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THE LORD'S PRAYER

*An Esoteric Study**

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Many use the Lord's Prayer daily but few reflect upon its meaning.

Purpose of the Prayer — The purpose of this Model Prayer as of all true prayers is the spiritual awakening of man and the gradual unfoldment of his soul. The marvellous latent powers in him are to be aroused, to be brought to fruition, and to that end the understanding of the Lord's Prayer is of great importance. The efficacy of the prayer depends upon the one who prays. The very first warning issued by the Master to his disciples was in regard to true religion and prayer (*Matt.* chapter 6). He told them when praying that they do not go babbling on like those who imagine that because of their much talking they will be heard (*Matt.* 6:7) but that they pray reverently and from the heart.

Where to Pray — Jesus said: "When you pray, enter into your closet and when you have shut the door pray to your Father who is in the secret place and who sees the secret (for nothing is hidden from Him), and He will reward you openly" (*Matt.* 6:6).

Years ago in Germany the Y.M.C.A. buildings and some church halls were provided with a small room which was used only for private prayers. Passing by, one could hear at times the voice of earnest supplication coming out of the room. A room for private prayers is a good thing, but Jesus spoke of something different when

he said, Enter your closet—your treasure vault - your innermost. He meant the divine recesses of your soul and there commune with your father. This evidently refers to the Triad in us (Atman-Buddhi-Manas) which represents our Higher Self.

To Whom To Pray—Since Pythagoras (1) the mystics have depicted man as a combination of a Triangle and a Square. The Triangle or the Triad represents the immortal part in us, the Square - the part subject to death. The Atman of the Triad is "our Father in heaven" to whom we should raise our consciousness and address our petitions. Let us reflect: is it reasonable to imagine that there is a Being - God - who listens to our childish, selfish desires and bestows favours upon some and disregards the rest? Would such an idea be worthy of a God? God certainly could not be a whimsical entity working at times contrary to the Forces of Nature, but a being of Justice and of Law. And because His Justice and His Laws are founded upon everlasting Love, the true believer of the East declares confidently "I put my trust in the Law", and the believer in the West re-echoes: "I have trusted in the Lord" (*Psalms* 26:1).

*Based on the article "Vaterunser" in *Lotusblueten*, Nov. 1895.

(1) See Addendum A

When to Pray — We are told that long before dawn Jesus used to go up to the mountain to pray. Undoubtedly, the atmosphere of the high hills in the early morning is conducive to clear thinking and communion with God—and the break of day is perhaps the best time for prayer. But it is not the mountain as such that matters. What is meant here is the necessity of raising our thoughts to a higher vibratory status. To learn the value of solitude and listen to the voice of the highest resound in us - that is prayer, that is meditation. Meditation leads to concentration and ends with adoration.

How to Pray — We should remember that our cold intellect is unfit for the understanding of spiritual matters. It is the Spark of God in us - when active - which enlightens us and enables us "to search out even the depths of God" (*I Cor. 2:7-14*) and acquire wisdom. This Spark functions mainly through the heart of man. We commune with God truly with our heart. The path to the Supreme leads through the heart, not through the head.

In the mystic literature the heart is considered as the organ of spiritual understanding. In the Old Testament (*The Book of Proverbs*) the student is urged to apply his heart unto wisdom"; it is stated there that wisdom enters the heart and is recorded on the table of the heart, not the head; and that is why the heart - the inner spiritual organ - is "to be kept with all diligence." Goethe expresses the same idea when he observes that we can see and know only those things which are in our heart. "Unless we feel it, we do not understand it", he says, that is: unless the capacity of spiritual understanding has been stored up in us - "it has been given us" - we fail to see the meaning of spiritual matters. Yet, it is we, ourselves, who ripen our souls and make them fit to perceive. By patient seeking and searching we finally "arrive". The Higher Self - our intuition, the still small voice - is the Mystic Christ in us to whom we should listen.

Preparation — Before we approach the Deity in us, we have to shut the door of our physical senses (*Matt. 6:6*). We should break off all ties with the world around us. All disturbances and tensions must be eliminated and our whole being be centered upon the Christ, the Mystic Christ. The position of the body during prayer should be of no concern to us in the Western World. The important thing here is to keep the body in the most comfortable position so that it remains silent. All conflicts must cease. Only thus tranquility ensues. One can truly commune only when there is aloneness.

"Aloneness is the purgation of all motives, of all pursuits of desire, of all ends. Only the alone can commune with that which is causeless, the immeasurable", says Krishnamurti. The Psalmist urges us: Be still and know the "I am" in you.

The Esoteric Approach — The Bible, as well as the holy scriptures of the world and the writings of the mystics have to be approached esoterically if they are to be understood. The Lord's Prayer belongs to that type of literature and, therefore should be treated esoterically.

The Lord's Prayer is not of Jewish origin. Neither its structure nor its language have any Talmudic connections. The Lord's Prayer is said to be of Syro-Chaldaic origin, whose original has been lost. In our study of the Lord's Prayer we have consulted the ancient Greek rendition, the Aramaic version, the Vulgate, Ostervald, and the various translations in English, German, French and the Slavic languages.

The sevenfold nature of man is evidently taken for granted in the Lord's Prayer, as the petitions in it refer distinctly to the seven principles of man. The first three petitions concern the Triad (Atman, Buddhi, Manas) and the remaining four deal with the lower Quaternary (Kama-Manas, the Astral body, the Etheric Body and the Physical Body).

The Appellation - Our Father Who Art in Heaven — In this appellation we address

ourselves to the deepest aspect in man's nature - the hidden God in us - to whom we are to rise. The Atman, the Spark of God, the Mystic Christ in us is our Father in Heaven - the representative of God. It is he who enlightens us and guides us through life, and through whom finally we come to the Universal Heavenly Father - the Father of us all. Jesus spoke of MY Father, and YOUR Father and of OUR Father. The expression "my Father" and "your Father" refers to the Mystic Father in every one of us, while the words "our Father" refer to the cosmic Deity who is not restricted by time or space and who is therefore omnipresent and eternal.

(A) *Our Father*—The expression "Our Father" can be experienced only by those, who have attained the "status of sonship", as only the son can come to the Father. We must be conscious of our immortality and of our deep potentialities as sons and daughters of God - heirs of His vast Kingdom. How foolish it is for us to tarry in the green valleys of Maya when we know that peace and plenty can be found only "at home". The father is ready to offer us the pearls of His bosom, if we but go to Him. He says: "I stand knocking at the door, if anyone hear my voice and open the door, I will come in and sit down to supper with him and he with me" (*Rev. 3:20*): a true communion - a union of the lower with the higher self, a "making one of the twain" - one single new humanity (*Eph. 2:15*), for "Christ ABOLISHED THE ENMITY between the two (the Kama-Manas and the Buddhi-Manas) and created from the two a NEW MAN," as rendered by the Aramaic version. It is this New Man with his inner eye open who begins to understand all things inwardly. The everyday mind (he fren, Verstand) deals with the every-day things externally, while the New, the Above-mind (the enlightened, Vernunft) considers the things of the Spirit spiritually - see Addendum B. The great Eckhart said: "If I could understand God (with my mind) then man would be greater than God,

as the greater can absorb and understand the lesser." The finite mind could not comprehend infinity. It is this New Man who can rise to the Father and commune with Him.

(B) *Who Art In Heaven*—The word "ouranoi" (heavens) indicates usually the limitless expanse of the skies above us, and so we pray: "Our Father who art everywhere". "Heaven" more specifically represents the twice-born (dviija)—the high spiritual state of those, who are "born from above". "Ye must be born from above" says Jesus repeatedly. To the disciples—representing the lower principles of man (the Quaternary)—Jesus said: (*John 8:23*) "You are from below, I am from above". ("You belong to the world below, I to the world above"—New English Bible). In other words—"Heaven"—the Sky World—stands for that high state of consciousness (above the earthly and the temporal), a consciousness akin to the consciousness of God. It is here that God abides, and here that one discovers Theousofian—God's Wisdom.

First Petition—Hallowed Be Thy Name, or Thy Name Be Glorified; May Thy Name Resound And May It Be Heard.

A name indicates the essence, the true being of the one bearing the name. God's name is the holy A U M or AMEN which stands for the mystical name of Christ as the Saving Power—the Logos, the Verbum, the Word. This word is used for the purpose of vivifying the spiritual breath in man. This name is a great mystery, the meaning of which is hidden from the understanding of the unregenerated.

With the resounding of that name (AUM) in our souls, we become aware of God's Will, and His holy thoughts flood our consciousness, leading us to true self-knowledge. It is when we allow God's Will to take possession of us like a storm sweeping down upon a shack that our lower self is aroused and awakes. Referring to that, Jacob Boehme observes: "It is only when you put a stop to all your selfish thinking

and willing, that your eternal hearing, seeing and speaking become active in you and only then you begin to see and hear God through you. Your own hearing, willing and seeing prevent you from hearing or seeing God. When you are silent you are like God—you share His own nature and creation out of which He made you. In that case you hear and see in the way God saw and heard in you before you resorted to your own willing and seeing." (It seems that Boehme uses the word "nature" in the sense of the eternal in man and "creation" as referring to the temporal body.)

Second Petition—Thy Kingdom Come, or Thy Reign Return; Thy Kingdom Expand!

The Kingdom of God expands or stretches insofar as we obey the living Will of God and His consciousness in us becomes vibrant. In the long past before the soul of man sank ever deeper into materiality, he was quite conscious of his divine origin, but as his consciousness dimmed, he inclined more toward the animal side of his nature and readily identified himself "with the swine in the field". This second petition expresses the determination of the aspirant that the consciousness of his divinity return and that he awaken to his high spiritual nature. Thus God's Reign and His Kingdom (the Triad) stretches to include also the earth (the lower Self, the Quaternary) within its boundaries. This request now ceases to be a prayer: it becomes deep active yearning of the disciple for the return of God's Kingdom; and the light of self-knowledge and of divine consciousness fills his soul. Where Christ (the higher self) is, there is Light and Life and Freedom; where He is not, there reigns darkness.

Third Petition—Thy Will Be Done As In Heaven So Also On Earth.

(A) *Thy Will Be Done*— This petition is usually taken to mean that we accept God's Will to prevail in the world even though it may not exactly meet our desires for we cannot do anything about it anyway. This is the attitude of the Stoics: bear your fate bravely! But the meaning of the re-

quest is more than that. In fact it is no request at all—it is a solemn declaration of the lower self that the will of the godman in him is becoming a living force not only as it is in the higher spheres (the higher self), but that now it grips within its power also "the earth"—the planes of the lower self.

(B) *As In Heaven So Also On Earth*— Heaven or the Firmament stands for that which remains immovable, steady, firm. It represents the Divine Consciousness in us (noesis) which is founded upon the inner knowledge of truth in contrast to the mind-knowledge. This speaks of the Church built not upon the shaky sand of theories and man-made dogmas, but upon the inner revelation of truth. The much misunderstood verse in the New Testament (*Matt. 16:18*) upon which the Roman Catholic Church rests its claim of Infallibility and uniqueness as a Church can only be understood in the light of the above. The "Rock" (a play on the words Petros and Petra), upon which Jesus said the true Church will be built is exactly that INNER KNOWLEDGE which Peter displayed in the conversation during which he revealed that Jesus was "Christos"—anointed—(high Initiate). The "Rock" is the Triad—the firmament (the immortal part in man) over which the forces of Hades (death) will not prevail; rather the higher self will overcome the gropings of the lower mind and finally rule over it. This spiritual knowledge and power will produce such changes even in the Earth (the physical body), that men will marvel. Such men, in whom the Higher Self is fully operative, now Adepts (anointed), can perform "miracles". The inner change in the Reborn is seen on his forehead; the color of the auric light on it indicates the spiritual status of the individual (*Restored New Testament*, James Pryse, page 311).

Fourth Petition—Give Us This Day Our Daily Bread, or Give Us Today The Bread Of The Coming Day And Free Us From Our Entanglements As We Have Freed Those, Who Had Entanglements With Us.

Our Daily Bread (epiousion)—The expression “our daily bread” does not mean physical or material bread. In the Vulgate the verse reads: our super-substantial bread; and in the Slavic translations: “our essential bread”.

The earnest disciple is called upon to grow rapidly; he has to cleanse his heart daily and develop his mental powers as far as possible. To reach that goal the student yearns not only for the DAILY super-substantial, spiritual bread, but he reaches out for “the destined bread, the bread of the COMING DAY.” The “coming day” is the “day of enlightenment” and the Bread is the Light of the divine consciousness (Christ). The ardent student is anxious to partake of that heavenly bread THIS day—ahead of the time when humanity as a whole will taste of it. Yet, just theoretic knowledge of the characteristics of this bread is not enough. We must eat of Christ’s bread and drink of His light to the full, until they become in us the very Flesh and Blood of Christ and are transformed into a mighty spiritual force. This is the mystery of Transubstantiation.

The Bread of the Mind Leaves the Soul Wanting. It is the super-substantial bread which feeds the soul. This bread is the life-elixir of immortality, for “whoever partakes of this Bread shall never die” (*John 6:58*) but shall live throughout all manvantaras (aeons).

This spiritual BREAD-LIGHT pervades the universe and everyone who opens his heart to it receives it. Here again, this request is not a petition that the Bread-Light be mercifully granted to him who prays for it. This is a statement of the fact that the soul of the devotee is steadily willing away all shadows separating him from the Bread-Light; that he is wading his way through darkness to light. He is indeed “working out his own salvation” and reaching for freedom.

Fifth Petition—And Forgive Us Our Debts or And Free Us From Our Ties, Entanglements, As We Have Forgiven Our Debtors.

Undoubtedly, this part of the petition has nothing to do with wiping away of any material debts, nor with the blotting of moral transgressions. Such “forgiveness” and “vicarious” wiping away of sins is an impossibility—it is moreover unreasonable. We live in a universe of law and of justice. Our verse here clearly refers to the law of Karma and the reaping of what we have sown.

Our desires and our passions bring us into materiality and into ties and entanglements with friends and foes. Apostle James in chapter 1, verses 14 and 15 describes the way leading to corruption or the process of reincarnation. It is our “epithumia”, he says—our lust for personal existence which leads us into incarnation, corruption, death. All beings come into life laden with vices and virtues in accordance with the just laws of karma. As soon as the individual comes to true self-knowledge, he is set free from the entanglements of the past. How? Here the process of forgiveness requires attention.

Forgiveness—Vicarious Suffering—as usually understood—is an illogical doctrine. “Someone else paying for our wrongs” is immoral; besides it robs the sinner of the opportunity of learning to do better. “The soul which sins, IT shall die”—it shall incarnate in order to expiate for its sins (*Ezekiel 18:4*). (It is evident, an immortal soul cannot “die”—it only enters a physical body, which is like a tomb for the soul and thus it dies.) “Soma-Sema”—the body is a tomb, said the ancients. This law is just and reasonable. The soul sins mostly because of ignorance and it should go to the School of Life to learn; if someone else attends school on its behalf—the soul remains in its weaknesses and sins. If we owe money which we cannot repay and a friend offers to refund the sum, the creditor will be well satisfied. But if I am in a moral mess—no arbitrary forgiveness or vicarious suffering (1) can set me free. I, my—

(1) Vicarious Suffering has another deep meaning.

self, have to rise to a higher level of life. Even Jesus did not FORGIVE sins—he simply DECLARED that someone's sins were forgiven. Jesus was clairvoyant and could see the etheric body of men and know whether the strength of a "besetting sin" (the Achilles' vulnerable spot) in a particular case had been exhausted or not, and it was on that account that he could say to the paralytic: "My son, your sins are forgiven" (*Mark 2:5*). But later additions to the Gospels tell us that the scribes had raised the question—who has the right to forgive sins? Jesus pointed out to them, that anybody could say "your sins are forgiven", and yet show no proof of the fact of forgiveness, but that he had provided the proof also. Jesus knew the soul's status in man and therefore declared the paralytic had paid for his sins and could get up and go home (*Matt. 9:2*). Verse 6 of the same chapter is a plain addition of devout forgers desiring to emphasize the superiority of Jesus over other Masters. The verse should have been at least in brackets, as by the addition of the man-made dogma the story was marred. (The verse reads: "But to convince you that the Son of Man has the right on earth to forgive sins, he said to the paralytic—stand up and go home.") It is a lame addition. Besides, no real Master ever performs miracles IN ORDER TO CONVINCe people of his prerogatives—this would be an act of pride and selfishness. Forgiveness is the process of self-judgment and of repentance. Sharp self-condemnation even at causing pain to one's self is productive of spiritual forces which eject from the soul the ugly. Forgiveness is the act of constant replacement of the old (nature) by the new; it is the filling of the soul with love and good-will towards all that lives and meditating daily upon the things "above". Love is the force which cleanses the soul of its rubbish and effects forgiveness. It is thus that we forgive the debts of our debtors and we, in turn, are set free from our debts and entanglements. The words of the fifth petition foreshadow

the coming joy when man will gladly renounce all selfishness and attain freedom. What keeps us tied to the lower self is our Will; let the Will expand into the Will of God and we become free.

The Universe gives everyone of us exactly that which is ours. We set in motion causes and their effects (good and bad) return to the originators of these causes. We are at once debtors and creditors in this life and it is our bounden duty to repay each other's debts. The place where we discharge our obligations is here on earth. Jesus said, "If one sues you—if you are somebody's debtor—come to terms with him promptly while you are both on your way, for once you are put in jail—in your physical body—you will not be let out till you have paid the last farthing," (*Matt. 5:25-26*) i.e. you will reincarnate again and again until you have met your last debt. Insofar as we pay off our debts to others do we get released from our own debts. Our readiness to forgive our trespassers and to meet them (even our enemies) with utter good-will cleanses us from our debts and perfects our auras. Thus we receive forgiveness—by the creating in us through the power of the mystic Christ a new Heart and a New Being.

Sixth Petition—Lead Us Not Into Temptation.

This petition appears to be an unreasonable request. In the first place, God tempts nobody; why ask him not to do a thing which he does not do anyway. Secondly, tests and temptations are essential to the growth of the soul. Why attend school and say to the teacher at the same time: Don't give me any lessons to learn. A sheltered plant grows tall, but it droops soon. The street dog's life is hard, but that dog becomes alert and resourceful. Life is a battle steeling the soul. That is why H.P.B. said: "Woe to him, who goes through life without suffering"—such a soul remains static. Jesus experienced all kinds of temptations (*Luke 4:13*). If Jesus had to become perfect through suffering, why, all we

have to do is brace up and press on with head erect.

Each one of us has been given tools with which we are to work out our own salvation. If my tools are dull, I have no one to blame but myself: why not get busy and sharpen them? Our various bodies have to be kept pure, alert and responsive, and prayers like the Lord's Prayer—left us by highly spiritual persons—certainly assist us to that end.

The daily temptations to which we are exposed spring from our low desires in the astral body (*Mark 7:22*). It is the selfishness in us—the devil—diabolos—(that which resists the spiritual impulses)—who tempts us, not God. God has established definite laws and by obeying them we advance. By withstanding the tests and overcoming temptations we grow strong. That is why St. James says: (Chapter 1:2-12) "My brothers, be supremely happy when you fall into temptations . . . for when you have passed the test, you shall receive the crown of life." By learning the lessons of grade one we can tackle the problems of grade two. Progress depends upon the ability to conquer evil and transmute it into good, not by evading it. There is no crown without victory, and no victory without battle. If we want to reach the peak, we must climb the steps leading to it—one by one. Materiality, in its extreme, recoils against itself and opens the sight of the soul—leads to spirituality; the darkness of the night leads to dawn; sinfulness leads to awakening and the devil when subdued becomes man's redeemer. Right were the ancients when they said: "Diabolos deus inversus".

It must be admitted not one of the translations as they stand give us light as to why we should pray not to be led into temptation. The petition has to be modified or qualified. The New English Bible renders the verse as: "Do not bring us to the test" and the Aramaic translation reads: "Do not let us enter into temptation."

Perhaps the Aramaic rendition is the

best: prevent us from entering into temptation. But that is a modification.

Since we do not admit that the verse refers to ordinary every-day temptations, we assume that it deals with some big, special TEST. The disciples must have been aware of their unpreparedness to meet "The Great Probe"—which every aspirant had to face. And so they repeat, as it were, the Oriental prayer: "Master, do not open our eyes before our time"—we do not feel strong enough for the Great Test.

The GREAT TEST or TRIAL which the student must undergo is the Day of Judgment—the day of coming to Self-Knowledge. On that day the higher Self becomes the Judge and man sees himself as he is. To meet the lower self in all its past lives' malice and ugliness requires great strength. The Self abjures that which is unworthy in the soul and affirms that which is good. Without the higher Self man is nought, he is just a shadow—an eidolon—and unfit for immortality. That man will not stand in the hall of judgment: he will not withstand the test. The sixth petition is a ready consent on the part of the devotee that he be kept away from the Test until he is able to meet it.

And how comforting—the promise has been given us that we shall not be tested beyond our powers to withstand, if we act wisely (*I Cor. 10:13*).

A recent occurrence with a friend of mine—an earnest student of Theosophy—makes me wonder whether the Great Probe does not refer as well to actions of those sincere souls who in their desire to make rapid strides in the spiritual life overdo things, with unfortunate results. We must not forget—Nature does not move in jumps. Besides, strict self-examination is needed: the motive prompting such persons may not be altogether pure; perhaps pride lurks in the dark. In that event our sixth petition is right and greatly needed: "O Lord, prevent us from facing the Great Test until we are strong." Let us press on not only

to knowledge but also to true Regeneration; and our sailing will be smooth.

Seventh Petition—Deliver Us From Evil.

The seventh petition deals with the root of all evil. The New English Bible translates *Matt. 6:13* "Deliver us from the Evil One (the Evil Genius); while the Vulgate and all other translations have it "Deliver us from evil, from error." The first translation suggests the existence of a dark, malevolent personal power—the Devil or Satan, from whom we are to be kept at a safe distance. And perhaps "o ponesos" is liable so to be understood. But "ponesos"—evil—has a wider meaning: it refers to that ugly force which spreads destruction and corruption and which keeps everybody under hypnotic spell; it finds pleasure in causing tragedies (*Mark 7:22*). The adjective of ponesos means the useless, the unreal. And in the end, is not evil unreal? "Deliver us from that which we have experienced and found wanting, useless, unreal." Evil is the great illusion (Maya) which holds us captives. The "I", the Rebel, the cunning usurper—the lower ego blinded by the evanescent imagines itself as existing apart, separate; it thinks itself as being equal with God. To follow in that line of thought is to meet certain ruin. He who wishes to find himself must repudiate the lower self. (1) The shadow-self exists for the purpose of the higher Self's coming to true self-knowledge. When that is achieved, the lower self dies. Nietzsche in his Zarathustra tells us of how one day he carried on his back his own lower self—now a corpse—looking for a place to bury it. "If you would find yourself, lose yourself"—abnegate the lower self, is the advice of the sages of old. The lower mind separates us from God, from reality. It is the evil from which we should seek deliverance. That deliverance consists in absorbing the evil and transforming it into good. "Deliver us from

evil"—Maya (2)—from that deceiver and distorter of truth, and help us join the lower to our higher self, (3) set our feet on the path to God—to reality—is the meaning of the last petition. "Lord, save us from ourselves, for only Thou the Immortal canst raise to itself that which is mortal." The Buddhi-Manas is to raise to itself the Kama-Manas and whatever of spiritual value may be found in the lower self. Thus the Quaternary is raised to the Triad and the sacred marriage of the two takes place. (The hexagon symbol).

Concluding Adoration—For Thine Is The Kingdom And The Power And The Glory For All Aeons.

In this concluding adoration—which is not a part of the Lord's Prayer—the fact is properly repeated that man apart from God is nothing and that God in man is everything. Man without God is a passing dream, a shadow, a larva. His thinking, his willing and acting if not in accord with the will of God are of no value, as God alone is "the worthy" and the possessor of all life and light; the whole Kingdom is His. His is also the Power. All power is an expression of His Will. God's Will in the universe is everything: it is the primary substance of the visible world; it controls the laws in operation and it is the whole Truth, Reality. The power pulsating through man's being is a part of the Power of the Father expressed through the Son; and the Son is every man in whom that power is revealed.

When we come to Self-Knowledge we begin to know God's Will and realize that we are but forms in which He resides.

To arrive at the Knowledge of God we need His Light: we must come within the shadow of HIS GLORY (doxa)—the effulgent brightness of the Resurrected, and unite with the One who is eternally Bless-

(2) All visible things in themselves—alone—are illusion when looked at from the eternal standpoint.

(3) Addendum D (b).

(1) Addendum D (a).

ed. In that way he conquers the darkness and the ignorance of our soul:

The correct usage of this great Prayer consists in the raising of our soul to the Spirit of God which will result in the unfoldment of our latent powers. True Christianity is a great mystic school helping us to achieve unity with God—which is the only road to Immortality.

Addendum A

In order to understand better the teachings of the mystic writers, we should bear in mind the seven principles or bodies which according to the archaic wisdom constitute the whole of man. Some writers divide man into three sections—represented by three interlinked circles: Body, Soul and Spirit—a trinity. Pythagoras considers man as a combination of a TRIAD (Atman, Buddhi, Manas) and a QUATERNARY (Manas, Astral, Etheric and Physical Body)—septenary. The TRIAD represents the immortal part in man (even today rejected by the builders of the materialistic age), the QUATERNARY—the four lower bodies—represents the mortal part of man. The great battle of Arma-Geddon waged incessantly is about the soul of man (being the high and the low manas), standing between the two divisions. If the soul inclines towards the astral plane and indulges in the life of the senses, man becomes an Animal Soul (Kama-Manas); should the soul unite with the higher plane (the Buddhic) man becomes an Intellectual Soul (Buddhi-Manas)—a “reborn being”. Goethe complained of this unfortunate status of man when he said:

Two souls, alas! live in me:
The one keeps me chained to the earth—
The other pulls me up heavenward.

Addendum B

The great Plato has rendered us a singular service along that line. He speaks of the two ways in approaching Reality: through the lower mind (he fren) and through the higher mind (diaonia). Through the lower mind we acquire knowledge of

the visible or the sensuous world around us. This knowledge according to him, consists only of opinions (doxa)—it is illusory. In the field of religion on the same plane the product of the mind, he considers, pure gropings—“pistis”—blind faith. With our higher mind (the pure reason of Kant—die Vernunft) we approach the intelligible or supra-sensuous world and later attain to true knowledge, or direct cognition (noesis): on this plane our faith (pistis) becomes spiritual knowledge (gnosis). In the first approach we deal with the phenomena of external nature; in the second approach man attempts to come to direct apprehension of Truth by a freed mind, raised above the reasoning or thinking process; here the soul contacts true, spiritual reality. The exoteric scientist of the first group relies only upon his physical senses, his intellectual faculties, and the exoteric religionist puts his trust in the so-called “historical records”—while the esotericist of the second group seeks to awaken the latent powers of the soul and in the end achieves a new approach to Reality—through spiritual illumination. (See the Introduction, *Restored New Testament*, James Pryse.)

Addendum C

Pictorial Presentation of the Lord's Prayer (showing how it concerns each of the seven principles in man).

I. THE TRIAD (Higher Self)

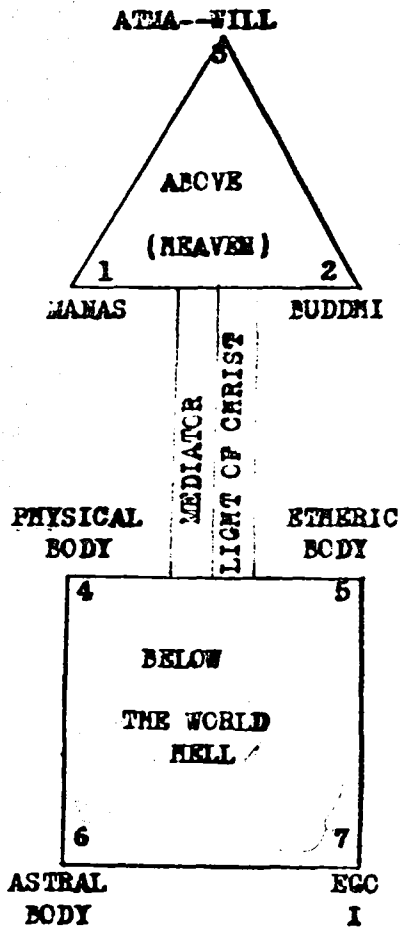
1. Petition: Thy Name—Manas. May the essence of all things come to light. God reflects Himself in all the myriad of objects in the universe.

2. Petition: Thy Kingdom—Buddhi. May the Spiritual Self (Intuition) return in power.

3. Petition: Thy Will—Atma. May the god-spark in man rule and be obeyed. The Atman is the Lamb sacrificed to save the world (Quaternary).

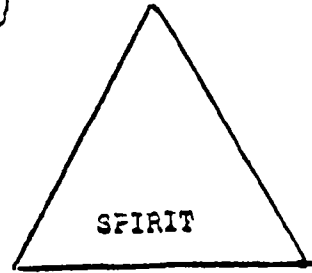
II THE QUATERNARY (Lower Self)

4. Petition: Daily Bread—referring to the Physical Body in which all the other

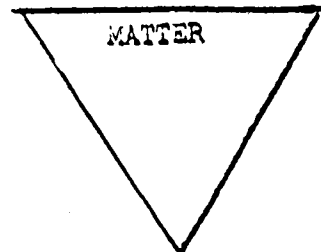


ADDENDUM D

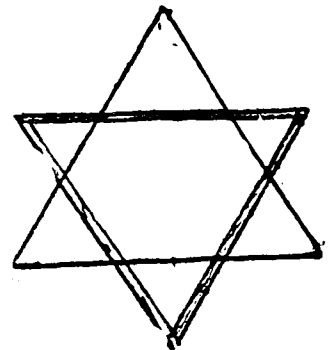
(a)



ARMA--GEDDON



(b)



The Purpose of the Lord's Prayer is to raise the Quaternary to the Triad: to spiritualize the whole man and achieve the "Unio Mystica". The Bridge—the Mediator—is

(Continued on page 94)

bodies reside temporarily. The essential bread to sustain eternal life.

5. Petition: Forgive us our debts—concerns the Etheric body (of thin matter) in which our debts and memories are preserved—the entanglements; it is our double—prana body.

6. Petition: Temptation—concerns our Astral body. The restless member of the lower Self—sins easily.

7. Petition: From Evil—concerns the Ego, the Usurper: the Useless One which is an illusion. It separates us from God, and is the root of all evil.

MISS M. HINDSLEY

Miss Madeline Hindsley, whose serious illness was reported in our last issue, was finally released from the physical body on July 27 after lingering unconscious since May 9.

Her passing marks the end of an era in Toronto Lodge. For years Miss Hindsley lived in the upper rooms of the Society's premises at 52 Isabella St. and was intimately linked with all the activities of the Lodge. She was always 'at home' both to members and strangers who dropped in at times when there were no public meetings and many persons found their first links with Theosophy through conversations with her. Miss Hindsley, in addition to being a member of the Canadian Executive, was also the Librarian for Toronto Lodge and was the leader of the Sunday morning Secret Doctrine Class. She was always ready and willing to deliver lectures for the Lodge and her last talk delivered on White Lotus Sunday, just two days before her illness, was entitled "The Message of the Masters".

Miss Hindsley originally joined the Theosophical Society in England and was a member when she went to Ceylon as a teacher in a girls' school there. On her way from Ceylon to Canada she stayed for a time at Adyar. In Toronto she taught for some years at Havergal College, and later, former ties with the Society were resumed. In many respects her life in recent years was that of a sannyasi, a renouncer, content with little of this world's goods and while living in the heart of a great, throbbing city, was detached and aloof from the busy ways of modern life, finding her chief interest in her beloved Secret Doctrine and its universe of ideas. The memory of her presence is engraved on the hearts of hundreds of persons who knew her and loved her.

Final farewells to this valiant Comrade of the Way were said at a Theosophical funeral service held on Monday, July 30.

NOTES AND COMMENTS BY THE GENERAL SECRETARY

Change of editors: At the meeting of the Canadian Executive held on July 8, the members present concurred with my recommendation that Mr. and Mrs. T. G. Davy be placed in charge of our magazine and they were accordingly appointed as Joint Editors. I have much pleasure in welcoming them to their new position and in extending my best wishes to them in their new duties. Mr. and Mrs. Davy were appointed Associate Editors in July 1961, but prior to that they had actively assisted in the production of the magazine and had become familiar with some of the problems of editing. They will bring to this important work for the Society the enthusiasm and energy of youth, tempered by the maturity of minds fully aware of the responsibilities of carrying on the magazine in the long-established traditions of *The Canadian Theosophist*.

On my own behalf, I wish to thank our members and subscribers for all the help and co-operation given to me over the past fifteen years. It has been a memorable experience for me in many ways and I am very grateful to the Society for having given me the opportunity of contributing in some small measure to the work in Canada. The correspondence with our numerous contributors of articles for the magazine was a particularly rewarding feature of the work and many close friendships have grown up out of this.

* * *

I regret to report the death on July 4 of Mr. T. B. G. Burch of Toronto, a member-at-large. Mr. Burch attended the Toronto Lodge meetings for some time before joining the Society in 1957. He was a quiet earnest student who took an active interest in the Library work of Toronto Lodge. His death occurred in Sunnybrook hospital following a heart attack.

* * *

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EDITORS: MR. & MRS. T. G. DAVY
LETTERS INTENDED FOR PUBLICATION SHOULD BE
RESTRICTED TO NOT MORE THAN FIVE HUNDRED WORDS

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I am happy to announce that Dr. Henry Smith, National President of the Theosophical Society in America, will be visiting Toronto Lodge and lecturing there for three days in October from the 16th to the 18th. This will be Dr. Smith's first visit to Toronto and I am sure that all members in Toronto and in nearby Lodges will welcome this opportunity of meeting him.

Dr. Smith is already known to our members through his articles and editorials in the official journal of the American Soc-

ety, *The American Theosophist*, which have earned for him much commendation. Early in Dr. Smith's term of office as National President, the Society in America officially recognized Mr. Wm. Q. Judge as one of the three Founders of the Theosophical Society and one whose outstanding work for Theosophy had such lasting and far-reaching results. This action was welcomed by all students who realize that Mr. Judge occupies a unique place in the Theosophical Movement and that his writings are among the most valuable of our Theosophical heritage.

* * *

I have much pleasure in welcoming into the fellowship of the Society the following members, Mrs. Doris E. Dadswell, Mr. Robert Noel-Bentley and Mr. Karl Anton, all of Toronto. Mrs. Dadswell joined the Toronto Lodge in July and Mr. Noel-Bentley and Mr. Anton became members in August.

D.W.B.

THE THREE TRUTHS

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

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

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

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

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

Idyll of the White Lotus

LETTERS TO THE EDITOR

The Editor,
The Canadian Theosophist
Sir:

In regard to the recent controversy centering upon Dr. W. Wilks' article "Is Theosophy a Definite Philosophy?" I have this to ask: why has no one made reference to historical philosophy? H.P.B. herself cited in *The Key to Theosophy* the Neo-Platonists of Alexandria, Ammonius Saccas and his disciple Plotinus as the first ones to employ the term "Theosophy".

In the *Mahatma Letters* Master Koot Hoomi refers to Theosophy in such eulogistic terms as "the highest philosophy". The connection with Neo-Platonism brings up specific teachings of Plotinus in regard to the descent of the soul (eternal Essence) through ever denser planes of being, the "flight of the one to the one", mystical experience (ecstasy) and a host of other theosophical parallels.

One could draw an analogy between the triadic scheme of Plotinus, One, Intellect and Soul and the theosophical terms Atma, Buddhi and Manas—Nous or Intellect being an emanation from the One or the Good.

In so far as Theosophy is Neo-Platonic, it is a definite philosophy; insofar as it is additionally a set of specific hitherto esoteric teachings, it is modern Theosophy, and can be found in such works as *The Secret Doctrine* and the *Mahatma Letters*. Since Plotinus also invoked the authority of and veneration for Plato, referring to him as "He", one could go back to Plato (whom H.P.B. considered an initiate), but the use of the term Theosophy appears in the 3rd Century A.D., and so is a matter for the History of Philosophy in the West.

Hoping this will be of some help, I remain,

Fraternally,
Richard Sattelberg

The Editor,
The Canadian Theosophist

Dear Sir:

Re your article on "Theosophy—A Fixed and Definite System?". It depends on how you relate the idea of fixed and definite to the word system. The Three Truths so often quoted in the magazine are fixed and definite in degree only.

The point in Theosophy to remember is the involutory and evolutionary procedure that produces the forces that produce changes in form and power and also relationship. Since we deal with the phenomenal world—of the physical can we say anything is fixed? But it is definable. It must be definable to be objective at all.

Can we say anything is fixed as long as we live in a physical plane that is characterized by crystallization that creates organization and order of form? This physical world is subject to forces within and on the planes that change the fauna and nature of the living forms. Study science and you will note the problem.

In Theosophy the three statements of the Proem are for those who have accepted the Occult Doctrine. Even this is not fixed, for we are evolving and will reach levels where we will see attributes and aspects that will place us beyond our present consciousness which will be automatic like the instincts and the action of the physical organs.

Even the Masters beloved by H.P.B. are themselves evolving and H.P.B. knew that Theosophical leaders portrayed them by an impossible infallibility. This was stated by her in a communication with the esoteric section.

* * * *

Theosophy was founded on the spirit of investigation and enquiry motivated by the mental vision of the new age, with its liberation from a grubbing existence and the use of intellectual knowledge that would

release man from ignorance and transform society into the practical expression of economic security for all and basic ingredient of good will that presents an emerging future of harmony.

Can we say the Society is really inclined spiritually when we are still living in the world of Victorian-age thought? Spiritual and soul relationship is never tied to any age, but is produced by reason and intuition. The vigor of the movement in H.P.B.'s day was due to the mentality that had an expansive knowledge of the physical world and the forces that produced it.

What the founders have done we can do provided we have the vision founded on the growing knowledge that is accumulating to support the concept of a higher evolution that we may enter into as we synchronize our nature to the energy field of their existence.

There is such knowledge to be assessed in the modern world of science, art and social endeavour that our fellow-intellectuals have gathered that reveals the basis of the tremendous changes that will prove even the vision of the founders of Theosophy inadequate.

There is far too much looking backward that characterizes the aged and senile. We should be living for the future and causing the triumph of new ideas that would produce a future of glory in human and planetary development.

Which way we will go, backward or forward, depends on the type of Theosophists the Society attracts.

Lay a foundation mentally polarized in the modern age of science and you will see Theosophy become the world-wide institution that leads in investigation and the correlation of knowledge that will promote the liberation of mankind from ignorance.

Sincerely,

P. M. Poulin

OLCOTT HARIJAN FREE SCHOOLS

Mr. Felix Layton, Principal of the Olcott Harijan Free Schools, has sent through me his very grateful thanks, and those of his pupils, to our readers who responded to the appeal for funds published in our May-June issue. His letter reads in part: "Thanks to the generous help of such well-wishers as your readers, we have been able to continue to supply one full meal a day to every needy child in the schools and to give free medical facilities and washing facilities to all our children."

Mr. Layton states that all contributions to the meals fund are matched, and more, by donations from the Madras Government. "When gifts of wheat from C.A.R.E. are also received, and with the lower cost of materials and labour here, we are able to feed our children for one cent a meal—plain but wholesome . . . since we started this program I see children from our fishing village school playing on the beach and in the ocean. They never had energy for this before."

Enclosed with Mr. Layton's letter was a letter in Tamil written by a young boy pupil, B. Ramachandran. This letter, the child's own effort, is tastefully decorated with a coloured scroll of a climbing vine and its flowers. Two receptacles at the bottom are evidently food containers, and in the corner is a little drawing of a child eating. I regret that we cannot reproduce this in the magazine but here is a translation.

"Gracious Gentlemen, Ever so many thanks to you for the interest you show in these poor children of the Olcott Memorial School and your help is great. This enables us to study our lessons well. May kindness towards the poor increase more and more. We will never forget you and will ever remain grateful to you. We pray God Almighty to bestow upon you good health, wealth and happiness."

The address of the School is Advar, Madras 20, India. Further donations for the support of this work will be gratefully welcomed.

D.W.B.

THE BOOMERANG THROWER

BY CHARLES R. CARTER

It was pure magic—that night. For my seventeenth birthday my brother-in-law (who was ‘censor of plays’, hence was always provided with complimentary theatre admission) chose the Palladium Theatre that offered to his mind the most interesting show for the occasion—he having already seen it.

Perhaps the thrill of coming to London from the sleepy little village of Burwell, Cambridgeshire etched that night deeply into my mind.

The stage curtains, a sea of glittering crimson sequins attracted my attention for a few seconds. Next my gaze travelled to the ‘boxes’ opposite ours where be-jewelled ladies’ every move of hand and head caused prismatic gleams of light that fascinated me.

Of the twelve artists that entertained that night, the Boomerang Thrower from far-away Australia towered above them all.

Even now, when I attend Theosophical lectures that embrace Karma, the brilliantly lit Palladium builds up upon the wall behind the speaker, the Boomerang Thrower bows, takes his place upon the stage, and once again performs his act; and unknown to the lecturer, places the needed keystone of action in the constructed arch of verbal explanation—of Karma.

I offer it now because I believe you will be interested in the comparison.

He came on from the wings, this Boomerang thrower, with six quaintly shaped pieces of bevelled gum-wood, touched with a half-circle of white paint at each end. Placing them upon a small white table he walked to the edge of the stage and bowed in recognition of a generous applause. I sat motionless wondering what he intended to do with those curiously shaped pieces of bevelled wood. Unlike the other artists who had recently finished their acts, he did not smile and nod his head in appreciation of the applause, but stood for a few seconds,

his gaze moving from the different levels of Orchestra Stalls and Pit, the Dress Circle and the upper Dress Circle. Then at last he lifted his head and gazed at the Gallery . . . much longer at the Gallery!

I felt my brother-in-law’s glance upon my puzzled face but there was an atmosphere about this artist so utterly different to those who had preceded him that commanded my whole attention.

Back at the white table he took up four of the bevelled affairs, passed three into his right hand and aimed the one in his left hand several times before he threw it. “That’s a boomerang,” my brother-in-law whispered, “watch closely.”

He didn’t have to tell me to watch closely, the boomerang was twirling as it circled that small ring of stage boxes and Orchestra Pit. It passed our box so closely that I could have touched it, then the Boomerang Thrower put out his arm so very simply—and the boomerang fell into his outstretched open hand!

Now came the larger circle of the Orchestra Stalls, and having sent the first boomerang on its flight, the Boomerang Thrower in split seconds sent three more following it so close to the faces of the audience that one heard exclamations of surprise from the ladies in the front seats. The perfect timing of the artist’s outstretched hand for the returning boomerangs, and—what was more astounding to me—the manner in which those boomerangs found it!

Next came the Pit, with the Orchestra Stall audience turning in their seats to watch the flight of the four boomerangs towards the Pit curve behind them, their white tips moving like the wings of homing pigeons.

Now came unstinted applause, but the Boomerang Thrower’s gaze was fixed upon the Dress Circle above.

He poised his first boomerang with much

care and at last sent it upon its flight, following it after split-second pauses with four others.

It was a splendid feat of timing in flight, the 'climb' of the boomerangs to encircle the Dress Circle above the Orchestra Stalls and Pit, but those five boomerangs found the hand that threw them and were placed upon the white table beside the artist with dexterity of hand that seemed almost impossible to believe.

Now came the Upper Circle with its much steeper rise to judge and successfully circle. The Boomerang Thrower aimed again and again, then out from his thumb and fingers, poised high above his head the boomerang sped followed by four others snatched from under his right arm. Now came magic! The first boomerang circled the gold and crimson edge of the Upper Circle with the same splendid judgement that disturbed the air before the faces of the front row people. The next passed behind the pillars of the Upper Circle and just above the heads of the now excited audience. The close following three reached in circles that finished a foot or so from the back wall.

Now the applause was deafening. In the Gallery above it was restricted to just plain handclapping—there being no means by which the people in the Gallery could see and comprehend the skill of that last throw. The Upper Circle made up for all that with wave after wave of handclapping and the stamping of feet. From the Boxes it seemed like large billows breaking upon a distant shore.

The Boomerang Thrower stood with bowed head through all the applause, then lifted his head and with the first smile he had given throughout the whole act bowed again and walked to the wings.

The audience had no intention of allowing this very humble performer to make such a quiet exit. Again he came to the stage footlights, a handsome fellow in faultless evening dress bowing, then to emphasize his appreciation he reached out

his left hand and turned it to represent the whole audience and shook the hand with his right.

Now the Gallery really got into action, ". . . we paid to come in here too! Come along there! Throw them up here . . . come on we're waiting! No other artist will come on until you do!" The Boomerang Thrower stood hesitant.

From the wings stepped the manager with both hands held out for silence, his gaze lifted to the Gallery, "Ladies and Gentlemen," he commenced "I think I state the opinion of every person here when I say we have seen a splendid act that has demanded the utmost skill and judgement. Our friend here," the manager laid his hand upon the Boomerang Thrower's shoulder, "has entertained us with skill surpassing anything I have ever witnessed before in my many years as a manager of theatres . . . but to ask him to do the impossible is surely not in keeping with . . . !"

"Come along there! Send 'em up here! Quit the cackle . . . we've paid good money for our seats!" came the interruption from the Gallery.

The manager knowing a London Gallery audience shrugged his shoulders and turned helplessly to the Boomerang Thrower, who spoke a few words to him *sotto voce*.

"Alright then . . . have it your way," said the manager (seemingly much relieved) "the artist will attempt . . . what I consider the impossible." With that he walked quickly into the wings.

For the first time during the act I spoke to my brother-in-law. "How can he possibly do that?" I said, gazing up into what looked like the ceiling of the huge theatre. "Why, he could never get those things to climb so high and return to the stage!"

My brother-in-law smiled at me, evidently enjoying the look of consternation upon my face. "Just you watch him," he said simply.

In complete silence the Boomerang Thrower lifted from the white table the six boomerangs, thrust five under his right arm

and poised the first in a series of long deliberate aims and sent it twirling upwards towards the Gallery on its flight . . . then with a dexterity that astounded sent the remaining five in quick succession. They climbed in Indian file one behind the other and circled the Gallery—the first inches from the noses of the Gallery audience, the rest over their heads in different heights with the last passing high and before the faces of the last row of the astounded audience. The Gallery was no less surprised than the Boxes and the Orchestra Stalls who forgot all mannerly restrictions and were standing to watch the descending boomerangs finish their long and seemingly impossible flight and come to rest seconds in between into the waiting outstretched hand of the Boomerang Thrower.

There is no need for me to describe the next artist patiently waiting in the wings to do his act as the house rose in a thundering applause I have never seen or heard equalled—except for Caruso after a performance at Covent Garden Theatre of *Aida* when he stood knee deep in roses falling in bouquets around him.

“What has all this to do with Theosophy?” you may ask.

I have described the Boomerang Thrower as vividly as I can leaning back over fifty one years of time, because *you* are the Boomerang Thrower.

You have thrown the Box Circle in this incarnation and the boomerang had time to return to your hand. You have thrown the Circle of the Orchestra Stalls, and with greying hair and less spritely step the boomerang has found your hand again.

It could be that in the far distant circles of the Dress Circle, Upper Circle and Gallery you will stand upon the stage of physical life wearing a new body—but the boomerang your hand threw then will know the *thrower* that *threw* it no matter if the evening dress suit he wears is a new one . . . it will return to your hand. Why not? Did not you send it upon its flight? Who else

can receive it? You timed it . . . poised it . . . put the force of your desire and *will* behind it . . . sent it on its flight . . . and of course it will find you—the *thrower*.

Imagine the boomerangs in flight as one's actions circling their flight of effect upon your audience (your fellowman) and returning to you the actor . . . am I in error then in portraying the Boomerang Thrower as a visible living aspect of the Great Law—KARMA?

THE PHOENIX

What are the hues of Autumn?

The colours of a fire.

The phoenix-year is burning

Upon its annual pyre.

The flaming hills and valleys,

Each charred and shrivelled leaf,

Yellow, brown and scarlet,

Proclaim the old belief.

New forms will spring again

When the old forms burn.

The phoenix always dies,

Only to return.

—Laura Baldwin

ON KARMA

“ . . . we are too much given to supposing that events are chances, or have no connection with ourselves; each event is an effect of the Law.”

William Q. Judge

Letters That Have Helped Me

WHITE LOTUS DAY

May 8, 1925 - MAY 8, 1962

(The following address was first given on White Lotus Day 1925 by the late William C. Clark to the members of Orpheus Lodge, Vancouver. It was re-read to the Lodge on White Lotus Day of this year, and is just as timely and vital a message today as it was when first delivered.)

It should not take long to sketch out for ourselves the main outcome of the modern Theosophical Movement as it practically affects us at this stage of its history.

Every century for the past 500 years a new Spiritual impulse has been launched upon the tide of Western life.

During the 25 closing years of each century this impulse is supported and sustained by its Secret and unseen Protectors, after which it is given over into the full charge of their pupils and neophytes to carry on to the best of their ability for the remaining 75 years, when again the next great impulse is due, and stronger hands again take charge.

After long centuries of sleep, when Europe had been intellectually and spiritually lying fallow, a new and hazardous experiment was resolved upon. For long centuries Europe had been left with only the feeble glimmer of exoteric religion to guide her steps; it was a cycle of descent—of darkness and obscurity.

But now a great experiment was to be tried. The Western races were to be put on probation. All the previous efforts in the West by the Guardians of the Wisdom, had been made with great caution through the small, obscure, and scattered Arcane Schools. But the 19th Century effort was to be on a much greater and more hazardous scale. The Western Races were growing up, and were to be confronted with a larger measure of the Truth of Ancient

clared, and again obscured, down through all the ages of human history—the old Truth which has again and again carried individuals and sometimes even whole races upwards into light and freedom and liberty—the Truth which is so vital that its every impact upon human life must inevitably either heal or destroy, upbuild or disintegrate. It is this vital—so to say—*alchemical* property of Truth which has always caused men to dread it so—for surely every Theosophical student has exploded the superficial but very common superstition that Truth has ever been, or can ever be *popular*.

To the false, the weak, the vacillating, the insincere, Truth ever presents a dread and forbidding aspect. Only to those who have put away fear and compromise does this goddess appear lovely and desirable. This is a statement which today, perhaps more than any other, needs to be faced and closely examined.

We talk lightly, almost glibly about Truth and its great importance, its beauty, its power, its grandeur, its God knows what; but we have learnt to treat with this goddess at long range or through an intermediary! We have built for our comfort elaborate defences and ingenious blinds to shield ourselves from the bright glances of Her who sees through our pitiful timidities, our cowardly compromises, our time-serving, craven spirit. We comfortably repeat to each other the old tag "Truth is great and must prevail"—and a more confusing and dangerous statement could hardly be uttered! It is certain that Truth can always be counted upon to destroy falsehood, error and superstition; but in order for these giant evils to be destroyed by Truth, they must be brought into Her presence. Truth can always destroy falsehood, undoubtedly, but only when falsehood is confronted by

Truth; and this always involves human effort, human courage and human devotion. To weakly and amiably repeat comfortable maxims about the power of Truth to destroy falsehood, and then to leave the falsehood secure and undisturbed and unchallenged, is surely to have plumbed the abject depth of weakness and futility.

Well, the West was to be put on Probation; the end of a great historical epoch was at hand; death was in the air, and also life, Matthew Arnold spoke of himself and his contemporaries of that period as; "Wandering between two worlds; one dead, the other, powerless to be born".

It was the end of a great cycle, and it was to help the new Age to be born that the Masters of the Wisdom decided to declare a larger measure of Truth than the West had ever known. And such a measure of Truth was certain to prove widely—universally—destructive—before it could reconstruct.

But what of the Agent, the Messenger? To declare the measure of Truth to the West which the Masters were resolved to reveal, meant for *someone* nothing less than immolation—crucifixion. For to sponsor those Truths before the world which were required to bring the New Age into being, meant to challenge the whole organized force of the Age about to die! Religion, Society, Ethics, Science—all were to be confronted, convicted, condemned by the New Truth; and such is our human nature that it was a sheer absolute certainty that the Herald of these Truths would be crushed beneath the weight of the hostility and desperate antagonism to be encountered!

Well might the Messenger of the Mother Lodge, knowing so clearly as she did, the terrible Karma of the torch-bearer, have saluted her Superiors before entering the Arena with the old Roman gladiators' "About to die, I salute thee."

And sure enough with the certainty of fate the Messenger was crushed and destroyed, not only in her body but in her character. For from that day to this she

has borne among men a stained reputation. The generation for whose sake she lived and toiled and suffered and died, was basely content to know her as "one of the most accomplished, ingenious and interesting imposters in history". Now for our soul's sake, let us note carefully the fact, that after the Messenger of the Great Lodge had once entered the Arena, there was no vague, emotional talk of "Truth being so great, it is sure to prevail"! If that had been all, then there would have been no sacrifice of the Messenger—and *there would have been today no theosophy in the West!*

But the blatant pretensions of materialistic Science, the degrading superstitions of a dead Religion, the comfortable hypocrisies of a cruelly selfish and unjust social system, were boldly dragged into the light of Truth where all their defects, their pretence, their stupidities and self-righteousness were revealed and unsparingly condemned—this was the unpardonable sin—and for this the blind world's penalty is ever the same. It is all so unspeakably, unbelievably cowardly. The Messenger's Truths were not challenged, her statements were not refuted! This would have been impossible, and the attempt would only have brought people into still closer contact with still more uncomfortable Truths. No, it was far easier and immeasurably *safer* to attack the personal character of the Light-bringer—to try to discredit the Messenger, not by reason and investigation, but by personal attack upon the Messenger. And today H. P. Blavatsky's memory rests under imputations of fraud and imposture; but so surely as tomorrow's sun will rise, a day will dawn when this foul blot upon this generation, and the last, will be expiated—for the Law is sure.

"Unto each man his handiwork, unto each his crown the just fate gives, Who-so takes the world's life on him and his own lays down, He, dying so, lives. Who-so bears the whole heaviness of the wronged world's weight, and puts it by, it is well with him suffering, though he

face man's fate, How should he die! Seeing death hath no part in him anymore, no power upon his head, He hath bought his eternity for a little hour and is not dead; For an hour if ye look for him he is no more found for one hour's space, Then ye lift up your eyes to him, and behold him crowned, a deathless face."

There shall most surely arise a generation stronger, truer, nobler than us children of an enfeebled ancestry, and they shall look back sorrowing to see the wrong we did to the one who wrought and suffered so greatly to bring us the Light. And they will exalt her name and place it high among the names of her peers—the heroes of all ages who battled for Truth against the forces of superstition and darkness and who were faithful to their charge unto death.

And what of *our* part in the bringing about of this better day? Surely our work lies plainly before us. Above all things, the defamed reputation of the Teacher who brought the Light to the West is to be vindicated, and the Doctrine she brought—the noblest teaching the modern world has known—debauched by traitors and knaves and now associated in the public mind with vileness and superstition and folly. This Doctrine must be reclaimed from all these degrading associations and given its rightful and appropriate place as the rallying-point for all true and noble natures in Man's age-long battle against ignorance, superstition, and all injustice. This is a labour worthy of our best energies, and to this end we must strongly endeavour to attain to a fuller and more adequate understanding of the true nature and import of the Teaching we have taken it upon ourselves to represent before the world.

I am bold enough and optimistic enough to look forward to a time in the not distant future when in this Canadian Section of ours, we shall succeed by our sincerity and singleness of purpose in gathering together a body of earnest and true-hearted students who shall deliberately and consciously

unite around the changeless Truths of Theosophy, sternly repudiating the shameful superstitions and follies which now encumber them and studying how best to make available to ever larger numbers, the Soul-satisfying Doctrines entrusted to our keeping; so that

"We all labour together, transmitting the same charge and succession;

We few, equals, indifferent of lands, indifferent of times;

Till we saturate time and eras, that the men and women of races, ages to come, may prove brethren and lovers as we are".

He who thinks himself holier than another, he who has any pride in his own exemption from vice or folly, he who believes himself wise, or in any way superior to his fellow-men, is incapable of discipleship. A man must become as a little child before he can enter the Kingdom of Heaven. Virtue and wisdom are sublime things, but if they create pride and a consciousness of separateness from the rest of humanity, they are only the snakes of self reappearing in a finer form. The sacrifice or surrender of the *heart* of man *and its emotions* is the first of the rules; it involves "the attaining of an equilibrium which cannot be shaken by personal emotion." Put, without delay, your good intentions into practice, never leaving a single one to remain only an intention. Our only true course is to let the motive for action be in the action itself, never in its reward; not to be incited to action by the hope of the result, nor yet indulge a propensity to inertness.

—H. P. Blavatsky

Men must endure

Their going hence, even as their coming hither:

Ripeness is all.

William Shakespeare

A COMMENTARY ON THE GAYATRI

Unveil, O Thou who givest sustenance to the Universe, from whom all proceed, to whom all must return, that face of the True Sun now hidden by a vase of golden light, that we may see the truth and do our whole duty on our journey to thy sacred seat. —*The Gayatri*

I have adopted a translation as above, which is excellent in its giving of the meaning of this verse. What is the Gayatri? It is the sacred verse of the Hindus and begins with Om, their sacred word and letter. Its first words are: Om, Bhur, Bhurvah!

The first word contains in it a declaration of the three periods of a Manvantara and the three powers of that great Being who alone Is. Of a manvantara it is the beginning, the middle, and the end, and the three powers are Creation (or manifesting), Preservation (carrying on), and Destruction. The three first words, Om, bhur, bhurvah, draw attention to and designate the three worlds. The whole verse is an aspiration in the highest sense. Every Brahman at his initiation is further instructed in this verse, but from giving that I am necessarily excused as I cannot give it in a way in which I have not received it.

Unveil is the cry of the man who is determined to know the truth and who perceives that something hides it from him. It is hidden by his own Karmic effects, which have put him now where the brain and the desires are too strong for the higher self to pierce through so long as he remains careless and ignorant. The cry is not made to some man-made god with parts, passions, and attributes, but to the Self above who seeth in secret and bringeth out to light. It is directed to that on which the Universe is built and standeth—no other than the Self which is in every man and which sitteth like a bird in a tree watching while another eats the fruit.

From this the whole Universe proceeds

out into manifestation. The ancients held that all things whatsoever existed in fact solely in the idea, and therefore the practitioner of Yoga was taught—and soon discovered—that sun, moon, and stars were in himself, and until he learned this he could not proceed. This doctrine is very old, but today is adopted by many modern reasoners. For they perceive on reflection that no object enters the eye, and that whether we perceive through sight or feeling or any other sense whatever, all objects are existing solely in idea. Of old this was demonstrated in two ways. First, by showing the disciple the actual interpenetration of one world by another. As that while we live here among those things called objective by us, other beings were likewise living in and among us and our objects and therein actually carrying on their avocations, perceiving the objects on their plane as objective, and wholly untouched by and insensible to us and the objects we think so material. This is no less true today than it was then. And if it were not true, modern hypnotism, clairvoyance, or clairaudience would be impossible. This was shown by a second method precisely similar to mesmeric and hypnotic experiments, only that to these were added the power to make the subject step aside from himself and with a dual consciousness note his own condition. For if a barrier of wood were erected in the sight of the subject which he clearly perceived and knew was wood, impervious to sight and an obstacle to movement, yet when hypnotised he saw it not, yet could perceive all objects behind it which were hidden in his normal state, and when he pressed against it thinking it to be empty air and feeling naught but force, he could not pass but wondered why the empty air restrained his body. This is modern and ancient. Clearly it demonstrates the illusionary nature of objectivity. The

objectivity is only real relatively, for the mind sees no objects whatever but only their idea, and at present is conditioned through its own evolution until it shall have developed other powers and qualities.

The request made in the verse to *unveil the face of the True Sun* is that the Higher Self may shine down into us and do its work of illumination. This also spreads forth a natural fact unknown to moderns, which is that the Sun we see is not the true sun, and signifies too that the light of intellect is not the true sun of our moral being. Our forefathers in the dim past knew how to draw forth through the visible Sun the forces from the True one. We have temporarily forgotten this because our evolution and descent into the hell of matter, in order to save the whole, have interposed a screen. They say in Christian lands that Jesus went into hell for three days. This is correct, but not peculiar to Jesus. Humanity is doing this for three days, which is merely the mystical way of saying that we must descend into matter for three periods so immense in time that the logarithm of one day is given to each period. Logarithms were not first known to Napier, but were taught in the pure form of the mysteries, because alone by their use could certain vast calculations be made.

Which is now hidden by a vase of Golden Light. That is, the light of the True Sun—the Higher Self—is hidden by the blood contained in the vase of the mortal body. The blood has two aspects—not here detailed—in one of which it is a helper to perception, in the other a hindrance. But it signifies here the passions and desires *Kama*, the personal self, the thirst for life. It is this that veils us from the true light. So long as desire and the personality remain strong, just so long will the light be blurred, so long will we mistake words for knowledge and knowledge for the thing we wish to know and to realize.

The object of this prayer is that we may carry out our whole duty, after becoming acquainted with the truth, while we are on

our *journey to thy Sacred Seat*. This is our pilgrimage, not of one, not selfishly, not alone, but the whole of humanity. For the sacred seat is not the Brahmanical heaven of Indra, nor the Christian selfish heaven acquired without merit while the meritorious suffer the pains of hell. It is that place where all meet, where alone all are one. It is when and where the three great sounds of the first word of the prayer merge into one soundless sound. This is the only proper prayer, the sole saving aspiration.

—An Obscure Brahman

Note: This article was first printed by William Q. Judge in *The Path* for January, 1893; reprinted in *Theosophy*, December, 1914.

THE LORD'S PRAYER

(Continued from page 82)

the Mystic Christ in us. His Light is achieving it through emanation: through the outpouring of Spiritual Forces issuing from the Atman, and engulfing the Quaternary. God emanates spiritual forces which sustain the universe and leads it to Bliss.

According to the above statement man could be looked upon as being composed of two triangles: the upper triangle representing the immortal or divine part in man and the lower representing the mortal part in him. Between these two triangles is the field of Arma-Geddon where the soul of man stands as the object of the incessant battle. The Divine in the end wins the battle.

The Soul, the Ego is the Immortal Jew whom nothing can destroy; it is the Rebel driven out of heaven; he is the son who leaves his home in search of himself and who someday returns to his Father. WHO PRAYS? It is the soul in man which utters the Lord's Prayer.

The hexagram or Solomon's Seal—representing the union of the 2 souls: indicates Salvation attained.

BOOK REVIEW

Paradox and Poetry in "The Voice of the Silence", by Bhikshu Sangharakshita. Published 1958, by The Indian Institute of World Culture, Bangalore, India. 18 pp. \$0.50.

Except by the use of language which transcends logic, and which requires intuitional interpretation, spiritual knowledge cannot easily be disseminated. Too, the recorded teaching of an adept probably seldom imparts the full understanding his whispered instructions gave to the living disciples. Rare, alas, is the scripture that carries with it the force and enlightenment of the original message.

The translation of some fragments from "The Book of the Golden Precepts" known collectively as *The Voice of the Silence* must be regarded as one of the few successful attempts to impart "Divine Wisdom" in the English language. Its achievement is in no small way attributable to its unusual style and the technique of using literary devices to convey much more than the mere words by themselves contain.

Madame H. P. Blavatsky's work, which has been a major source of spiritual inspiration to generations of Theosophists, is here examined by a Buddhist scholar in terms of its contradictory phrasing and image-creating style.

He gives us a learned discourse on the different types of *sutras* which are used in Buddhist scriptures for the purpose of communicating metaphysical ideas. After mentioning those which rely on the method of systematic paradox, and others which recourse to poetry to achieve the desired end, the author goes on to say:

The Voice of the Silence is probably unique in making use of a combination of both methods, a procedure which no doubt has much to do with the extraordinary effectiveness of this little treatise in awakening the dormant Soul-wisdom of the qualified disciple.

Those who derive pleasure, as well as

inspiration, from the very words of *The Voice* will delight in Bhikshu Sangharakshita's discussion of the imagery and harmonious rhythm of H.P.B.'s English translation. By arranging some well-known passages in stanza form he graphically illustrates their perfect scansion. No doubt the metre is a contributory cause to the powerful effect of the whole upon the reader.

Other reactions (including various degrees of sublime understanding) may often be prompted by the paradoxes which abound in the text, and indeed are represented in the title. The commentary mentions several examples and states:

. . . of all methods of giving expression to transcendental realities that of logical contradiction is perhaps the safest and least open to misunderstanding. A metaphor may be taken literally, a paradox never. Without some appreciation of the reason why *The Voice of the Silence* gives so profoundly paradoxical a twist to the time-honoured figure of The Way we shall be able to understand neither the message of this marvellously meaningful little treatise nor the implications of the Bodhisattva Ideal.

It is probably significant that of the millions of words commenting on or criticizing Madame Blavatsky's writings, a very small proportion have been concerned with *The Voice of the Silence*. But then there have been few scholars or devotees capable of judging a work of this nature. Bhikshu Sangharakshita's lecture is, to the best of our discernment, a worthy contribution to the subject, and we recommend the study of his thought-provoking theme.

The author, though a young man, has attained an eminence in the Buddhist faith, and has a growing reputation as a scholar and a writer. Although not a Theosophist, his publishers quote him as being "deeply sympathetic" to certain aspects of the Theosophical Movement, but he regards some of the later developments as deviations.

T.G.D.

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