical Forum* (Pt. Loma) has an interesting note by Elsie V. Savage on "H. P. B. in 1938" based on the Fourth Volume of her Complete Works. It will surely stimulate readers to obtain possession of these precious volumes, so filled with lucid and vitalizing comment of our Great Theosophist, H.P.B. Grace Knoche contributes a valuable paper on "Constant Plato" reviewing Professor Lane Cooper's selections from the great philosopher which should tempt our theosophic students to buy the book. Miss Knoche refers also to Professor Edward J. Urwick's *The Message of Plato*, which should awaken our Toronto friends to their good fortune in having him "in their midst." H. T. Edge provides a study of "The Occult Novels of Bulwer-Lytton. *Theosophy* (U.L.T.) for July selects Jacob Boehme as the Great Theosophist for its monthly study and devotes eight pages to Edward Bellamy with more to follow. *The Kalpaka* for March and April-May are rather interesting issues. Stanzas of the *Gita* and other Indian Scriptures open up a wide field of thought for western students. While we think that the *hatha yoga* tendencies of many of these studies are dangerous for those of western heredity it is better to have the explanations of the East than the sciolist discussions by scholars of western prepossession. J. Millott Severn, the well-known phrenologist writes in recollection of many famous men of his cult, Joseph Hubert, and his brother, James Webb, Bernard Hollander, A. T. Storr, L. N. Fowler, Stackpool O'Dell, Herr Cohen, H. B. D. Wells, Mark Moores, J. B. Keswick, James Coates. In 1887 Mr. Severn became O'Dell's first pupil, and from being a mine worker for five years and an apprenticeship to carpentry which enable him to live in London for eight years he advanced to fifty years of continuous work

in his task. He has delineated over 250,000 heads, among them 2000 undergraduates at Oxford with such success that they brought their tutors and dons. The habit of ridiculing phrenology in some circles indicates a shallow view of life which has more to reveal than many care to know. The late James L. Hughes was a great student of phrenology and directed the careers of many successful pupils and teachers by this means. Two papers give interesting accounts of the Thakur Manmathanath of Chandernagore. A reading of this account will make many western students wonder why Adyar makes so much of some of its pseudo-occultists when India has so many examples of genuine gifts of occult power at hand. Two articles by M. S. Ramaswami Aiyar, B.A., M.R.A.S., on "Why I say, Jesus Christ was an Indian," and "Jesus Christ and Politics" will be of great use to students of the New Testament who are struggling with western theology of the Dark Ages. Mr. Aiyar thinks that Jesus' ideas aimed at establishing a real theocracy, a Dharma-rajyam, but as a result of long foreign domination, the people were addicted to selfishness, hatred and violence, and the Romans were tyrannous. Mr. Aiyar thinks that Jesus did establish an *ecclesia*, but that it was not a church in the modern sense, but as in the times of the Greeks since Thucydides, a general political assembly. He thinks Jesus founded a National Association with 12 apostles, 70 disciples and 500 Brethren. Now we are prepared to hear some one propose that a Theosophical Society be organized on this basis. This article which we would like to reprint some time, will show scholars why there is any difficulty in introducing the western brand of Christianity into India. It is like teaching one's granny to suck eggs. *The Theosophical Forum* (Point Loma) for August prints the message of greeting sent by Dr. de Purucker to the Boston Fraternization Convention. In the course of it he remarks: "The present writer is one of the few I fear—I wish

there were more—who feel that the separation of our beloved H.P.B.'s original Society into the different modern Societies was a good thing, was furthermore foreseen and predestined to take place; and I can explain this as being my own feeling by making the statement that I think that the existence today of the different Theosophical organizations is not a sign of disintegration nor of decay nor of imminent dissolution of the Theosophical Movement as a whole, but that it is a sign of vitality and individuality and of the exercise of the latter by Theosophically free-thinking men and women; and I for one know no better way by which the Theosophical Movement could have been saved from becoming dogmatically fronted by its own bounds alone and thus set apart among the world's Movements as but one more organization or body self-satisfied with its own self-assured perfections." This conclusion at least precludes any idea of union among the various bodies. H. F. Norman writes on "Ideology, Idealism or Brotherhood?" His point is that "we cannot retain a civilization, the body of all idealisms, if we flout compassion, which is its soul, or if we deny to any the freedom to live by that spontaneous recognition of 'the good' which is its spirit.... Until ideologies are cleansed of their desire not only to take life but to inflict hurt and injury, what hope is there that any propaganda can convince?" Mr. J. W. Hamilton-Jones's "Occultism and Mysticism" is copied from our pages; Mr. Ryan's department deals with Atlantis and under "The Great Pyramid" Hans Malmstedt discusses the number  $\pi$  as contained in *all* dimensions of the Pyramid, making of their absolute values irrational numbers, and "it is evidently impossible to get whole numbers by measuring any dimensions of it with a cubit or other measure, not containing the  $\pi$  in itself. The meter is a measure with  $\pi$  in itself as it is a fraction of the circumference of the Earth, and it is equal to  $\pi/2$  cubits. A cubit is consequently  $2/\pi$  meters. The inner length of the Coffin,

$\pi$  cubits, is thus 2 meters, a whole number." He says that the "20.612 inches cubit" fits accurately into the most important and significant measurements of walls, chambers, etc., "because that cubit contains the number  $\pi$  almost exactly." In the *O. E. Library Critic* Dr. Stokes opens with an important statement of elementary Theosophical truths. There need be nothing dogmatic about a man's statement of what his opinions are, and there is nothing dogmatic in this outline by Dr. Stokes. It would be different if he endeavoured to start a Stokes' cult, and this is just the difference between the real Theosophists and the Leaders of the Scribes and Pharisees. In his memorial review of the life of Alice Leighton Cleather, Dr. Stokes adds some important items. It was the reading of the *Critic* which led to her coming out of retirement in defence of H. P. B. He also notes the unwarranted, bitter and inexplicable attack by the U. L. T. upon Mrs. Cleather in 1929. But that is one of the results of idolatry. A review of Captain Bowen's *The Occult Way* will be useful to students. The usual sprightly notes and comments fill  $3\frac{1}{2}$  pages of *The Periscope*. *The Critic* costs 50c a year from 1207 Q Street, N.W., Washington, D. C.

## CORRESPONDENCE

### H. P. B. ON SOCIALISM

Editor, Canadian Theosophist:—As you seem to be having some criticism from some who call themselves Theosophists, perhaps they would like to know how H. P. B. regarded such things. So let me send you something a friend found in *Lucifer* and sent me. (See pages 121-122)

As I was chairman of the committee that formulated that Constitution and also edited the *Nationalist* magazine after my cousin Henry Willard Austin, who was also a member with me of the Boston branch, and have always been faithful to H.P.B. ever since 1884, it seemed to me you should show the kicker that H.P.B. considered our

work worthy of praise as she would undoubtedly praise you were she alive today. There is one fact about that magazine not stated but worthy of being preserved in the record; and that is that the first editor of this magazine was John Storer Cobb, one of the organizers of the Theosophical Society in 1875 with H.P.B., Wm. Q. Judge, and H. S. Olcott. It is to be noticed she praised the feeling of Brotherhood as she would praise the editor of *The Canadian Theosophist* today were she alive, for his manifestation of the Brotherhood spirit and his desire to point out and discuss methods which will lead to a more humane social system. The writer does not believe that any great benefit will come from political action as politics are decisive in effect but by discussion openly and calmly we can arouse a spirit of Brotherhood among the people that will cause them to recognize the oneness of humanity and tend to do away with the heresy of separateness. You deserve credit instead of criticism for bringing up this question, for no true Theosophist can but admit the injustice of our present social system. I once said to Judge after he had made a speech on the social question which far transcended the one made by Annie Besant on the same night, (and I was reporting both for the Boston Globe) "Where did you get your knowledge of the social question, Judge?" and he smiled his quiet smile on me and said: "It is all in Theosophy, my boy." I had packed Tremont Temple by going to the Socialist unions and telling them Annie Besant was coming to speak at this convention in 1891 of the American Section of the Theosophical Society, but they all wanted to meet Judge and said he was far superior to Annie, whom I knew personally. It seems to me, my dear Brother that you are being unjustly criticized for pointing out the injustice of our present social system, and this statement from an outsider, but one who has known you for years may have some effect in showing your readers how well you are regarded by others in "the

States." I might say that we had as members of this Nationalist Club, Edward Everett Hale, the author of *The Man Without A Country* and many other books, Wm. D. Howells, Sam Walter Foss, author of "The House by the Side of the Road" and most of the literati of Boston, where the Fraternization Convention is to be held in June.

Cyrus Field Willard.  
San Diego, Cal., May 17, 1938.

## THE PARABLES OF JESUS

The following talks on the parables by Albert Smythe are to be given during July and August for the Hamilton T. S. in Foresters Hall, Main and Walnut Streets, Hamilton, at 8 o'clock precisely:

July 10—The Law of Liberation—The Mission of Jesus. Parables of the Sower; the Marriage Supper; the Unthankful Husbandman; the Rich Man.

July 17—The Law of Justice: Parables of the Two Sons; the Ten Virgins; the Talents; Widow's Mite; Mary and Martha; the Faithful Steward; Tower of Siloam; the Fig-Tree; the Mustard Seed; the Great Supper; the Unjust Steward.

July 24—The Law of Life: Parables of the Householder; the Chief Seats; the Lost Sheep; the Prodigal Son; the Pounds; the Woman with Seven Husbands.

July 31—The Law of Love: Parables of the Tares; the Uncompassionate Servant; the Last Judgment; the Good Samaritan; the Publican and the Pharisee.

Aug. 7—The Law of Wisdom: Parables of the Hid Treasure; the Pearl; the Unclean Spirit; the House Built on Sand; the Plough; the Watching Servants; the Steward's Trust; the Grain of Mustard; the Unprofitable Servant; the Importunate Widow.

Aug. 14—The Law of Growth: the Parables of the Tares; the Labourers in the Vineyard; the Marriage Feast; Things That Defile; New Wine in Old Bottles; the Second and Third Watch; the Leaven in the Meal; the Salt that Lost its Savour.

Aug. 21.—The Law of the Kingdom: Parables of the Tares; the Seed Sown in the Ground; the Little Children; the Needle's Eye; Physicians for the Sick; Holes for the Foxes; the Great Supper.

Aug. 28—The Law of Death: the Parables of the Tares; Burying the Dead; the Sparrows; the Man Who Built Bigger Barns; the Rich Man and Lazarus; the Good Shepherd; the Heir to the Vineyard.

✻ ✻ ✻

## H. P. B.'s MASTER

Majestic Face of Faces

All others set above,  
Adept in all the graces,

His justice crowned with love;

His strength the one thing needful,

His word the only wise;  
Life dedicate and deedful—

His truth our daily prize.

Life's destinies surround us

With quests and missions vast:

His freedom has unbound us,

His secret holds us fast.

A. E. S. S.

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## THEOSOPHICAL BOOKS

The Toronto Theosophical Society would be pleased to send books from its

### TRAVELLING LIBRARY

to Members or enquirers throughout Canada.

No Fees, but postage both ways would be appreciated. Books can be retained One Month.

Apply to the Librarian,

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52 ISABELLA ST., TORONTO, 5, ONTARIO

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## Books by Wm. Kingsland

The Mystic Quest; The Esoteric Basis of Christianity; Scientific Idealism; The Physics of the Secret Doctrine; Our Infinite Life; Rational Mysticism; An Anthology of Mysticism; The Real H. P. Blavatsky; Christos: The Religion of the Future; The Art of Life; The Great Pyramid; The Gnosis.

May be had from JOHN M. WATKINS,  
21 Cecil Court, Charing Cross Road,  
London, W. C. 2, England.

# THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

## OUR SHAPELESS PIGMY

"But your god-self dwells not alone in your being,

Much in you is still man, and much in you is not yet man,

But a shapeless pigmy that walks asleep in the mist searching for its Own awakening."

—(*The Prophet*)

While reading some things Stewart Edward White wrote in a digest article, taken from *The North American Review*, the theory of the *human elemental* which Roy Mitchell talked and wrote of flashed into our mind. Blushingly we remembered that, when about seven years ago, we were first made acquainted with the hypothesis, we said "pouf" or its equivalent, and airily brushed it aside with the naive finality of fools, ignorant of our own ignorance. Having met at least one aspect of the "dweller" we have been made aware of our ignorance—and no longer say "pouf", to this or any other new idea.

This article is not intended as an apology for the theory of human elementals, as put forward by Roy Mitchell—that would be an impertinence, as we know very little about it as yet, and very likely what we think we know is "all wet". Nor is there any desire to be condescending to a very well known writer, such as Stewart Edward White. It is always rather amusing to see and hear students of theosophy, after studying *The Secret Doctrine* for a few years—take it upon themselves to condemn, condone or congratulate some of the finest contemporary minds, scientific and philosophic, because they happen to say something that agrees with the interpretation the particular student puts upon certain teachings in *The Secret Doctrine*. How many of us have been guilty of this in our occult infancy?

## Our Body A Machine

Stewart Edward White takes a very humane attitude in regard to this elemental. He says that any achievement is quite possible once we pull ourselves up by our own boot straps. Once we realize that we can do this, plenty of forces rush to our aid, as he puts it. We are only lazy because "we insist on identifying ourselves too completely with our physical sides." He also points out that we need our physical body just as it needs us. In fact the gist of his article will be found in the following quotation:

"Is it not humiliating? Why, we never really take charge even of the things that concern the body, and which we know to be good for it! We know that we ought not to eat so much, smoke so much, drink so much, and that we ought to exercise more. But we do nothing about it! We allow the spoiled child to have its way; and hence we grow fat and ailing. Needless to say, we cannot thrust the body's advice aside indiscriminately. When certain nerves advise us in no uncertain terms that something is wrong...we do well to ask the doctor...but the point to remember is that the body's clamourings under indulgent encouragement, very easily become too insistent. This leads us back to our first consideration: that our first act in overcoming the deadly inertia that overwhelms us on approaching any new effort is to step aside from the thing that originates the inertia. We must realize that we can step aside from it, by recognizing that we are not our bodies. We, as entities, are distinct from our machines. Our bodies are like motor cars: something we own and direct. It helps also to realize that our inertia is a natural thing, inherent in our make up. Our "weariness of the spirit" is not of the spirit at all. It is in the very nature of our evolution and development. We are not personally lazy; merely we

possess historically standpat bodies."

But you will say—"that is nothing new, we all know we are not our bodies!" Do we? We read that we are not our bodies, and we quote others on the subject, but how much real experimenting do we actually do to find out just what constitutes our "god-self".

There is a tendency in the T.S. to treat the human body with a certain amount of contempt, and also to consider that organic ailments can be cured by any untrained student who knows a little about occultism, and has studied a few ancient scriptures. This tendency includes the belief that doctors are not necessary for the spiritually evolved, what ever that may mean. Naturally, we have heard that there are those who have the power of healing,—and also we know plenty who have the power of kidding themselves. Is it not necessary to know what mind is; how it works; not to mention the relationship between mind, emotions and matter before we take it upon ourselves to be our own physicians?

#### Human Elementals and Skandhas

Now, just what constitutes this human elemental? Probably we are very far from understanding the term, but we take it to mean all that which is termed the unconscious, in modern psychology, this including prejudices, instincts and emotions; together with all the mysterious workings, in our bodies of cells, glands, nerves, blood, etc. What, if any, is the relationship between the skandhas and the human elemental? Between tendencies and qualities, or aggregates,—and unconscious mental, emotional and physical action? This all may have been answered long ago but we have not found it.

Madame Blavatsky gives us a very excellent description of these skandhas in *The Key To Theosophy* (p. 104) in the following words:

"Enq. What becomes of the other, the lower skandhas of the personality after the death of the body? Are they quite destroyed?

"Theo. They are and yet they are not—

a fresh metaphysical and occult mystery for you. They are destroyed as the working stock in hand of the personality; they remain as *karmic effects*, as germs hanging in the atmosphere of the terrestrial plane, ready to come to life, as so many avenging fiends, to attach themselves to the new personality of the ego when it reincarnates."

This theory of the human elemental will be, we believe, a most valuable sign post for all students who are specially interested in psychology, psychoanalysis and yoga, and we would be most grateful for any other information on the subject.

The follownig is a quotation taken from *Exile of The Soul* of Roy Mitchell: Paracelsus: "Man is a two-fold being, having a divine and an animal nature. If he feels, and thinks, and acts as divine beings should act, he is the true man; if he feels and acts like an animal, he is then an animal; and the equal of those animals whose mental characteristics are manifested in him. An exalted imagination caused by a desire for the good raises him up; a low imagination caused by a desire for that which is low and vulgar drags him down and degrades him."

M. E. D.

The idea of a Human Elemental was first broached in modern Theosophical literature and fully dealt with by Jerome A. Anderson, M.D., in his book *Septenary Man*.—Ed.

## OCCULTISM AND SOCIAL REFORM

### *A word in reply to F. A. B.'s letters*

The very first thing which strikes one in the first letter is the circuitous manner in which the writer 'comes to grips with his subject' by discussing metaphysics instead of the vital question of 'bread and peace.'

If there is any value at all in bringing to the reader's attention these four principles, surely it can be only that, in seeking a solution, we may avoid an attempt to run contra to natural laws;—unity of the human race, solidarity, the interaction of individuals upon each other, etc.

To my way of looking at this, a consideration of these principles would suggest that I make haste to see that my brothers were provided for, lest their hunger and insecurity might endanger my security and peace, and so, even from an altogether unaltruistic view-point, give a fillip to my efforts.

Being generous, and allowing that the writer's reason for mentioning these principles was to proceed in accordance with natural law, one still finds that at no point in his letter has he attempted to apply them, and we see that, either intentionally or from a complete lack of understanding of his subject, he has merely used them for effect, and for an excuse for not coming to grips with his subject, for I take it it is obvious to all that the great need in social reform is to provide 'bread and peace.'

R. H. T. has most adequately shown the sophistry of F. A. B.'s talk of young souls, etc. He has shown that the rest of F. A. B.'s letter does no more than discuss present systems and be platitudinous in suggesting a 'middle way.'

From a total lack of understanding of the implications of the present system of individual efforts,—of Capitalism, F. A. B. has assumed the middle way to be on the line of improving capitalism, which in fact is tantamount to suggesting an improvement in a system of piracy for reformed pirates, as if these principles could be applied to make piracy, as piracy, beneficent.

F. A. B.'s error with respect to the use of the word proletariat is more excusable. The dictionary of today gives a meaning for the word which alone is sufficient to prove the proletariat unfit to rule. In discussing sociology, which since the time of Marx can lay some claim to being a science in the same sense as chemistry and astronomy for instance, it is essential to have an understanding of the meaning of the terms used, often with somewhat specialized meanings. In present-day parlance, the word is used more in the sense in which it was first used,—to designate a

Roman, with citizen rights, but without property, having nothing but his body, and the fruits of his body, herewith to serve the state.

In a world where wealth and property cannot be accumulated except at the expense of others, it hardly seems likely that the propertyless are the least fit to rule. Nor does it appear to me that there is anything of the wisdom of the ages, nor of the Gods, in the suggestion that lack of property is an indication of lack of development.

From my understanding of the ancient wisdom it would rather follow that the more evolved soul would have less interest in this world's goods, more likely in fact they would hesitate to accumulate them, or to enjoy others' accumulations, which they at least would well know could only have been accumulated by usurpation and exploitation,—witness Jesus and Gautama.

T. S. H.

## THE ORIGIN OF LIFE

### *A Review*

The question of the origin of life, of its first appearance on Earth, still occupies the human mind, as it has done since the remotest antiquity. It may safely be said that it is one of the most important problems of natural history. No religious or philosophical system, no outstanding thinker has ever failed to give it serious consideration.

Of late, however, the spectacular nature of the progress made in the physical sciences has pushed this problem somewhat into the background. Nevertheless, while physicists have probed the structure of the atom and have captured the imagination of the layman, much progress has been made in other directions as well. New discoveries having bearing on the origin of life have been made and new theories have been advanced.

It is appropriate that someone should undertake the task of co-ordinating these advances, and this present book is therefore extremely welcome. *The Origin of Life* is

written by A. I. Aparin, Associate Director of the Biochemical Institute, U.S.S.R. Academy of Science, Moscow. It is published by Macmillans in the English Translation, at \$3.

I must confess to having had more than a fleeting curiosity when first I opened this book. It emanates from the Soviet, and one hears so little as to progress in that country, and as to what attitude its scientists might betray to problems so much a matter of argument as is the origin of life. Suffice it to say that the work might well have emanated from any great world university save only those of Germany and Italy, so completely objective is the treatment and so many are the evidences of academic freedom. (I suspect that a similar book written in Germany would have ended in a final chapter on the Aryan race as the final goal of evolution.)

The author begins by discussing critically various theories concerning the origin of life such as that of spontaneous generation, held by many ancient thinkers and by others up to modern times; the idea of the eternity of life, also widely held; and that of the dissemination of life from planet to planet and from galaxy to galaxy by cosmic dust, and rejects them for one reason or another. He shows that life could not have originated all at once from non-living matter but that the process was a gradual one, the final stages being preceded by a long evolutionary chain of events whereby the sum-substance comprising the earth finally became capable of supporting and becoming the organic living form.

Formerly, it was believed that the atmosphere of the earth existed from primeval times much as it is now; then for a while it was believed that the atmosphere was largely composed, in the beginning, of carbon-dioxide, and that the oxygen now in the atmosphere came from the carbon-dioxide, after the carbon had been absorbed by plant life. Aparin shows both these views to be untenable. On the contrary, in the process of formation of our planet from the original incandescent mass of gas, heavy

clouds of carbon must have very quickly condensed into drops or even solid particles and entered the primitive nucleus of the Earth in the form of a carbonaceous rain or snow. There the carbon came into contact with the elements of heavy metals forming the nucleus, primarily with iron which now constitutes the main component of the central core of the Earth.

Metallic carbides were formed and the superheated aqueous vapour of the atmosphere, still intensely hot, reacted with them to form the first simple compounds of carbon and hydrogen.—the simpler hydrocarbons. From these in turn came a host of other derivatives—alcohols, organic acids and the like. At the same time the hydrocarbons reacted with the ammonia vapour, which had by that time appeared in the atmosphere, to form the amides and amines from whence protein compounds in turn are derived.

When one planet had cooled off sufficiently to allow the condensation of aqueous vapour and the formation of the first envelope of hot water around the Earth, this water already contained in solution organic substances made up of carbon, oxygen, hydrogen and nitrogen. These substances entered into a variety of chemical reactions and complex molecular organic compounds were produced similar to those which now compose the organism of animals and plants.

Subsequently these substances reacted physically to produce gels; they became organized spatially and set themselves off from the solvent medium by more or less distinct membranes. Each droplet thus became possessed of a distinct individuality and from this time on selective processes came into play which finally resulted in the origin of colloidal systems with a highly developed physicochemical organization, namely, the simplest primary organisms. None of these are now to be observed, the simplest organism now living being much more complex.

The author concludes: "The process of evolution of living organisms is funda-

mentally nothing more than the addition of some links in an endless chain of transformations of living matter, a chain the beginning of which extends to the very dawn of the existence of our planet."

The book is brilliantly written, carefully reasoned and well translated. The translation is by Sergius Morgilus, Professor of Biochemistry, University of Nebraska. The Theosophist should find this book quite stimulating especially if read in conjunction with the Secret Doctrine. The comparison will prove exceedingly fruitful. Some knowledge of chemistry is required although most of the text is self-explanatory—the description of enzymes and their behaviour as organic catalysts being especially well done.

If there is any criticism to offer, it is that the author might have emphasized at much greater length the discontinuities or the revolutionary changes on the ladder of evolution. This he might well have done even on a basis of dialectical materialism. He does say, however, that "This brief survey purports to show the gradual evolution of organic substances and the manner by which ever newer properties, *subject to laws of a higher order*, were super-imposed *step by step* upon the erstwhile simple and elementary properties of matter." Up to the point, incidentally, where the laws of heredity, and the faculties of reproduction and regeneration come into play all is satisfactorily explained on a basis of well-known physical and chemical laws, but at this point there seems required the taking cognizance of qualities in Nature not hitherto admitted by science. Whether these qualities are emergent dialectically out of matter per se. or whether they are latent from the beginning and await only the opportunity for manifestation are points on which the author and the Theosophist might not agree.

W. F. S.

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The waves and undulations of Science are all produced by atoms propelling the molecules into activity *from within*.—*S. D.*, I, 633.

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