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Divine Wisdom

Brotherhood

Occult Science

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GREED AND NON-GREED

Mr. Krishnamurti seems to be afraid that the wrong people might love him. So he puts aside the simple devotion of millions and accepts the academic adulation of a little aristocracy which insists on crowning him with the crown he wisely put aside when it was tendered to him by earlier worshippers. He need fear nothing, either from love or hate if he understands that it is the personality that is loved or hated, and that the personality is an illusion, a maya, changing constantly, ending as a dream. The real Self of power, wisdom and love, shines behind the clouding personality, and his task is to let his light so shine that men may see his good works and glorify, not him, but the light that lighteth every man coming into the world. The value of our lives is determined by the degree of love which inspires them to action, and the power and wisdom of our actions is also determined by the unselfishness of the love that hallows them. If Mr. Krishnamurti has this message of power and wisdom and love to give to the world he need not fear any force or forces it may invoke. Love over-rules all things into an everlasting harmony. If he finds himself unable to deliver his message the world may well grieve over an unavailed opportunity.

We take the liberty of presenting some "authentic notes" of Mr. Krishnamurti's utterances in 1940. The world hungers for Light.

Notes of Sarobia Discourses, 1940

Greed in its many forms puts man against man, bringing disunion and contention. Balance, co-ordination, is necessary for completeness; mere control or denial of the objects of craving does not free thought from greed, envy. Only through understanding the process of craving, by becoming aware of it, is there a possibility of thought freeing itself from it. Awareness is not mere analysis or self-examination. Meditation is interested concentration, the awareness in which the conflict of opposites ceases.

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Greed breeds envy and hate. Imitation is the result of envy. Our social structure is based on envy and imitation. One of the main causes of division in society is envy and the craving for success; each is imitating the one above him. Many of us desire to belong to the socially elect. This imitative process keeps the social division going from generation to generation.

This same attitude and action exist in the so-called spiritual realm. There too we think in terms of progressive hierarchical achievement. Such attitude is born of greed and envy, which produces imitation and fosters fear; the idea that one day you will become a Master or a higher Being is similar to your becoming one day a Knight or a Duke. It is repulsive and not ennobling to a man

of thought.

There is expansion, growth, in greed and envy but not in freedom from them. There may be growth or evolution of the outer, of the periphery, but not of what is true. The freedom from greed and envy is not progressive; you are either free or not free from them. This freedom is not the result of evolution, growth. If you understand need, utterly dissociated from greed, craving, and envy, then social and personal conflicts cease, then thought is free from worldliness.

What can I do about my needs? The answer will be found when we put to ourselves the question: How is thought to free itself of greed, from the very centre and not merely from the outside? First one must be conscious or aware of being greedy or envious or imitative; then be aware also of its opposite reactions. That is, be aware of the very strong will of outgoing desires, cultivated through generations, which has a very strong momentum; and also become aware of the will to refrain, to deny, which has also been cultivated through moral and religious injunctions. Our mind is the battleground of these two opposing forces, of want and non-want. We hope by pursuing and cultivating an opposite we shall transcend all opposites; that which is achieved through the cultivation of the opposites is still within the opposite, though one may think that the state one has achieved has transcended the opposites.

There is duality, good and evil, greed and non-greed. Being greedy, to cultivate its opposite is not freedom from greed, nor does thought transcend an opposite by the cultivation of its opposite. Thought can only free itself from the opposites, duality, when it is not caught up in them and is capable of understanding what is, without the reaction of the opposite. That is, being envious, to cultivate its opposite does

not free thought from envy, but if we do not react in opposition to it, but are capable of understanding the process of envy itself, then there is a lasting freedom from it. In the very centre there is a freedom from greed and not merely from the outside This experience is truly religious and all experiences of opposites are non-religious.

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All comparative change is a change in resistance; all comparative thinking and acting do not free thought from its limiting influences. Freedom from greed, envy, imitation, lies not in the mere change of the outside, but in understanding and transcending the will of outgoing desires, which brings lasting transformation in the very centre itself . . . Relationship with people divides itself—though there is no such real division—as superficial and deep; as superficial contact and contact of interest and affection.

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Love is hedged about with fear, possessiveness, jealousy, and with peculiar tendencies inherited and acquired. We have to become aware of these barriers and we can become aware of them most poignantly and significantly in relationship, whether superficial or deep. In relationship the I generally forms the centre and from this, action radiates. There cannot be compassion if thought is perverted by partisanship, by hate, by prejudices of class, of religion, of race, and so on.

All relationship, if allowed, becomes a process of self-revelation; but most of us do not allow ourselves to discover what we are, as this involves pain. In all relationship there is the I and the other; the other may be one or the many, the society, the world.

Can there be individuality in the widest and deepest sense, if one *belongs* to society? What is society? The many, cemented together through necessity, convenience, affection, greed, envy,

fear, standards, values, imitation, that is, essentially through craving; the many with their peculiar organizations and institutions, religions and moralities. If one is born a Hindu one is brought up in a certain social and religious environment, with its special dogmas and prejudices. As long as one remains conditioned as a Hindu, one has consciously identified oneself with a particular race, a class, a set of ideas, and so one is really not an individual. Though within that limited conditioning, called Hinduism, one may struggle to achieve, to create; though one may have a functional purpose which gives a sense of independence, utility, importance, yet within the circle of its conditioned influence there can be no true individuality.

The world is broken up into these different forms of restricting groups, Hindu, English, German, Chinese, and so on, each fighting and killing or coercing the other. It is possible to be a true individual in the highest sense, only if one is not identified with any special conditioning. The conflict of society is between those who are liberating themselves from the mass, from a particular identification, and those who are still part of a particular group. Those who escape from particular influences and limitations are soon deified or put in prison or neglected.

Relationship is a process of self-revelation and liberation. To inquire within the circle of limitation about the soul, reality, God, immortality, is vain, for these words, images, and ideas, belong to the world of hate, greed, fear, craving. When one has liberated oneself from society, group, race, family, and from all separative conditioning, and has become an undivided, integral being, the problems which now torment the citizens of various particularized states will have utterly lost their significance. As long as man belongs to particular groups, classes, creeds, there

cannot be love, there must be antagonism, war.

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Individual thought is influenced, limited, by society, by inherited and acquired tendencies. These tendencies are revealed in relationship, superficial and intimate. By becoming aware of them and not through mere self-analysis does thought free itself without falling into other forms of narrowness, pettiness. This requires interested watchfulness and clear discernment. This discernment is not comparative, nor is it the result of choice. Intellect, the instrument of craving, is itself narrow, conditioned, and therefore what it chooses is bound to be also limited.

We need things for our physical existence, this need is natural and not harmful, but when things become psychological necessities, then begin greed, envy, imitation, from which conflict and other unnatural desires ensue. If we "need" people, then there is a dependence upon them. This dependence shows itself in possessiveness, fear, domination. When we use people, as we use inanimate things, consciously or unconsciously, to satisfy our craving for comfort or security, true human relationship ceases. Then relationship, superficial or deep, is no longer a process of self-revelation or of liberation.

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Love is the only lasting answer to our human problems. Do not divide love artificially as the love of God and the love of man. There is only love, but love is hedged about by various barriers. Compassion, forgiveness, generosity, and kindness cannot exist if there is no love. Without love, all virtues become cruel and destructive. Hate, envy, ill-will, prevent completeness of thought-emotion, and in this completeness alone can there be compassion, forgiveness.

Relationship acts as a mirror to reflect all the states of our being, if we

allow it; but we do not allow it as we want to conceal ourselves; revelation is painful. In relationship, if we become aware, both the unconscious and the conscious states are revealed. This self-revelation ceases when we "use" people as needs, when we "depend" upon them, when we "possess" them. Mostly relationship is used to cover our inner poverty; we try to enrich this psychological poverty by clinging to each other, flattering each other, limiting love to each other, and so on. There is conflict in relationship, but instead of understanding its cause and so transcending it, we try to escape from it and seek gratification elsewhere.

We use our relationship with people, with society, as we use things, to cover up our shallowness. How is one to overcome this shallowness? All overcoming is never transcending, for that which is overcome, only takes another form.

Poverty of being is revealed when we try to overcome it by covering it up with possessions, with the worship of success, and even with virtues. Then things, property, come to have great significance; then class, social position, country, pride of race, assume great importance, and have to be maintained at all costs; then name, family, and their continuance, become vital.

Or we try to cover up this emptiness with ideas, beliefs, creeds, fancies; then opinion, good-will, and experience of others, take on powerful import; then ceremonies, priests, masters, saviours, become essential, and destroy self-reliance; then authority is worshipped.

Thus the fear of what one is creates illusion, and poverty of being continues. But if one becomes intensely aware of these indications in oneself, both in the conscious and the unconscious, then through strenuous discernment there comes about a different state which has no relation to the poverty of being. To overcome shallowness is to continue to be shallow.

Self-analysis and awareness are two different things; the one is morbid, but awareness is joyous. Self-analysis takes place after action is past; out of that analysis mind creates a pattern to which a future action is forced to conform. Thus there comes about a rigidity of thought and action. Self-analysis is death and awareness is life. Self-analysis only leads to the creation of pattern and imitation, and so there is no release from bondage, from frustration. Awareness is at the moment of action; if one is aware, then one understands comprehensively, as a whole, the cause and effect of action, the imitative process of fear, its reactions, and so on. This awareness frees thought from those causes and influences which limit and hold it, without creating further bondages, and so thought becomes deeply pliable which is to be deathless. Self-analysis or introspection takes place before or after action, thus preparing for the future and limiting it. Awareness is a constant process of liberation.

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We should approach life, not from the point of what can I know but what can I do. The path of what can I know leads to the worship of authority, fear, and illusion; but in understanding what can I do, there is self-reliance which alone brings forth wisdom.

From what source does our thought-process come? Why do I think that I am separate? Am I really separate? Before we can transcend what we are, we must first understand ourselves. So what am I? Can I know this for myself or must I rely for this knowledge on others? To rely on others is to wallow in opinion; the acceptance of opinion, information, is based on like and dislike which lead to illusion. Am I really separate? Or is there only a variation, a modification of a central craving or fear, expressing itself in different ways? Does the expression of the same

fundamental craving, ignorance, hate, fear, affection, in different ways make us truly different, truly individuals? As long as we are expressing ignorance, however differently, we are essentially the same. Then why do we separate ourselves into nations, classes, families, and why do we concern ourselves with our soul, our immortality, our unity? As long as we cling to the separateness of the expression of ignorance, or fear, there can never be the lasting unity of mankind.

Separateness is an illusion and a vanity. To think of myself as separate, different in consciousness, is to identify myself with fundamental ignorance; to cling to my achievement, my work, my soul, is to continue in illusion. What are we? We are the result of our parents, who were, like their parents, influenced and limited by climatic, social, and psychological values based on ignorance, fear, and craving. Our parents passed on to us those values. We are the result of the past; our forefathers' beliefs, ideas, hopes, in combination with the present action and reaction, are our thoughts. We cherish illusion and try to find unity, hope, love, in it. Illusion can never create human unity nor awaken that love which alone can bring peace. Love cannot be transmitted, but we can experience its immensity if we can become free of our prejudices, fears, greed, and craving.

We are concerned with things, people, and personal continuity. Continuity in different forms; continuity through ideals, beliefs, dogmas. The craving for personal immortality breeds fear, illusion, and the worship of authority. When the craving for personal immortality ceases, in all its forms, there is a state of deathlessness.

What is our mind? What is our thought-process? What are the contents of our consciousness and how have they been created? Perception, contact, sensation, and reflection, lead to the

process of like and dislike, attachment and non-attachment, self and not-self. Mind is the outcome of craving; and intellect, the power to discern, to choose, is influenced and limited by the past in combination with the present action and reaction. Thus the instrument of discernment itself is cunningly perverted. Thought must free itself from the past, from the accumulations of self-protective instincts; intellect must make straight its own wanton crookedness.

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What is the origin of our thinking? Seeing, contacting, sensing, reflecting. Like and dislike, pleasure and pain, the many pairs of opposites are the outcome of reflection; the desire for the continuance of the one and the denial of the other is part of reflection. Sensation, craving, dominates most of our thinking. Our thought is influenced and limited by the past generations of people who in their suffering, in their joys, in their aspirations, in their escapes, in their fear of death, in their longing for continuity, created ideas, images, symbols, which gave them hope, assurance. These they have passed on to us. When we use the word soul, it is their word to convey that intense longing for continuity, for something permanent, enduring beyond the transiency of the physical, of the material. Because we also crave for certainty, security, continuity, we cling to that word and all that it represents. So our consciousness—both the conscious and the sub-conscious—is the repository of ideas, values, images, symbols of the race, of the past generations. Our daily thought and action are controlled by the past, by the concealed motives, memories, and hidden cravings. In all this there is no freedom but only continued imitation caused by fear.

Within consciousness, there are two opposing forces at work which create duality—want and non-want, pain and pleasure, outgoing desires and refrain-

ing desires. Instincts, motives, values, prejudices, passions, control and direct the conscious.

Is there, in consciousness, any part that is not contaminated by the past? Is there anything original, uncorrupted, in our consciousness? Have we not to free thought from the past, from instincts, from symbols, images, in order to understand that which is incorruptible, untrammelled?

The known cannot understand the unknown; death cannot understand life. Light and darkness cannot exist together. God, reality, is not to be realized through the known. What we are is of the past in combination with the present action and reaction according to various forms of influence, which narrows down thought, and through this limitation we try to understand that which is beyond all transiency. Can thought free itself from the personal, from the I? Can thought make itself anew, original, capable of direct experience? If it can, then there is the realization of the eternal.

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What is the content of consciousness? Both the conscious and the sub-conscious tendencies, values, memories, fears, and so on. The past, the hidden causes, control the present. Is there not in us, in spite of this limited consciousness, a force, a something, that is unconditioned? To assume that there is, is a part of our past influence; we have been brought up, through many generations, to think and believe and hope that there is. This tradition, this memory, is part of our racial heredity, part of our ignorance, but also merely to deny it, is not to discover for ourselves if there is. To assert or to deny, to believe or not to believe, that there is an uncontaminated, spiritual essence, unconditioned in us, is to place a barrier to our discovery of what is true.

There is suffering, conflict, between want and non-want, between the will of

outgoing desires and the will to restrain. Of this conflict we are all conscious.

When we do not understand the make-up of our background, the cause of our tendencies and limitations, experience only further strengthens them; but in becoming aware of them in our daily thought and action, experience acts as a liberating force.

Neither postponement nor trying to seek an immediate solution to our human problems can free thought from bondage. Postponement implies thoughtlessness and this sluggishness produces comforting theories, beliefs, and further complication and suffering; and if thought is concerned with the immediate now, with the idea that we live but once, then there is restlessness, haste, and a shallowness, that destroys understanding. But without imagining a future or clinging to the past, we can understand the fullness of each flowing moment. Then what is, is immortal.

Masters, gurus, teachers, cannot help to free thought from its own self-imposed bondage and suffering; neither ceremonies, nor priests, nor organizations, can liberate thought from its attachments, fears, cravings; these may force it into a new mould and shape it, but thought can free itself only through its own critical awareness and self-reliance.

Extra-sensory perception, clairvoyance, occult powers, cannot free thought from confusion and misery; sensitive awareness of our thoughts and motives, from which spring our speech and action, is the beginning of lasting understanding and love. Mere self-control, discipline, self-punishment, or renunciation, cannot liberate thought; but constant awareness and pliability give clarity and strength. Only in becoming aware of the cause of ignorance, in understanding the process of craving and its dual and opposing values, is there freedom from suffering. This discern-

ing awareness must begin in our life of relationship with things, people, and ideas, with our own hidden thoughts and daily action.

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The way we think makes our life either complete or contradictory and unbalanced. Through the awareness of craving, with its complex process, there comes an understanding which brings detachment and serenity. Detachment or serenity is not an end in itself. In this world of frenzied buying and selling, whose economy is based on craving, unless thought is persistently aware, greed and envy bring the confusing and conflicting problems of possessions, attachment, and competition. Our private thoughts and motives can bring either harmony in our relationship or disturbance and pain. It depends on each one what he makes of relationship with another or with society. There can never be self-isolation, however much one may crave for it; relationship is ever continuous; to be is to be related.

The trembling and wavering thought is difficult to steady; mere control does not lead to understanding. Interest alone creates natural, spontaneous adjustment and control. If thought becomes aware of itself, it will perceive that it goes from one superficial interest to another, and merely to withdraw from one and try to concentrate on another does not lead to understanding and love. Thought must become aware of the causes of its various interests, and by understanding them there comes a natural concentrated interest in that which is most intelligent and true.

Thought moves from certainty to certainty, from the known to the known, from one substitution to another, and thus it is never still, it is ever pursuing, ever wandering; this chattering of the mind destroys creative understanding and love, but these cannot be craved for. They come into being when thought becomes aware of its own process, of its

cravings, fears, substitutions, justifications, and illusions. Through constant, discerning awareness, thought naturally becomes creative and still. In that stillness there is immeasurable bliss.

We have all many and peculiar problems of our own; our craving to solve them only hinders the comprehension of the problems. We must have that rare disinterested awareness which alone brings understanding. When death causes us great sorrow, in our eagerness to overcome that sorrow, we accept theories, beliefs, in the hope of finding comfort which only becomes a bondage. This comfort, though satisfying for a passing moment, does not free thought from sorrow, it is only covered up and its cause continues. Likewise when one feels frustrated, instead of craving for fulfilment, one must understand what it is that feels itself frustrated. There will be frustration as long as there is craving; instead of understanding what is deeply implied in craving, we struggle anxiously to fulfil ourselves, and so the ache of frustration continues.

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These discussions are not meant to be for intellectual amusement. We have discussed together in order to clear our thought so as to be able to apply ourselves more acutely and disinterestedly to the problem of our every-day life. It is only through disinterested application, through strenuous and discerning awareness, and not through following this or that belief, ideology, leader or group, that thought can liberate itself from those self-imposed bondages and influences.

Being incomplete, one craves for completeness, which is only a substitution, but if one understood the causes of incompleteness, then there comes a freedom through that understanding, the ecstasy of which is not to be described or compared. We must begin low to climb high, we must begin now to go far.

We all have to live in this world; we cannot escape from it. We must understand it and not run away from it into illusory comforts, hopeful theories, and fascinating dreams. We are the world and we must intelligently and creatively understand it. We have created this world of devastating hate, this world that is torn apart by beliefs and ideologies, by religions and gnawing cults, by leaders and their followers, by economic barriers and nationalities. We have created this world through our individual craving and fear, through our ambition and ignorance. We ourselves must change radically, free ourselves of these bondages, so that we can help to create a truly sane and happy world.

Then let us live happily without attachment and envy; let us love without possessiveness and be without ill-will towards anyone; do not let us separate ourselves into narrow and conflicting groups. Thus through our own strenuous and constant awareness will our thought be transformed from the limited into the complete.

THE THREE TRUTHS

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

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

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

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

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

AN OPEN LETTER TO PRESIDENT JINARAJADASA

253 S. 9th St.,
Philadelphia 7, Pa.,
May 8, 1946.

Mr. C. Jinarajadasa, President,
The Theosophical Society,
Adyar, Madras, India.

Dear Sir:

Since you are now the President of the Theosophical Society, I am writing you this open letter to ask you to make clear, for the benefit of members who are interested in the Original Programme of the Society, and a recognition of the need for study and dissemination of the original teachings, what your position is on this matter. I have read carefully your inaugural address, which appeared in the Canadian Theosophist in April, and find that it does not deal with the vital points of the problem. Neither does your letter printed in the March issue, which purports to be an answer to Mr. Roger's article "The Original Programme" printed in November.

In this letter you say: "Mr. Roger again and again insists that the Society should always remember that it was founded by the Adept-Founders and is under Their direct guidance." Mr. Roger uses the words "direct guidance" only once, when speaking of the Original Programme as published by H.P.B. in Vol. I of the Theosophist, in 1880. Obviously, the Society has *not* been under the direct guidance of its Adept-Founders since it rejected Their programme. Mr. Roger does, indeed, insist that the Society should remember these Founders. What he further insists upon, as I understand it, is that since the Adepts were the cause of the founding of the Society, it was originally intended to fulfill *Their* purposes, and the Original Programme was formulated with this in mind.

When the Society deviated from this

Original Programme, it was no longer carrying out the purposes of the Adepts. Therefore it became impossible for Them to continue to use it, as They had planned, as a focus for Their energy. The loss to the members, and to the world, through all these years, has been incalculable. If the Society were to make the proper effort, even at this late date, it might be possible to recoup these losses to some extent. The Adepts who taught Madame Blavatsky were *and are* Adepts, still the only possible source, for the Theosophical Society, of the knowledge or the vital energy which would enable it to function effectively.

In your letter dealing with Mr. Roger's article, you bring up the decision made in connection with the Judge case. You spend several paragraphs on what is only a legal quibble. Naturally, it was decided that it was "impossible for the Theosophical Society to make any pronouncement whether the Masters exist or not," when it was a question of an accusation of forging handwriting, as the existence of the Masters is not a thing which can be legally and publicly demonstrated. I am aware, also, that belief in the Masters cannot be made a requirement for membership in the Society. But this has *nothing* whatever to do with the fact that the *leaders* of the Society should make clear their own faith in the Adepts, and try to fulfill to some extent the purposes for which the Society was founded.

In 1890, while Madame Blavatsky was still alive, Annie Besant wrote an article called "The Theosophical Society and H.P.B." which was published in "Lucifer". It has been reprinted as recently as 1932 as No. 157 of the Adyar Pamphlets. In this article she said: "If there are no Masters, the Theosophical Society is an absurdity, and there is no use in keeping it up." A protest against her article was written by H. T. Patterson, and her answer to this pro-

test, which is also printed in the above-mentioned Adyar Pamphlet, contains material which I will take the liberty to quote to you, since I must assume that you are unfamiliar with it. If this assumption is wrong, I would like you to inform me whether or not you are willing to accept Annie Besant's judgment, and agree with her, on *this* matter, or whether you limit your agreement with her to writings of a later date, when H.P.B. had become only a memory, and Mrs. Besant was under the influence of C. W. Leadbeater, diverging every year more and more from the original teachings which she had received from H.P.B.

I quote: "When I see 'Geographical Society,' I understand it is a Society for gathering and spreading knowledge of geography; the 'Astronomical Society' deals similarly with astronomy; and it seems to me that the Theosophical Society ought to have some connection with Theosophy It seems to me that many other Societies teach Brotherhood What have we to differentiate us from other societies, if it be not the mission of spreading the knowledge of such fragments of Theosophy, of the Hidden Wisdom, of the Secret Doctrine, as may be placed in our hands? Granted that the Theosophical Society has no creed, and teaches no doctrine; none the less' is it without foundation unless it be built on the rock of the Hidden Wisdom. By all means open its door wide that all may enter it; but let no Theosophist deny that it is built on the sure basis of the Esoteric Doctrine If those who enter the T. S. are never to emerge from the chrysalis state which is quite permissible at their entry, they seem likely to prove as stationary as the chrysalis, instead of passing onwards into a movement which is to sway the destinies of the world Bitter will be the struggle in the twentieth century between the dying materiality and the

growing spirituality of the world, and it lies in our hands today to strengthen the forces which then shall work for good. And so I plead to all Theosophists that, while opening wide to all who seek the gateway of the Theosophical Society, they who have insight will speak out in no faltering tones; that they who halt between two opinions shall be helped to make their choice; and that no ill-timed hesitation, no half-hearted allegiance, shall put stumbling blocks in the way of those who otherwise might walk in safety, or make our weaker brothers suppose that their blindness is more admirable than sight."

This plea was made more than fifty years ago, and its validity is in no way impaired by the fact that its author later so far forgot the original impulse, and herself added to the stumbling blocks in the way of those who looked to her for guidance.

In your inaugural address, you say that what binds the members of the Theosophical Society together is "an abiding eagerness to understand every aspect of Truth". But these qualities which you mention (and rightly extol) pertain just as much to many people in the world who belong to other societies, or none at all. They are not exclusively characteristic of the members of the T. S. Surely, among all the societies in the world which work for brotherhood, or for truth, in their various ways, there is no reason for anyone to join the Theosophical Society in particular, unless it has something *unique* to offer. *That unique something is the Theosophy which we received from the Adepts.*

This one vital and important fact is something you fail to emphasize in your inaugural address, which contains, besides, so many inconsistencies, and leaves out so much that is important, that I despair of covering the matter in a limited space. In the first place, you open with an "invocation to the Great Ones", which *seems* to give allegiance to

the Adepts, yet a few paragraphs further on you say "If Theosophy were a cut and dried philosophy storable in books and teachings, or originated by Teachers whom none must challenge . . ." Does this mean that you consider that the Adepts who founded the Society gave forth teachings which *need* to be challenged? You say that not even the greatest of the Adepts can know the complete Divine Wisdom,—which one must grant. But what you *imply* is that an Adept's Wisdom is in no way better than that of any ordinary mortal.

You say "We must create new Wisdoms, new Theosophies", as though any private individual could create a "Theosophy" out of his own head. Is that what you really believe? Or do you believe, as you said a little earlier, that "We Theosophists possess to commence with a body of truths known as Theosophy"? We who advocate a return to the Original Programme believe the true definition of "Theosophy" should be sought, as Mr. Roger's article indicates, in the statement made in the "Secret Doctrine" (if you do not have at hand the original edition, to which Mr. Roger refers, you will find it on pages 293 and 294 of the Third Edition) where it is stated that "The Secret Doctrine is the accumulated Wisdom of the Ages",—accumulated by "countless generations of initiated seers and prophets", with evidence checked and confirmed "by centuries of experience". The source of our knowledge of Theosophy (that part of this Wisdom which the Adepts saw fit to communicate to the world) must be sought in the writings of those Adepts themselves,—in the "Mahatma Letters" and in the writings of Their accredited chela, H. P. Blavatsky, who often wrote under her own name words dictated by one of Them.

Can the members be said to "possess to commence with a body of truths known as Theosophy" if they have not

studied these writings of the Adepts? Yet many members who have been in the Society for many years have never even tried to read the "Mahatma Letters". What is worse, the high officials of the Society (except in the Canadian Section) never recommend that the members *should* read them. Do you think it is very likely that the Masters, no matter how much interested They may still be in the Theosophical Society, would give out *new* teachings through it, or its officials, until the Society had learned to study and appreciate the teachings They did give, so many years ago? You want to go on to "new Theosophies", but say we "commence with" a certain body of truths. Can there be any profit in the attempt to go on to new endeavours until we have thoroughly studied the *original* teachings with which we were to "commence"?

We who are trying to create in the Theosophical Society an interest in the Original Programme and the original teachings have no desire to *limit* or stultify our fellow members. We merely wish that all so-called Theosophists should indeed come to possess "to commence with" that "body of truths" which the Adept-Founders gave the world under the name of Theosophy. Will you, as President, give your support to this effort?

The lines of activity which you advocate in your inaugural address,—classes to "create", to work with art or music or dancing,—all have their place in life. But is a lodgeroom of the Theosophical Society their place? Life is short, and even though we shall have other lives and other opportunities, would it not be better for us, karmically, if in this life we have had the great opportunity of being brought into touch with the Theosophical Society, if we were to utilize that contact to study the *one* unique thing which the Theosophical possesses,—and in which it differs from all the

other philosophical and philanthropical societies in the world,—the original teachings of its own Adept-Founders?

Sincerely,

(Signed) Anna K. Winner.

Mrs. Anna K. Winner,
253 S. 9th St.,
Philadelphia 7, Pa., U.S.A.

PRESIDENT JINARAJADASA'S QUARTERLY LETTER

Adyar, March 9, 1946

I propose every quarter to send a letter to all the National Societies, just as in 1921 when I was first appointed Vice-President I used to send a Quarterly Letter about Adyar and the movements of various Theosophical workers.

The inauguration of the new President took place on February 17th, a day which for many years has been called Adyar Day. It was the day on which the President-Founder Colonel Olcott passed away, and it has been customary since then to hold a meeting on that day to commemorate his services. But since one of his dearest projects was the Adyar Library, now a great institution, his day of passing was later called Adyar Day. The day happens also to be the birthday of Bishop C. W. Leadbeater. By an unusual set of circumstances, since the late President, Dr. G. S. Arundale, passed away on August 12th, February 16th seemed to be the right day to close the voting lists and the 17th to instal the new President. This function took place in the Great Hall of Headquarters under the Vice-Presidency of Mr. N. Sri Ram. He spoke first on the three purposes for which we meet on February 17th: the work of the President-Founder, the work of C. W. Leadbeater, and Adyar Day.

After this address, the Recording Secretary, Mr. G. N. Gokhale, announced the record of the voting. Then exactly as the clock pointed to 10

o'clock, Mr. Sri Ram declared me elected and put H.P.B.'s ring on the finger of my right hand. Those who are keen on astrology can cast a "horary" horoscope, but in order to be strictly accurate, while the time 10 o'clock was "Indian Standard Time," the true sun time for Madras at that moment was 9.51 a.m. Sceptics in astrology can, after the seven years' presidential term, "check up" on the astrological prophets.

The address which I gave outlining my general hopes of new types of work will appear in the April *Theosophist*, which will be the first issue under my editorship. It will also appear as a pamphlet.

You must all also have heard of the great difficulties everywhere owing to the failure of crops, but the situation is particularly aggravated in India owing to the failure of the monsoon rains in several Provinces. I do not think there will be anything like the horrors of the Bengal famine, but rationing of cereals is becoming stricter and the rice ration in Madras has been cut down from one pound to twelve ounces a day. (South India eats rice, not wheat.) At the moment, our greatest difficulty at Headquarters is to find the fuel necessary for cooking. In South India fuel is always wood and for Madras it has to be brought from forests of casuarinas thirty miles away, which are cut down and brought by canal boats. But the supply is very short, and the members of the Executive Committee have had to be in consultation constantly over this matter. We shall need to cut down some of our trees, but we shall select only those that are practically dead.

Another problem that is going to be acute as part of the scarcity of rice is the need for everyone to turn ornamental gardens into plots for vegetables. The Government Agricultural Department has sent us two officers to advise us, and as early as possible we shall for the time give up the idea of ornamental

gardens to help out with vegetables.

During the months of September to November I gave a series of weekly evening talks from 7:15 to 8:00 p.m. on the ideas of Plato. I have just begun another series on the Upanishads.

Shrimati Rukmini Devi is in Adyar and busy as usual with her many contributions to theosophical activity. She is the Director of the Besant Theosophical School founded in honour of Dr. Besant by Dr. Arundale. As President of the Kalakshetra established by her in 1935 to emphasize the essential unity of all true Art and to work for the recognition of the Arts as vital to individual, religious, national and international growth, she is actively concerned in the day to day work of that institution. Rukmini Devi's work in Kalakshetra has played and is playing an important part in the re-generation and vivification of India's arts and culture. She is collecting a large fund to commemorate the 100th year of Dr. Besant's birth and, in recognition of the unity of their ideals and spirit, is associating her great colleague Bishop Leadbeater, with the celebration as the year of his birth was the same. One part of Rukmini Devi's scheme is to have a Montessori Training Centre for teachers, directed by Dr. Montessori herself, to be called the ..Arundale ..Montessori ..Training Centre. All of us at Adyar are particularly keen on the work of Dr. Montessori who was with us for a while and is now in Karachi holding a training course. Rukmini Devi is hoping to go to Europe in a few months' time if passport and travel facilities permit.

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THEOSOPHICAL RESEARCH CENTRE REPORT FOR 1945

With the coming of peace the year nineteen forty-five has been a year of hope; since the world witnessed the introduction of atomic power, it has also become a year of destiny.

For the Research Centre this has been a year of new beginnings and of careful and enthusiastic laying of plans for future work. On May 8th the Secretary, who was then free to devote all her time to Theosophical work, took possession, on behalf of the Research Centre, of a small office, in the London Headquarters of the English Section of the Theosophical Society at 50 Gloucester Place. Since then the work has gone forward with greater momentum.

In order to prepare for greater expansion of the work, general meetings of the Centre were held in June and July, one being devoted to methods of research as applied to theosophical work. A number of new members came forward, and new groups were formed, for the study of Economic and Social Problems and Race Relations. A Group for the study of the Fundamental Principles of Theosophy, started in 1943, has taken up work again, after the interruption caused by the V-weapons, attack on London. This brings up the number of Groups to nine. Names of interested friends, on the lists, number some 150.

An interesting contribution to Theosophical propoganda has been made by the Art Group. Some members of the Drama Section have organized a successful series of lunch hour dramatic readings. Well-known artists, such as Dame Sybil Thorndyke, have given their services and the Chairman has made a short statement on Theosophy.

Members of the Centre have responded to the request for articles suitable for publication in the Theosophist and other

magazines and at least twelve articles and reviews have been sent, the subjects including music, metaphysics and work on the Secret Doctrine.

The Co-ordinating Committee of the Centre has met regularly and the whole policy of the Centre and its relation to the Theosophical Society and the best method of carrying out its functions, of assisting the study and research side of the Society, have been under review.

During the year important developments have taken place in other countries in connection with research and study. We were glad to hear from Mr. Fritz Kunz that the Theosophical Research Association in the United States was entering on a period of increased life and activity and we were also interested to learn that a Research and Training Institute was to be started in the Indian Section under the leadership of Dr. Taimni. We offer these organizations the closest possible co-operation.

In November Miss E Winter Preston left for Adyar in order to offer her help to Mr. Jinarajadasa in the preparation of the new Edition of Occult Chemistry. Miss C. A. Andrews was appointed Assistant Secretary and is carrying on the work in London during Miss Preston's absence.

May the Research Centre continue its work in Co-operation with all thoughtful men of good will through the world. As part of the larger international Theosophical Society the Centre has its part to play in this age of destiny. From understanding comes wisdom and from wisdom, sympathy, practical brotherhood and spiritual life.

Greetings to all memebtrs from Adyar.

E. Winter Preston,
Hon. Secretary.
Constance A. Andrews,
Asst. Secretary.
50 Gloucester Place,
London, W.1,
England.

NOTES AND COMMENTS BY THE GENERAL SECRETARY

Another two months and our financial year will draw to a close. On checking over the list of members I find that all but fifteen are in good-standing, that is roughly three per cent which is quite remarkable. Those fifteen are scattered throughout the Dominion and I hope that if any of them read this they will forward as quickly as possible their dues in order that a report can be made at the end of the year that will be a record of its kind.

* * * *

Through this medium thanks are conveyed to several members who desire to be anonymous for sending in donations to the Special Fund which has been started for the use of the General Secretary. This office is severely handicapped by the lack of funds for carrying on the very necessary work that it entails. The dues and subscriptions barely cover the cost of the magazine, therefore it can well be understood that there is practically nothing for anything else. If the work of the Section is worth anything at all, then it should be in a position to carry on without having to appeal for the wherewithall to do so. Quite a few members realize this and send in with their annual fees a few extra dollars for the Cause, which is very thoughtful of them and is very much appreciated.

* * * *

Most people, especially Theosophists, are deeply concerned about the welfare of animals, and devious are the ways and means of trying to alleviate the distress caused by cruelty and thoughtlessness on the part of those not so concerned. A letter from a member in Vancouver outlines a scheme in which it is thought the Lodges could participate in making a tangible effort on behalf of those who cannot speak for themselves. It is a suggestion whereby

members of the Lodges could coalesce in groups to be called The Order of St. Francis, and by special work and contribution help the S.P.C.A. in its laudable and so necessary endeavours. If somebody in each lodge were to undertake to organize such an Order there is no doubt much good work could be done. Most of us are so apt to just put in a quarter or a dime on a S.P.C.A. Tag-Day and leave it at that for the rest of the year. Any interested in such a scheme are requested to write to me and any such letters will be forwarded to the originator of the scheme. It is a worthy cause and will appeal to all Theosophists in a greater and more sentient degree than to any others.

* * * *

That there is a distinct revival and keen interest in Theosophy is evinced by the fact that besides a most gratifying increase in membership there has been a large number of reinstatements and many letters of enquiry from individuals regarding our tenets and work. Two highly interesting letters have come to hand from widely different places asking information on the formation and possibility of forming new lodges. One emanates from Victoria, B.C., and the other from Yorkton, Sask. Evidently these places have groups of people (forty and twenty respectively) who are anxious to get on to a firm foundation from which they can study and expand along lines of Straight Theosophy. Needless to say everything is being done to help them in their endeavours.

* * * *

A letter from the General Secretary in Norway gives a very enlightening view of the conditions and difficulties in connection with the resuscitation of the Society in that part of the stricken world. His request for the continuance of a copy of our magazine which was stopped owing to the war has been acceded to and we have sent copies from

January 1940. His remark that our magazine is "priceless" is indeed most gratifying and we trust the multitudinous articles in these belated volumes will help the work along. We send our congratulations and best wishes to all those who under such trying circumstances are making such a valiant fight for the re-establishment of Theosophical work in that country.

* * * *

The General Secretary is desirous of obtaining voluntary help in his office where there is much mechanical detail to be carried out. Help in correspondence, filing, indexing, would be very much appreciated. It is an opportunity for someone desirous of giving service who in return would get an insight into the workings of the Society. The work entailed calls for unselfish devotion to a cause entrusted by the Masters to those who are earnestly and sincerely desirous of treading the Path without looking for gain or personal aggrandizement.

* * * *

The following letter has been received:—The Theosophical Society in England, 50 Gloucester Place, London, W.1., April 9th, 1946. "Dear General Secretary, on taking over the Office of General Secretary may I send you hearty greetings from the English Section and from myself personally, and express the hope that the cause of Theosophy will be furthered by our continued fraternal relations in Their service. Yours sincerely, Doris Groves, General Secretary." We very much appreciate this letter from the new General Secretary in England and the greetings extended to us. In return we heartily reciprocate the sentiments and the good wishes and sincerely trust that in our continued cordial relations we may be instrumental in bringing about not only an extension of the Light but a better conception of Brotherhood throughout the world.

E. L. T.

MEDITATION

Let me do my work each day, and if the darkened hours of despair overcome me, may I not forget the strength that comforteth me in the desolation of other times.

May I still remember the bright hours that found me walking over the silent hills of my childhood, or dreaming on the margin of the quiet river, when a light glowed within me and I promised my early God to have courage amid the tempest of the changing years.

Spare me from bitterness and the sharp passions of unguarded moments. May I not forget that poverty and riches are of the spirit.

Though the world know me not, may my thoughts and actions be such as shall keep me friendly with myself.

Lift mine eyes from the earth and let me not forget the uses of the stars. Forbid that I should judge others lest I condemn myself.

Let me not follow the clamour of the world, but walk calmly in my path. Give me a few friends who will have me for what I am, and keep ever burning before my vagrant steps the kindly light of Hope.

And though age and infirmity overtake me, and I come not in sight of the castle of my dreams, teach me still to be thankful for life and for time's older memories that they are good and sweet. And may the evening twilight find me gentle still.

Max Ehrmann.

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OFFICE NOTES

Isolated students and those unable to have access to Theosophical literature should avail themselves of the Traveling Library conducted by the Toronto Theosophical Society. There are no charges except for postage on the volumes loaned. For particulars write to the Librarian, 52 Isabella Street, Toronto, Ont.

✱ ✱ ✱

Walt Whitman was born one week after Queen Victoria in 1819. Two more completely opposite personalities could scarcely be imagined: one, the royal patron of all the conventions; the other the paragon of unconventionality. Whitman is the Poet-Laureate of Theosophy. We suggest that his Song of the Universal should be read as a mem-

orial tribute to his genius.

✱ ✱ ✱

The Modern Mystic has taken a new lease of life in a more important format as *The Monthly Science Review*. It comes from Messrs. Alcyone Publications Ltd. This new firm has a scheme for printing in the autumn some interesting books. Their address is Grosvenor Mansion, 82 Victoria Street, London S.W.1. This information has been furnished by an English correspondent.

✱ ✱ ✱

Peace has set the printers and publishers to work again and some important books are being reprinted. But alas, the prices still maintain a warlike air. *The Dream of Ravan*, long out of print, is reported as on sale for 4s. 6d. by the International Book House, Bombay. *Transactions of the Blavatsky Lodge*, the invaluable reports of H. P. B.'s answers to questions is out in a new edition from the Theosophical University Press, Covina, California, 118 pages, cloth, \$2. The Theosophy Company, 245 West 33rd Street, Los Angeles, have issued *Letters That Have Helped Me* by W. Q. Judge, in a new edition with additions and notes, for \$3.

✱ ✱ ✱

Sadly in want of oil the new machinery of the United Nations is creaking loudly enough to set one's teeth on edge. There is little of the oil of gladness, and the ordinary social oil of civility often appears to be lacking altogether. Russia especially seems to require a touch of the oiled feather in its bearings. The mass of hatred generated by Germany has been broken up but not dissipated and has scattered itself throughout the world. One need not be much of a pessimist to share the fear that haunts many reasonable people that a third world-war is in the making. The coal and other strikes on this continent leave us all open to a sudden attack. Those who know how are all making bigger and better atomic

bombs, and there is nothing we can do about it but more earnestly than ever try to spread theosophy and universal brotherhood. To love your neighbour as yourself is the greatest atomic force yet discovered.

✱ ✱ ✱

I revert to my recent remarks regarding Lotus Circles or theosophical classes for children. Without these the Movement is in danger of dying out. Adult converts are frequently satisfied with their own discovery but make no effort to enlarge their company. It is difficult in a city to assemble children at a central meeting place, but anyone can start a class by inviting the neighbour children of broad-minded parents to join with her own to sing hymns and talk about the great religions of the world. There is plenty of material available to assist such pioneers, and I have recently been receiving a set of Lotus Circle Lessons from Miss Grace Knoche, of the Theosophical Society, Covina, California. A dollar will procure a set of these. It may be too late to start now before summer sets in, but preparation may be made to begin in September, and during the summer vacation the subject may be ventilated and recruits enlisted for a Fall opening.

✱ ✱ ✱

Mr. Willem D. Roos, of Mexico City, in renewing his subscription to our magazine has supplied me with some information about the activities of his independent group of students and workers, which I am happy to pass along for the encouragement of others similarly situated: He writes: It will please you to hear that our little group of students is very active, of late, and has been growing to such an extent, that we have already difficulties to seat every visitor to our meetings. At Friday evenings we have a class in the Key, followed by series of lectures on the Gita, and Life after Death. At Saturday evenings we have a class in San-

skrit—I just started a new and easy course, with Ballantyne's Grammar as a textbook—followed by a series of lectures on Astrology and another on Modern Cosmography and the Secret Doctrine. The Friday and Saturday classes are open for any sincere student or enquirer. Then we have a Monday class which is a closed study group for serious work, and we are studying both the Secret Doctrine and the famous TRANSACTIONS. Our meetings are not only Cosmopolitan because of the many different nationalities of our members, but they are also of various affiliations, some belonging to the Adyar T.S., others to the U.L.T., again others to Point Loma (now Covina) and many are completely free of any association with other Lodges.

✱ ✱ ✱

Several correspondents have recently been asking me what I thought of the A.M.O.R.C. I have no desire to go into the misdoings of this commercial organization in its unsavoury past of which I hope it has truly repented. The only reliable Rosicrucian body of which I know anything, before the public, is The Rosicrucian Foundation, Quakertown, Penna., of which Dr. Clymer is the wise and competent head. About ten years ago Dr. Clymer issued two massive quarto volumes (959 and 464 pages) in which the villainy, the crooked methods and deceitful practices of A.M.O.R.C. are fully unveiled, with numerous fac simile copies of bogus certificates and diplomas and other fraudulent documents. Here is a paragraph describing one of the pamphlets issued to delude the simple and unwary, from page 71 of Dr. Clymer's first volume: "For puffed up arrogance; for plausible falsehood; for distorted facts; for false implications; for twisted and crooked conclusions; for deliberate intention to mislead; for wilful and cunning craft deception; for exaggerated statements and absolutely false claims concerning the

trial and result of the case of AMORC vs SMITH and as a well-camouflaged bit of cleverly designed and artfully constructed deceptive propaganda in aid of and to conceal twenty years of multifarious fraud, and to perpetuate 'a unique swindle—the 'Guilty' pamphlet is without rival."

MORE EYE-WASH

International Headquarters:
Adyar, Madras, India
President: C. Jinarajadasa

March 22, 1946.

Editor,
The Canadian Theosophist,
Hamilton, Ontario.

Dear Sir,

In January issue, A.E.S.S. in reply to the Vice-President makes the statement "the excuse of paper being rationed is merely eye-wash."

Canada may have suffered little from paper rationing, but it has been a very serious problem to the publishers of books and magazines in India. Several of the smaller magazines have had to restrict their monthly issues to quarterly, or close down completely.

The number of *The Theosophist* for August, 1944, as all subscribers will have noted, shrank to 10 pages. *Conscience*, the weekly journal published by Dr. Arundale, which at the beginning consisted of 12 pages, slowly was reduced to 8 pages, then to 4 pages at the end, owing to paper rationing.

It goes without saying that the High Court of Madras would have for its printing a very high quota, but I give here the statement issued in Madras on the 20th of this month (two days ago):

"An unusual state of affairs may exist in the Presidency if a suggestion stated to have been made by an important person is accepted by the Government, that the High Court should not reopen until some time after the ensuing summer vacation because of

difficulties of printing documents, etc., of cases pending in the court.

"Though there is, it is stated, sufficient work to keep all the 16 Judges engaged for another six months, it cannot be dealt with because of printing difficulties. The Government Press will be unable to cope with normal work, as well as additional work which it will be called upon to undertake when H. E. the Governor decides to convene the session of the Legislative Council and Legislative Assembly."

By paper rationing, no paper in any office may exceed the size of this present sheet.

I think further comment on "eye-wash" is needless.

Yours sincerely,

C. Jinarajadasa.

Will all due respect to the President his letter is merely more eye-wash. We have nothing to learn about paper rationing in Canada. Our printer could not print a sheet of our magazine until we got a special order authorizing our modest demands of the precious commodity. The reference to the ten-page issue of *The Theosophist* in August, 1944 suits our argument very well. Nobody was allowed a word in those precious pages but the Grand Panjandrum himself. He wrote and filled the whole ten pages. Which reminds me of what happened at the Chicago Convention in 1929, where the speaking was fairly allotted. As General Secretary I got 20 minutes myself. But there were many left unheard. On the last day to accommodate these an hour was left open. When the time came Dr. Arundale, who has spoken repeatedly, stepped up and talked the full hour. Does anyone suppose that if my report had been a laudation of the President, his policies and performances it would have been omitted? It was suppressed because it stated well-known facts and

officially declared the attitude of the Canadian National Society regarding them. It was the act of a dictator, and a deliberate infringement of the principles of freedom of speech. So I repeat that the plea of lack of space or paper is just eye-wash.

A. E. S. S.

HOW MUCH A BOTTLE?

International Headquarters:
Adyar, Madras, India

President: C. Jinarajadasa
March 22, 1946.

Editor,
The Canadian Theosophist,

The article "Karma as a Cure for Trouble" was published in England round about 1895. It will interest you to know that soon after its publication an enquiry was received from some poor sufferer from rheumatism, how much a bottle it was.

Yours sincerely,
C. Jinarajadasa.

The above reminds me of a reporter in Toledo in his account of one of my lectures there in the 'nineties whether as the result of bad handwriting or a flash of prophetic insight, made the statement that the two chief doctrines of theosophy were Karma and Recrimination!—Editor.

NO DOGMA IN THE OBVIOUS California.

Dear Editor:—We live and learn, don't we. I got the impression from Mr. Jinarajadasa's article in the March number of the *Canadian Theosophist* that the Masters may never have existed.

When a person of his age, nationality and associations with the Founders of The Theosophical Society, makes a statement, like he did, then how can a young member of the Society feel sure of anything? However, he did not

change my mind a particle.

Many people knew H. P. B. and her works, and knew she worked on instructions from the Masters and I believe her. I like your comment—"The existence of the Masters is deducible from the Laws of Evolution and is at least reasonable, and convenient in explaining THE MAHATMA LETTERS." I suppose the President will come back and say—"Nobody is sure that the Mahtama Letters existed!"

How can it be possible for this world to be in harmony when Theosophists deny the Truth? Though far away from my Lodge I have to express myself to someone on this subject. Fraternally yours,

Rosa B. Denny
(Lotus Lodge, Philadelphia)

REFLECTIONS ON GOD

Editor, *The Canadian Theosophist*:—A few back numbers of your interesting magazine were recently loaned me and I was very surprised that some most objectionable lines in "Tagore and Modern Poetry", issue of Sept. 15, 1945, apparently brought no warning comment from any of your readers.

Says the article: "To Tagore, as to Whitman, even the grotesque and ugly had its palpitating beauty. Because both poets were cosmically conscious, beyond good and evil in the ordinary sense, the Divine for them lurked in crooked places and repellent objects making them both wonderful and strange." p. 195

(At that rate, the poets would have revelled in the Divine they could see in "Forever Amber," in "Manatee," in the White Slave traffic and in Hitler's Jew roasting plants).

The writer proceeded to particularize: ". . . In the all-embracing love of the poet, who plumbed the depths because he scaled the heights . . . a temple dancer with festering sores outside the city gates, no less than the pure

wife, is enveloped in that Divine mystery, that spiritual magic, which like the sun is uncontaminated by the squalour it irradiates." (p. 195)

How terrible! It is strange that you could select an article containing such awful sophistries, as a leading one.

Such views attributed to the poets, are not spiritual at all, but the very reverse; they can only lead, if logically followed out, to the loss of all spiritual discernment and moral balance as to right and wrong; moral and immoral.

It is on such a path that slid to the depths of moral degradation, the notorious O.T.O. after adopting the vile "broad" teachings and infamous practices of Crowley.

The fatal, downward trend in sex matters is truly appalling today and can be seen on almost all sides. Theosophists should unswervingly point to the unequivocal, pure teachings on this subject above all others.

It is easy to show the utter fallacy of the ideas attributed to the poets. Long ago, Mr. Judge pointed out in his magazine ("The Path" vol. 4, p. 334) that: . . . "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."

The attitude taken by a genuine Mahatma to bad things, in a practical way, is indicated in "The Occult World," p. 102, where K.H. says: ". . . I had come for a few days, but now find that I myself cannot endure for any length of time the stifling magnetism of my own countrymen. I have seen some of our proud old Sikhs drunk and staggering over the marble pavement of their sacred temple. . . I turn my face homeward tomorrow."

Tagore may have seen, in the words of your writer . . . "a temple dancer

with festering sores outside the city gates, no less than the pure wife," . . . "enveloped in that Divine mystery, that spiritual magic, which like the sun is uncontaminated by the squalour it irradiates."

H.P.B. saw in the unfortunate temple women victims of a vile perversion of spiritual teachings. That temple women, in ancient days, were pure virgins, but white slavery, the sale of Persian and Greek maidens by the Greeks to India, introduced into India the filthy fruit of the rotten apple of sodom. . . for this there was punishment by the fire of heaven. (See "Five Years of Theosophy", p. 232)

The loss of soul is a very real, actual and terrible thing and was explained by H.P.B. in stern detail in her esoteric teachings, with the request that it be made public.

If a student thinks all bad to be good, how can he recognize that his conduct is evil through which he will assuredly lose his soul? It is only by recognizing the vice in the prostitution of temple women and such, and abstaining from such evils that one can rise to true spiritual perception and conduct.

As H.P.B. wrote: "There is however hope for a person who has lost his higher Soul through his vices, while he is yet in the body. He may be still redeemed and made to turn on his material nature. For either an intense feeling of repentance or one single earnest appeal to the Ego that has fled, or best of all, an active effort to amend one's ways, may bring the Higher Ego back again . . ."

"Experience Must Be Gained"

Akin to the stupefying doctrine of "beyond good and evil in the ordinary sense" and that the Divine lurks in crooked places and repellant objects, is the one that "Experience must be gained."

On this a contributor in "Lucifer" once wrote . . . "Our passions must be

burnt out." H.P.B. added a caution: "Not on the physical plane, as it would come then to a deliberate gratification of all our passions, in order to get rid of them by satiety, and this is an abomination."

Her contributor continued: "The experience must be gained." Again she corrected: "Experience must be gained" of every evil as good passion **MENTALLY** and **OVERCOME** in thought, by reflection. Love and longing for higher things on a Spiritual plane will thus leave no room for the lower animal longings." (Vol. 5, p. 255, footnotes).

The true Theosophist's path is an uncompromising fight against evil in all its forms. They have to be recognized for what they are and not glossed over with the sickening perfume that **ALL, ALL IS DIVINE.**

Lionel Westover.

R. R. 1,
Duncan, B.C., Can.,
March 17, 1946.

WHAT IS MAN?

A BROADCAST ADDRESS BY
MICHAEL SAWTELL

Good Evening, Friends,

This evening I am going to speak about the problem that we call Man. Man is an enigma; for in him are all the problems of the world. Solve the problem of Man and likewise the problem of yourself, and all the other problems in the world disappear. The English poet, Alexander Pope, called the study of Man the proper study; for he said:—

"Know thyself, presume not God to scan,
The proper study of mankind is **Man.**"

The third great objective of the Theosophical Movement is to "investigate the unexplained laws of Nature and the powers latent in Man." Once we become philosophers and study Man, we must observe this one great fact that all men, no matter who they are, or what they

are, must either consciously or unconsciously use the power of thought. Man then, we might say, is a thinking animal. The most important fact about Man is that he is able to think; in fact the word Man comes from a Sanskrit word, Manas—meaning "to think."

Many years ago, whilst I was living and working with wild Aborigines in the remote parts of Australia, I learned many things about Man; before I ever heard of the Ageless Wisdom or what is called Theosophy. I heard from wild Aborigines about reincarnation, telepathy, psychism, the power of thought upon the physical body, and healing by the power of suggestion. I have actually taken part in the healing corroborations of bush Aborigines, much to the delight of the Aborigines who have great respect for any white man who is interested in their tribal laws and customs. Now, how is it that our Aborigines, who are supposed to be the lowest race upon the earth, understand the power of thought, and have a tribal organization so perfect and so self-adjusting that no Professor of Anthropology can fully understand, let alone improve upon it? It is because the Aborigines are essentially the same as you and I, and all other men—they are Souls at a certain state of self-consciousness, who need the experiences of the wild bush life.

Dr. Alexis Carrel, in his great book, "*Man, the Unknown*," discusses the power of thought and the truth of miracles. In reality, there are no miracles; for all so-called miracles are the operations of laws of thought that the average man, sunk deep in the superstition of materialism, does not at present understand. Let us, therefore, go a little deeper into the most interesting and wonderful study of that mysterious Being that we call Man. Let us begin with the most obvious aspect of Man—the physical body. Here are some facts that I hope will cause you all to think

furiously. The human body and all that goes to make it up is the most marvelous piece of mechanism in the Universe. In fact, the human body is a Universe in miniature. Everything that we observe in Nature or in the Cosmos has its counterpart in Man, and upon Nature and Matter in Man and the Cosmos are written the Word and Laws of that great Principle or Unity that we call God. They are the outward manifestation of his Goodness, Truth and Beauty—therefore, Man must learn to read this written word. Let Man begin with himself.

In Man's body are found illustrations of all the mechanical powers; the principles of hydraulics and machinery. In it is a complete chemical laboratory, a perfect thermostatically regulated heating plant, an efficient manufacturing plant, a perfect system of distribution and utilization of materials. In the human body are the finest cameras, arches, bridges and radios. The food we eat undergoes many changes from the time it is taken into the mouth until it becomes muscle, nerves, bone, blood, hair and nails. The great in-dwelling Intelligence that is the Soul using the human body for both as an instrument or vehicle for expression and for gaining experience knows how to keep all our bodily functions going without the aid of our conscious thought. In fact, if we think too much about our bodily functions we become neurotic and ill. Our eyes are a camera—they have their own lenses, their own dark room where the pictures are developed—they are self focussing—self loading and self developing, they take millions of pictures daily in colour and enlarge them to life size. Our ears are radios; we may turn the dial and hear any programme that we wish in the external world, and if we are sufficiently developed we may tune inwardly and hear the voice of the Soul. In the body we have ever before us the perfect example of unity of co-ordina-

tion and co-operation. Except the feet agree we cannot walk; except the eyes focus, we cannot see; and unless the hands co-operate, we cannot work.

The human body is subjected to an atmospheric pressure of more than 14 tons. But we are not crushed by this enormous weight, because the inner pressure is equal to the outer pressure. Do you know that every twenty-four hours the heart pumps two tons of blood from the soles of our feet to the crown of our head without any conscious effort on our part. How we would cry and moan if to keep alive we had to consciously pump two tons of blood every day. But this is not all-wonderful as these facts are about the physical body of man they are the least part of man. We have not yet begun the study of the Real Man, that is what Dr. Alexis Carrel called "*Man the Unknown*"—the real Thinker and Knower behind all this phenomena.

What is it that enables Man to adorn the world with great works of Art? What is it that enables Man to think out great schemes, to aspire to the highest and, I must add, to fall to the lowest? What is it that enables Man—that is, all men—to worship and reverence the Great Unseen?

The power of intelligence that enables Man to move, live and have his being in a Universe of wonder is what we call the Soul. Emerson says: "What we commonly call Man—the eating, drinking and planting Man—him we do not respect, but the Soul whose organ he is, were he to let it shine through him, it would make our very knees bend."

It is too difficult for me at present, in a few minutes over the air, to explain just what is the Soul, but I can offer some suggestions and analogies. For finally and ultimately a knowledge of the Soul is a self conscious process that must be acquired by Man for himself and by his own self-conscious efforts.

When we went to school we did not

learn to read the very first day. No, we began by learning the alphabet, and then slowly and laboriously spelling out simple words. Now it is the same in the greater school of life. We do not and cannot become Soul conscious in one life. It takes many reincarnations to become Soul conscious. We begin to read and understand the great lessons of life by painfully and laboriously spelling out the experiences of life. Moreover, we could never understand the meaning and purpose of life if we did not have or accept, in some degree, the theory of the soul as being the real Man.

Also, when we went to school we had to take on trust or faith what the school master had to teach us, but after we could read and write and teach ourselves then we could decide if the master was right or wrong. Again the same is in the great school of life. We all have to take on trust or faith what the great scientists, philosophers and religious teachers have to tell us about Man, and then, later on, when we have become more self reliant, and more able to learn by ourselves, then and then only can we become fully Soul conscious.

This law of analogies may be used in every direction. For, I must repeat, everything that is in the Universe around us, is also in Man. Take the wireless that I am now using. When Man has reached a higher state of Soul consciousness he is his own wireless. He is able to send and to receive messages by the use of higher powers that the average man is not yet conscious of. In fact, one of the chief characteristics of our present day materialistic civilization is the actual denial of these higher powers of the real Man. The great tragedy of modern civilization is the materialization of Man, and the doubt or denial that the real Man is something more than the physical body in spite of the fact that Jesus said, "Know ye not that ye are Gods."

Around us every day we are able to watch the wonders of the Universe in our own physical bodies, yet the powers of the real Man are greater. The real Man has potentially Infinity in every direction. The Real Man is able to look forward and backward to the beginning and end of time. The Real Man is able to overcome all the illusions of time and space. The Real Man arranges and decides what kind of physical body he will take on life after life. The Real Man is the law of Reincarnation and Karma. I put nothing beyond the powers of the Real Man. I do not mean to say that any man can exercise his higher powers here and now, but that is the vision and goal before all men, without exception. All men, again without exception, the uncivilized and the civilized, the brutal and the merciful, the ignorant and the wise, both the depraved and the illumined, all carry about with them or have access to all that is ever possible to know. Again, all men, without exception, have potentially in them now all civilization. It is the work and destiny of the Real Man to make this potentiality actual in every day life. A great and noble task that it takes many lives to achieve. What we see around us in the world to-day was once a thought in the mind of Man. This is a hard and difficult doctrine for the ordinary man, but it is the teaching of Jesus, who taught that, "The Kingdom of Heaven is at hand, the Kingdom of Heaven is within you."

It is the work of the Theosophical Movement to explain the way and technique of gaining a self conscious realization of the Real Man. Just as the physical man becomes an athlete by strenuous effort and training, so Man gains self conscious knowledge of the Real Man by constant study, meditation and good works. Shakespeare makes Hamlet say, "What a piece of work is Man! how noble in reason! how infinite in faculty! in form and moving how

express and admirable! in action how like an angel! in apprehension how like a God!" Therefore, let us make "*Man the Unknown*," Man the Known.

Good night all.

—From *The Path*, Sydney, N.S.W.,
September-December, 1945.

THE KEY.

*A poem in hexameter and in couplets
and with a moral,
dedicated to all delegates at the peace
conference, and to all men of good will.*

BY FRITZ MUELLER-SORAU

Armistice was declared, To sleep went
cannons and men,
Standing aghast—almost frightened—
for silence crept over the earth,
Veiling the noise of the past, shaking
their naked souls.

Men were beginning to think, to ques-
tion the "Why?" and "What now?"

Answers came to their queries, simple
and complicated,
Opening in their turn the door to vistas
undreamed of.

Guiding the fate of their countries, and
asking the selfsame questions
The rulers and lords of the nations went
to the peace convention.
Many a speech was delivered, and many
devices thought out,
How to attain peace and contentment,
and how to prevent wars and de-
pression.

Many suggestions were made, but none
met with approval unstinted.

Yet at last a man rose, known to his
friends as a sage.

Friendly looking around, he addressed
the meeting as follows:

"Long ago as a boy I liked to fight and
to battle

With my opponents in life,—but grow-
ing older and calmer

I developed a taste for pleasures purer
and higher,
Wholesome not only for me, but also for
my surroundings.

"Once I found in a book a poem that
greatly enchanted
And inspired my mind, for the truth I
found there expounded
Helped me to understand the causes for
most of the troubles
Which we find in the lives of every man
and of nations.

"Now I shall quote the lines, convinced
they will aid us in solving
Our problems to-day, and give us a
peace everlasting:

"Man's striving for security
Grows always with maturity.

That's only right. Yet sometimes
tends
A man to egotistic trends,

Forgetting that the egotist
Lives dreaming in a world of mist.

Real security in life
You'll never get by selfish strife:

LOVE OF YOUR NEIGHBOUR is the key
To the whole problem! Try and see

How quickly all your former mess
Will change into a life-success!"

When he came to the end—the room had
listened in silence
He then closed his recital with words
revered and remembered:

"Selfishness is the cause of the downfall
of men and of women—
Selfishness is the cause of the downfall
too of the nations!

"Blindness covers the eyes of all who
endeavour by greedy
Grabbing to fill their purse: they—
truly—are robbing themselves!

"Only by realizing the Unity of the
Creation,

And by pursuing a course in harmony
with this perception
Are we returning again to concord with
Nature and Man.

"Follow the GOLDEN RULE, and you will
witness with pleasure
How Mother Earth is transformed into
a paradise!"

504 Sherbourne St.,
Toronto 5, Ont.,
Canada.

THE CYCLE'S NEED

SOCIAL INSTITUTIONS

The institutions of an epoch are the visible and concrete embodiments of the intellectual, psychic and moral attributes of the people whose lives they shape and bind. If a student of occultism wishes to gain some appreciation of the way in which the images of the astral light affect the choices of human beings, he would find unending analogies of this process in the influences exerted in their daily lives by the established institutions of society. In the series of articles, "Conversations on Occultism," William Q. Judge discusses at length the action of elemental forces on human conduct, and in one place identifies the astral light as "the keeper of the mistakes of ages past," pointing out that though men may suppose themselves free, actually "we are walking about completely hypnotized by the past, acting blindly under the suggestions thus cast upon us." These invisible bonds are objectively mirrored in the all-pervasive influence of social institutions.

Knowledge of cycles gives opportunity to break the spell of past action. When the astral light is young, men may set in motion causes which are free from the taint of ancient delusion and wrong, but later in the cycle of a civilization, the possibilities of free choice are circumscribed by throngs of elemental intelligences which haunt the subjective

planes of man's psychic life, inclining his choices to monotonous repetitions of past action. Exactly the same sort of limitations are created by accumulating customs and habits of thought. The last stages of a civilization are always marked by completely crystallized social forms, in which the lives of individuals are confined to a rigid pattern which is accepted by all as though it were an immutable part of the natural order. A growing, expanding culture may be described as the dynamic expression of a system of ideas; a dying culture, however, is no longer expressive of an idea-system, but is held together by the dead hand of institutions—the collective social *skandhas* of a race.

The evolutionary possibilities of a civilization, at a given point in its development, may be measured by the practical effects of its institutions on men as souls pursuing their cycle of egoic development. What are the major influences commonly exercised on parental attitudes? How is the act of bringing a child to birth regarded? What common experiences will the young most certainly meet during their formative years? Which psychic tendencies will receive added impetus from the home and neighbourhood environment? Which tendencies are likely to be denied expression?

And the growing boy or girl: the games they play, the friends they make, the books they read and the songs they sing are crucial formative influences. If the awakening intelligence and psychic nature of the child finds in its environment that which suggests habits of self-reliance, or courtesy to others and respect to elders, these qualities will be acquired as part of the "growing-up" process—almost without notice; but likewise with their opposites. The direction given to the first flush of adolescent idealism: will it blight or elevate?

What about the general morality of

adult society? Is practice separated from profession, and if so, how? Where, in the society, is hypocrisy practised most frequently? Is intellectual honesty characterized by a sense of wholeness, of fitness, or does honesty mean for the most part a kind of brutal realism and cruelty to the simple and naive?

Is there any analogy between the way men make their livelihood and the search for soul-knowledge? Do their occupations create contentment and satisfaction in work well done? What are the most dramatic symbols or "slogans" to the people at large? By what are the masses stirred?

What does the average man most want of life? What are his principal fears? To what or whom does he look for guidance?

All these questions relate to the institutions of human society, for it is impossible to supply the answers without a study of the structure of custom which has grown up through centuries. In some lands and times, the institutional influences are so fixed that nearly all individuals seem stamped out by the same die of psychic causation. It is as though the uniformity of species natural in the animal kingdom had been raised to a higher evolutionary level and made to apply to the psychic attributes of the human kingdom. The same predictable "elemental" responses are obtained from the people of such environments as from the conditioned reflexes studied in animal psychology. These uniformities of the psychic nature may be identified also in modern civilization in the so-called "psychological tests" of the personnel department of any large employer. Here the various classes of "constants" in human nature have been abstracted and made the basis of the placement of individuals in jobs suited to their psychic idiosyncrasies.

The effect of rigid institutions in shaping the individuals of a society is best seen among groups which have

been isolated from external or disruptive influences. Societies made up of egos with little manasic development will be found to be docile followers of the autocracy of custom and easily controlled by the absorbing influence of ceremony and rite. The institutions may have been corrupted by self-seeking rulers, thus becoming instruments of injustice and oppression, or they may be the appropriate instruments of wise teachers. The latter forms are illustrated by the elaborate initiation ceremonies of the tribes of American Indians, often by Tibetan Lamaseries, and by the Mysteries of antiquity.

"Hold fast to that which has neither substance nor existence" is the adjuration of the Adept to the Disciple, meaning that the time has come in the disciple's cycle of individual development when he must renounce all psychic dependence on custom and form. It is the moment of egoic birth into true freedom, into a life of spiritual reality and self-dependence. All minor initiations are but analogues of this great choice. The steps on the path to perfection are each one degrees of mastery over the tendency of matter to run to form—a law which affects the psycho-physical and psychic instruments of the immortal ego. There is no freedom for embodied self-conscious beings except through control of their lower principles, and there can be no control except through knowledge of the lesser intelligence which animates these principles and of the laws of their evolutionary development. Initiation, there, marks the beginning of both knowledge and control. The source of these powers and their sustainer through the trials of discipleship is that sense of spiritual unity called Brotherhood in human relations, through which the individual ego attains to will-born action for the good of the whole. Before he can become "a God," the disciple must gain the faculty to slay his lunar form at will. This

means final emancipation from the "habits" of matter, from all the psychic tendencies brought forward from the past. It means that *no* affinity of the forms used by self-consciousness can be allowed to affect the choices of the spiritual and manasic being, who must be able, at will and at once, to declare his independence of every partial alliance, every personal preference. This is the *paralysis* of the personality, necessary to the Adept, of which H. P. Blavatsky speaks.—*Theosophy for April, 1946.*

WORTH WHILE BOOKS

- Isis Unveiled and The Secret Doctrine by Madame Blavatsky;
 The Key to Theosophy and The Voice of the Silence by H. P. B.
 Magic White and Black by Franz Hartmann;
 The Perfect Way, by Anna B. Kingsford;
 The Ocean of Theosophy and Notes on the Bhagavad Gita by Wm. Q. Judge;
 Reincarnation by E. D. Walker;
 The Light of Asia, by Edwin Arnold;
 Light on the Path and Through the Gates of Gold, by Mabel Collins;
 Letters that Have Helped Me, by Wm. Q. Judge;
 Raja Yoga, a collection of articles by H. P. B.;
 The Mahatma Letters, by Two Masters.
-

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.

BETTER TO WORK ON FARM

"That' quite true," admitted Dave, soberly. "Do you remember Bill Hannegan—the red-headed Irishman with the sense of humour—to describe him in your own words? He went to work in a factory for a while, and he told me once about his 'introspective experiences'. He was a very sensitive fellow, and so the effects didn't take long to manifest. The first symptom was extreme weariness, which, at first, he attributed to the effect of the change of work. But soon he observed that the weariness increased as time went on, instead of growing less, and that it was not merely a physical weariness, but a dull, endless, and inexplicable mental exhaustion that seriously troubled him. He told me that he thought it might be some kind of transferred hypnosis—he was working on an assembly-line, you know. The interminable repetition of the same object before his eyes, might somehow have suggested similar action to his brain. Accompanying this effect, he noticed an inability to concentrate on any subject sufficiently to reach any clear conclusions. The situation became so burdensome, that he was not long in finding another job.—Of course, he had taken up that work more as a dare than as a necessity. He wanted to find out about what many people spoke of as 'the awful effect' of the assembly line on the minds of the workers. That makes you feel very bad about those who are compelled to do such work in order to keep body and soul together. They can hardly recognize or remedy the occupational effects."—*Theosophy for April, 1946.*

BOOKS ON THEOSOPHICAL SUBJECTS

which have passed the tests of time and use
 Supplied on request. Forty years' experience
 at your service. Let me know your wishes.

N. W. J. HAYDON,
 564 PAPE AVE., TORONTO

THE LORD BUDDHA NURSES A SICK MONK

1. Now at that time a certain Bhikkhu had a disturbance in his bowels, and he lay fallen in his own evacuations. And the Blessed One on going round the sleeping-places accompanied by the venerable Ānanda came to that Bhikkhu's abode, and saw him so. And he went up to him, and asked him, 'What is the matter with you, O Bhikkhu?'

'I have a disturbance, Lord, in my bowels.'

'Then have you, O Bhikkhu, any one to wait upon you?'

'No, Lord.'

'Why do not the Bhikkhus wait upon you?'

'Because I am of no service, Lord, to the Bhikkhus.'

2. Then the Blessed One said to the Venerable Ānanda: 'Go, Ānanda, and fetch some water. Let us bathe this Bhikkhu.'

'Even so, Lord,' said the venerable Ānanda, in assent to the Blessed One, and fetched the water. And the Blessed One poured the water over that Bhikkhu; and the venerable Ānanda wiped him down. And the Blessed One taking hold of him at the head, and the venerable Ānanda at the feet, they lifted him up and laid him down upon his bed.

3. Then the Blessed One, on that occasion and in that connection, convened a meeting of the Bhikkhu-sangha, and asked the Bhikkhus, 'Is there, O Bhikkhus, in such and such an apartment, a Bhikkhu who is sick?'

'There is, Lord.'

'Then what, O Bhikkhus, is the matter with that Bhikkhu?'

'He has a disturbance, Lord, in his bowels.'

'And is there any one, O Bhikkhus, to wait upon him?'

'No, Lord.'

'Why, then, do not the Bhikkhus wait upon him?'

'That Bhikkhu, Lord, is of no service to the Bhikkhus; therefore do they not wait upon him.'

'Ye, O Bhikkhus, have no mothers and no fathers who might wait upon you! If ye, O Bhikkhus, wait not one upon the other, who is there indeed who will wait upon you? *Whosoever, O Bhikkhus, would wait upon Me, he should wait upon the sick.*

(Mahavagga, 8. 26).

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, 2 vols.; The Gnosis.

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

STANDARD THEOSOPHY

The following books have just been received from the binders, and owing to the advanced prices of material due to the war, prices have had to be raised from the moderate rates.

ESOTERIC CHARACTER OF THE GOSPELS
by H. P. Blavatsky.

60 and 75 cents.

ANCIENT AND MODERN PHYSICS
by Thomas W. Willson.

60 cents.

THE EVIDENCE OF IMMORTALITY
by Dr. Jerome A. Anderson.

75 cents.

MODERN THEOSOPHY
by Claude Falls Wright.

75 cents.

THE BHAGAVAD GITA
A Conflation by Albert E. S. Smythe.
75 cents.

Order from THE BLAVATSKY INSTITUTE
52 ISABELLA STREET, TORONTO, 5, Ontario

“AUTHORITY”

In my commendation of Dr. Shearman's fine article in last month's magazine I did not necessarily commit myself to endorsement of all the details of his statement. The latter part of it in particular is open to discussion as distinguished from controversy. The principles on which he expounds his views of authority are familiar to most of us and acceptable in all ordinary experience. We have, however, in the mentality of Russia an example of the difficulty many have in accepting the conclusions of those who form their opinions under the influence of a different set of mental standards. The Russian representative went so far as to charge the United States speakers with having accused the Russians with lying. We know they did nothing of the sort, but it looked that way to the Moscow mind. Hence again it is necessary to distinguish between discussion and controversy. One rarely gets anywhere by mere force of argument. Examination of evidence and analysis of obscure detail often invite new decisions.

Dr. Shearman mentions three personages associated with the Theosophical Movement, though not necessarily as authorities, but whether or not is beside the point I have in mind. Does that experience which we gain in the limits of ordinary consciousness qualify us to assert anything as true of experiences on other levels of consciousness, especially of higher levels? All growth and development are the result of the operation of the laws of evolution. The Hermetic axiom says “as above so below; on earth as in the ouranos.” The infant human has to be fed, bathed, clothed, trained in sanitary regulations, and generally disciplined to take his place in the world. The growth and development of the inner body, a new vehicle of consciousness, we have been assured requires corresponding atten-

tion on inner planes for at least seven incarnations during which it is reaching maturity, and becoming viable, so to speak. No one who has not passed through these stages of growth or perfecting is entitled to “speak with authority,” on occult subjects or to lay down the law for his brethren. Hence toleration.

Of the three mentioned Mr. Krishnamurti appears to be the most distinguished. In my last interview with Mrs. Besant I remarked: “It is a pity that Mr. Krishnamurti had not studied *The Secret Doctrine*.” “Oh,” she replied, “but you know he is a mystic.” She evidently thought this excused everything, and I thought it useless to pursue the subject. For Mr. Krishnamurti is not a mystic, but a hard-headed intellectualist, who might have been a great spiritual philosopher with the tremendous discipline and training which a heart-deep study of the Masters' books and Letters would have imparted. My experience of mystics lead me to picture them as pilgrims wandering on the *arupa* planes of consciousness, missing the Path. Psychics likewise wander around on *rupa* planes, gathering straws. Let both classes assimilate *The Voice of the Silence*.

It is difficult to speak of Mrs. Besant without being misunderstood. Those who have read *The Passionate Pilgrim* and think this was Mrs. Besant, ought to know that, as in Christian baptism, she became a new creature when, under the instruction of H. P. Blavatsky, she took the solemn pledge of dedication to her Higher Self. Unfortunately her direct relationship with Madame Blavatsky was very brief. In 1893 I saw the beginning of her subservience to Mr. Chakravarti, which continued till 1904 when she wrote in her *Watch-Tower* notes that she had abandoned a system she had followed for eleven years, but which had not afforded her the satisfaction she had expected. I saw her

next in London in 1907. In the previous year she had written the remarkable letter in which she had denounced Mr. Leadbeater's misdoing and forecast her own possible failure. This noble letter has been largely ignored if not repudiated by Adyar officialdom. Those who would understand the trials of a probationary chela should study it. The last time I had a private conversation with Mrs. Besant was at her own request in Chicago in 1929, when she told me her Master was the Mahatma M. I could not help wondering how she reconciled her varying allegiances and the policies she pursued with the Letters and teachings of the Mahatma. In the meantime she had broken her E. S. pledge, subjected herself to the domination of Mr. Leadbeater, and in general acted as though the law of Karma had never been. Of course the chela proceeds by self-devised and self-directed efforts, but it is by their fruits that we know them, though we cannot judge.

Mrs. Besant has judged Mr. Leadbeater in her letter of 1906, after which she deliberately chose to stand or fall with him. He has written so much trash that only the silliest type of fiction or the kama loka style of occult revelation in the manner of Lord Dowding's *Lychgate*, and numerous others like *The Country Beyond*, or *Gone West*, of like origin, can offer a comparison. Vale Owen's four volumes are decidedly preferable, but the discriminating reader will turn from all these with a grateful sigh to *The Mahatma Letters*.

Dr. Shearman's metaphor of the man learning to drive a motor-car is superb. The occult student has to deal with a new vehicle of consciousness. He must learn the rules of the road. He must be able to control the power and the mechanism of his new enterprise. He must beware of highwaymen.

If he has no other teacher he has the heart-throned Guide and Sovereign Lord, awaiting every humble student's

appeal.

"Of teachers there are many; the MASTER-SOUL is one, Alaya, the Universal Soul. Live in that MASTER, as its ray in thee. Live in thy fellows as they live in it." (II Corinthians xiii. 5.)

A. E. S. S.

THE CONSTITUTION

ARTICLE I.

That a Canadian Section of The Theosophical Society be established, and that its name and seal be registered at Ottawa, Canada.

1. This Society is an integral part of the international movement which began in New York in the year 1875, and whose headquarters are now at Adyar, Madras, India.

2. The Seal of the Society shall be as here depicted.



ARTICLE II.

Objects.

First:—To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.

Second:—To encourage the study of comparative religion, philosophy and science.

Third:—To investigate the unexplained laws of nature and the powers latent in man.

The first of these objects is the only one binding on members.

ARTICLE III.

Membership.

1. Every application for membership in the Society must be made on an authorized form, and must, whenever possible, be endorsed by two Fellows and signed by the applicant; but no

persons under the age of twenty-one years shall be admitted without the consent of their guardians.

2. Application for membership shall be made to local lodges, except in the case of members-at-large, for which application shall be made to the **General Secretary**.

3. Every member has the right to believe or disbelieve in any religious system or philosophy, and to declare such beliefs or disbeliefs without affecting his standing as a member of the Society, each being required to show that tolerance of the opinions of others which he expects for his own.

ARTICLE IV.

Lodges.

1. Seven or more persons applying in writing to the Secretary, and complying with the conditions of membership, or who are already members, may receive a Charter to form a Lodge with the consent of the Executive Committee. The number of Lodges which may be formed at any place is not limited. All Charters and Diplomas shall be signed by the Chairman of the Executive Committee and registered by the Secretary.

2. Each Lodge may make its own By-laws and manage its own local affairs in any manner consistent with the provisions of this Constitution.

3. Members not belonging to Lodges shall be known as members-at-large.

ARTICLE V.

Management.

1. The Government of the Section shall be vested in a General Secretary and an Executive Committee. The General Secretary shall be elected annually by direct vote of all the members. The Executive Committee shall consist of seven members, to be elected by the Executive Committees of the Federations. The General Secretary shall be ex officio Chairman of the Executive, and shall have a casting vote if necessary.

2. When in any Province or any District, to be described as the Atlantic, the Eastern, the Western or the Pacific Districts, the membership shall amount to 250 or more, a Federation may be organized of the Lodges in such Province or District, provided there be not fewer than seven Lodges. The administration of the affairs of such Federations shall be in the hands of a **General Council** consisting of the President and Secretary of each Lodge, together with one other representative from each Lodge to be elected at the Annual General Meeting of such Lodges (each of which representatives shall have the right to appoint Alternates in the event of their inability to attend the meeting of said General Council). Such General Council may meet annually at such time as may be determined, and shall elect an Executive Council of the Federation, consisting of seven members, who will carry on the business of the Federation, elect jointly with the other Federal Executives representatives to the General Executive Committee, along with alternates for each of such principal representatives, and be responsible for the propaganda work in the Federation territory. The Federal Councils will each elect its own Chairman from among their own number.

3. It shall be the duty of the Federal Councils to co-operate with the General Executive in all matters touching the welfare of the Section, and it shall be the duty of the Lodges to co-operate with the Federal Council of their territory in all matters pertaining to their jurisdiction.

4. The General Executive shall have charge of the general affairs of the Canadian Section, shall keep the records, carry on a book depot, **publish the sectional magazine**, the editor of which shall be appointed by the General Executive for an indefinite term of office, and whose appointment shall be annulled only by such General Execu-

tive or its successors, issue charters and diplomas, and cancel same whenever necessary; conduct all elections, and on requisition of fifty members in writing, the application of the initiative and referendum; arrange for conventions of the united General Executive, whose meetings shall be open to all members in good standing, but without other privileges; make annual general reports in the sectional magazine, and be the court of final appeal in disputed questions arising between members or in and between Lodges.

5. All Lodges shall be liable for the payment of the dues of their members to the General Secretary on July 1st of each year, for the following twelve months. Members-at-large will send their dues to the General Secretary direct on or before July 1st.

6. No member shall in any way attempt to involve the Section or any Federation or Lodge in political disputes.

7. No member of the Theosophical Society shall promulgate or maintain any doctrine as being that advanced or advocated by the Society.

ARTICLE VI.

Federations.

As the membership permits Federations shall be formed known as Atlantic, Eastern, Western and Pacific.

ARTICLE VII.

Dues.

The only dues of the Section shall be \$2.00. Members-at-large \$5.00, with an additional 50 cents for Lodge members per annum for the Sectional magazine.

ARTICLE VIII.

By-Laws.

The General Executive shall make By-laws consistent with the provisions of this Constitution as may be required.

ARTICLE IX.

This Constitution may be altered or amended on petition of 50 members after

a referendum resulting in a two-thirds affirmative vote, or upon action of the Executive Committee calling for such referendum.

THE MAGAZINES

During the month of April we have received the following magazines: The Toronto Theosophical News; Eirenicon, Feb.-March and Mar.-April; Revista Teosofica Argentina, Buenos Aires, March-April; Carta Semanal No. 51, T. S. in Mexico, Tampico; U.L.T. Bulletin, 209, London, March; The Golden Lotus, Philadelphia, March; Fraternidad, Santiago, Chile, Nov.-December; Canadian Poetry Magazine, March; Bulletin, T.S. in Mexico, Jan.-February; East-West, Los Angeles, April-June; Lotus Circle Lessons, No. 7 and 8, Dr. Grace Knoche, Covina, Calif.; Evolucion, Buenos Aires, Feb. and March; The Link, Johannesburg, S. Africa, February-March; The Middle Way, English Buddhist organ, London, March-April; Theosophy, Los Angeles, April; Teosofia, Santiago de Cuba, April; The American Theosophist, April; Theosophical News & Notes, London, March-April; The Bombay Theosophical Bulletin, March; The Aryan Path, Bombay, March; O Pensamento, S. Paulo, Brazil, March; Revista Teosofica Cubana, Havana, Sept.-Dec.; Theosophy in Action, London, March; The Theosophical Forum, Covina, May; The Path, Sydney, N.S.W., Oct.-Dec.

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A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Sacred Science depicts—these are the Golden Stairs up the steps of which the learner may climb to the Temple of Divine Wisdom.