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FREE COMMENT

The Summer issue of *Eirenicon* quotes Mr. Victor Endersby of Napa, California, as saying, "There is not really free comment even in the most liberal T.S. publications such as *The Canadian Theosophist*." A statement of this nature from an eminent Theosophist and printed in a highly respected Theosophical magazine calls for "free comment" on our part.

The policy of *The Canadian Theosophist* has not changed in the more than forty-four years of its existence, and a perusal of the several hundred issues published in that time would convince most people that this magazine has always been open for the free exchange of opinions among its readers. Nor have minority views ever been excluded or censored; the Canadian Section itself has, since its inception, been a minority group within the Adyar Society, and has always recognized the duty and necessity to provide facilities for free expression.

It is fairly obvious, however, that in carrying out this policy we are obliged to set limits—*though never to principles*. We are bound, in the first place, by the availability of space, the use of which is planned well ahead of publication; therefore we have found it necessary to adopt the standard journalistic practice of asking correspondents to restrict the length of their letters (or else trust our discretion in shortening them). Secondly, since this is a bi-monthly journal, a long period of time can be taken up with argument and counter-argument, and a line has to be drawn somewhere; as an example of this, the "Is Theosophy a Definite Phil-

osophy?" discussion ran for over a year, after which time we felt justified in closing the correspondence. Lastly, we do not feel that it is in the interests of Theosophy to print unrelated attacks on personalities, and have on occasion returned letters to their writers who, it seemed, wanted to use our columns to run down another.

"Open your columns to *free* and fearless discussion," Madame Blavatsky wrote in an early number of *Lucifer*. ". . . *Lucifer* is prepared to publish any inimical contribution (couched, of course, in decent language), however much at variance with his theosophical views. He is determined to give a fair hearing in any and every case, to both contending parties and allow things and thoughts to be judged on their respective merits. For why or what should one dread when fact and truth are one's only aim?" (*H. P. Blavatsky, Collected Writings, Vol. VIII, P. 101*).

In recent years many Theosophical magazines have taken heed of this example, by opening or expanding their correspondence columns, by printing articles written by students "over the fence" and in general by adopting a liberal attitude. This is an encouraging sign pointing to the real strength of the Theosophical Movement, and already much good appears to have resulted from the free exchange of ideas. We would like to see such policies become universal. In the meanwhile, let the readers of *Eirenicon* be assured that *The Canadian Theosophist* is *still* a magazine of free comment.

FURTHER COMMENTS ON "THERE IS NO RELIGION HIGHER THAN TRUTH"

RE-ASSESSMENT

At this time when we Theosophical students the world over, and especially members of the Adyar T.S., are looking back into the past with a view to reassessing the work and teaching of past leaders and spiritual teachers and comparing these with that of the early days of the Movement, it will be the part of wisdom to remind ourselves of certain important facts.

One of these facts is that everyone who contacts the Mahatmas, even by a sincere aspiration to help on Their work for humanity, but more especially those who have pledged themselves and perhaps their whole life to Them, will find everything in them vitalised and quickened. This not only applies to their aspiration and willingness for self-sacrifice for their values, but also it quickens and brings to the surface secret and unconscious desires for personal stature and such things as love of importance and adulation. As a result of this, the neophyte finds the two sides of his nature at war with each other so that he is forced to declare himself. These supremely important decisions which he makes at this time spell success or failure at that point, according as he identifies and allies himself with the spiritual impersonal or the self-seeking personal within him. The choice made depends actually upon numerous minor such decisions made in the past, the accumulated power of which will weigh or tilt the balance of the greater decision of the future. It is thus that we are deciding now what shall happen when, as must overtake us all, we are called upon to face this ordeal.

Another thing happens to such aspirants. It is that their very aspiration precipitates from out their current in space much of that Karma which otherwise would have been deferred to a later time, imposing difficulties

such as ill health, loss of wherewithal, or of reputation etc. to be dealt with.

A still more important fact, because less well understood, is the impact of the Brothers of the Shadow and their minions, the Duggas, upon the lives of all those in key positions of influence in the Movement. Many devoted students are loth to accept the actual fact of the active participation of these "Enemies" of humanity, probably because it smacks of Medieval Superstition—of witchcraft and sorcery and enchantment—things which Modern Science has cast into the limbo of the ignorant delusions of the past.

The Mahatmas tell us that every effort that is made by the Custodians of Esoteric Knowledge, to bring 'Light' into human life, is always met and followed by an opposite effort to oppose and offset it, by the Powers of Darkness—the Brothers of the Shadow. This seems eminently reasonable if we believe that just as there are the friends of humanity, eager to do what becomes possible to help humanity through this Dark Age with its great human suffering, so also in this Universe of dualities, there must be the enemies of humanity, bent on holding up its forward march toward liberation, and on keeping men slaves who will dance to the tune they play. On the one hand, Compassion; on the other, Power, the power of domination.

In *The Mahatma Letters* alone there are more than twenty references to or explanations of the activities of the Shammas and Duggas. Their method is to play upon the minds of prominent Theosophists and to vitalize any secret weakness or desire which will make for the advantage of their tempters. But forgery of letters and documents also is one of doubtless many tricks at their command. The Mahatma tells Sinnett that

he is one who is now a target for their attentions, and at a later time tells how they found a "chink in his armour" through which to wound him. He writes:

"Among the 'shining marks' at which the conspirators aim you stand. Tenfold greater pains than heretofore will be taken to cover you with ridicule for your *credulity*, your belief in me—especially, and to refute your arguments in support of the esoteric teaching. They may try to shake still more than they already have your confidence with pretended letters alleged to have come from H.P.B.'s laboratory, and others, or with forged documents showing and confessing fraud and planning to repeat it. It has ever been thus. Those who have watched mankind through the centuries of this cycle, have constantly seen the details of this death-struggle between Truth and Error repeating themselves. Some of you Theosophists are now only wounded in your "honour" or your purses, but those who held the lamp in preceding generations paid the penalty of their lives for their knowledge."

—*The Mahatma Letters*, Letter No. LV, Page 322.

A consideration of these facts will help us to understand something of the nature of the ordeals and their temptations with which every theosophist in a key position of great influence in the Movement was confronted. These men and women undoubtedly were the best of their generation, yet apart from H.P.B. — who was already a high chela with initiated knowledge — and Damodar — the one full success of the Movement — all appear to have given way at some point in some measure. The more we are able to enter into and understand in some degree the nature of the pressure which was imposed upon these theosophists, the more deeply and realistically we can comprehend and sympathise with their struggles. We can know too that every such failure in this Spiritual struggle, represents

the exposure of a weakness in the process of being overcome. This is the way the learner climbs up the golden stairs to the temple of Divine Wisdom.

As students of life and of Theosophy, it is our duty to try to estimate character, and especially to try to understand the nature and the force of the energies playing upon these key figures in the Movement, already mentioned. And with understanding comes sympathy. Never is it our part to judge and condemn, or even to praise or blame, for no one but an Adept can do this with justice.

When the Theosophical Movement was launched to bring the Ancient Aryan philosophy to the attention of Western Races, there fortunately was available a fairly large number of men and women who possessed certain very rare human qualities. As a result they were willing and able to accept the strenuous effort and face the unknown perils they were warned it contained, which was required in order to establish Theosophy in human life. The list of people who were available is a fairly large one, considering the nature of the essential qualifications.

Following H.P.B. there were Col. Olcott and W. Q. Judge—the founders of the Movement—with Damodar, Sinnett, Mable Collins, Annie Besant and C. W. Leadbeater, and many others who gave the cream of their lives to Theosophy. They offered themselves for the great test—that which faces everyone who steps out from the safe shelter of ordinary life and challenges the dark unknown which lies between ordinary human life and that of awakened Spiritual Intelligence, the battle-ground of the human soul into which each individual projects himself for trial.

These Theosophists, each one of them, made his own record, which for the most part, is an open book for our examination and estimation from which we can expect to discover what will be needed in the fight ahead—sometime—for each one of us.

Here is what the Mahatma wrote to Mr. Sinnett:-

“And now, friend, you have completed one of your minor cycles; have suffered struggled, triumphed. Tempted, you have not failed, weak you have gained strength, and the hard nature of the lot and ordeal of every aspirant after occult knowledge is now better comprehended by you, no doubt . . .”

—*The Mahatma Letters*, Letter No. LV, Page 322.

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TO LIGHT ONE CANDLE

The book by E. L. Gardner of this title has started some discussions pro and con, and I would like to present some thoughts of my own, and this will take the form of an answer to an article by Hugh Shearman which appeared in the July 1964 issue of *The American Theosophist*.

Dr. Shearman closed appropriately enough with a quotation from the well-known passage from H. P. Blavatsky which begins with the words: “Behold the Truth before you” I should like to base my observations upon her words immediately preceding those which were quoted by Dr. Shearman, to wit: “A brave declaration of principles”.

Therefore I shall avoid criticism of any individual, but shall cite three departures from the original intent of the Founders of the Theosophical Society, which were made during the early part of this century, and point to their devastating results. Let history place the blame where it belongs.

One major mistake that was made, and the one dealt with at length in Mr. Gardner’s book was the World Teacher fiasco which brought the Theosophical Society to shame before the world. Because an error of this nature was a part of a more general picture involving unbelievable distortions of the teachings, Theosophy and the work of the Theosophical Society have been judged by the world ever since in these unfortunate

terms. This is one reason why it has been so difficult to attract to our work those very people who would be the most valuable to us.

The second point that I would make touches on the utter nonsense that has been written and spoken publicly about the Masters and Initiation. The manner in which initiations were handed out right and left showed that those most responsible for this had not even the most rudimentary knowledge about Initiation itself, and therefore perpetrated a cruel hoax upon a number of well-meaning but gullible members. Some whose eyes were opened later turned against the T.S., and small wonder.

The teachings about Initiation are so holy and so recondite that they are imparted reluctantly, and with the greatest of reverence whenever it is deemed necessary to speak of them. And when we study the writings of H.P. Blavatsky and her Teachers, we find that they gave these teachings for the most part by inference and veiled hints, because the capacity to understand them fully comes with the growth of the individual, rather than through the printed page.

The third point that I wish to make concerns the Liberal Catholic Church. It is probable that establishing this church *as though it were a part of the Theosophical Movement*, was the greatest error of all. It is the one about which we can do the least, for the reason that there are many good people who belong to it, and who are dedicated to it because they sincerely believe that it is the channel through which the Masters are working. These words are almost certain to fall upon deaf ears.

It may well be that all the Bishops and the Priests and the lay-members of the Liberal Catholic Church believe that the Masters are working through it, *but do the Masters believe it?* It would seem that their sentiments are to be trusted more than anyone else’s, and we have only to read their own words in *The Mahatma Letters To A. P. Sinnett* in order to gain a clear picture of their own attitude toward established

churches in general, and we may rightly conclude what their attitude would be about the Liberal Catholic Church in particular. But how many members of the L.C.C. are even aware of what the Masters have written?

I would like to sum up the whole matter with some thoughts of my own, and these may be given such importance as a student's individual opinion may merit.

Greatness has been attached to the individual or individuals who figure prominently in these unfortunate circumstances for the Theosophical Society. But it seems to me that they have incurred a great Karmic debt to all whom they have wronged, and this debt must be paid in the future. It will be a great challenge, and it will call forth genuine greatness in order to meet it, and to carry out the Karmic task they have set themselves. The work, it seems to me, cannot be done by others. They must meet it themselves, and although what's done cannot be undone, they can and must nullify the great harm that has been brought to individuals and to the Society as a whole.

We cannot take the palliative viewpoint that these things have not done any real harm. We cannot pass it off by the belief that many people have been brought closer to a knowledge of Theosophy, and that in the future they will come into still closer contact with Truth. Alas, it is not so. These errors have taken the form of a far-flung net in which thousands of would-be students have been caught, and within which many are still enmeshed. It has effectively held them back, *because they cannot tell the net from the Temple of Divine Wisdom.*

However, like Shakespeare's toad, "ugly and venomous, yet it wears a priceless jewel in its crown", much good may ultimately come to those who seek the Way, and who have been deluded in their search for this time. If those who carry the heavy burden of responsibility can meet the challenge with genuine Leadership, there are happier times ahead for the Theosophical work, which after all, knows no barriers of time nor race.

As the wise old Lao-Tse put it, "It is better to light one candle than to curse the darkness."
—L. Gordon Plummer

A SOURCE OF NEVER-DYING INSPIRATION

BY W. EMMETT SMALL

In an age where science is given almost worshipful respect and honor, Theosophists have sound reason to feel at home; for as the prime objective of their organized labors (as well as their individual aspiration), they have a sublime goal, shared by the noblest traditions of science—the search for knowledge.

This ever has been and ever will be our own prime Theosophical objective. Officially, it was embodied in the second By-law of The Theosophical Society, legally constituted in 1875:

The objects of the Society are to collect and diffuse a knowledge of the laws which govern the universe.

Four years later, the principle of universal brotherhood was declared the only requisite to membership in the Society, dramatic emphasis that only through a practical and demonstrated brotherhood can true theosophical work be done. The original objects, however, remained as the guiding light, the Pole Star, indicating course and direction, for these objects encompass universal doctrine, and the sharing of that doctrine with our fellows.

But our Theosophical objective goes farther than that of science today, noble as that is, for it embraces a knowledge of what is known as the PATH. This is the illumination and understanding that science

lacks. It gives spiritual perspective to life, indicating spiritual meaning behind all the knowledge gleaned from universal nature, for it places man as a spiritual being, treading a well-defined path towards a known and glorious goal. This is the deepened vision, which combines religion and philosophy and science, pointing to a unity beyond these three seeming disparate methods of pursuing truth. It is the Secret Science, the Gupta-Vidya, the Esoteric Philosophy, the Ancient Inner Wisdom-Religion — about Man and Universe. Before H.P.B.'s coming, the West knew nothing of the very existence of that Path. She, and those who taught her, made it real. It is this wondrous knowledge that gives even the beginning Theosophist, as it does in immeasurably greater degree the advanced Teacher, the power to pierce the immediate darkness and illumine ever the next step to be taken by the pilgrim on the journey towards Perfection.

Thus we have reason for rejoicing. In our personal lives, whatever our problems—and they are many and often disruptive in this Kali Yuga—knowledge of these great objectives: the pursuit of Truth commensurate with Being itself, and the existence of the Path, constitute a source of never-dying inspiration. And for the Movement to which we are pledged, in whatever category we place ourselves: scientific, religious, philosophic, or just unlabeled searchers for truth—for the Movement, if its leaders adhere strictly to the over-all objectives of the original Society, we have every reason to believe success, even in human terms, should come. For any Society *de facto* holding strictly to such objectives presents a program of study, a platform of action, enormously appealing, which should reach and stir the broadminded, the inquiring, the aspiring throughout the length and breadth of our globe in numbers that can probably today be counted in the tens of thousands, if not millions.

Here is not the moment to be weighted

down by a discussion of the mistakes of the past. Admittedly, they have been many, the harvest of misdirected energies, sentimental interpretations and actions widely deflected from the direction of our prime objectives. But from the past we can learn, and we can pledge ourselves anew—and *with greater honesty*—to adhere to the sound basic original ideals and principles of the Movement. Thus constantly fortified, and looking ever to the Pole Star of Truth for light and guidance, we can present the Teachings with integrity, unmarred by meanderings and inexactitudes, yet with a warm sympathy for and understanding of the toiling heart and soul of man. And in our own lives, by our ethical and moral stand, we can give that demonstration of Theosophy which speaks stronger than words.

This calls for enthusiasm. It demands stamina. It asks for dedication to purpose and ideal. But these are the natural response from grateful hearts for that which is priceless. Despite all the difficulties facing Theosophical organizations, despite the misunderstanding of Theosophy from most quarters, we yet may rejoice in the dharma that permits us to recognize through the teachings something of the Great Design, and to share with others the wisdom of this great religion - philosophy - science, with understanding, with patience, and with joy.

It is only "Atma-Vidya," or true Spiritual wisdom, which can throw absolute and final light. Without the help of Atma-Vidya (Divine Science), the others remain no better than surface sciences, geometrical magnitudes having length and breadth, but no thickness. They are like the soul, limbs, and mind of a sleeping man: capable of mechanical motions, of chaotic dreams and even sleep-walking, of producing visible effects, but stimulated by instinctual not intellectual causes, least of all by fully conscious impulses.

—H. P. Blavatsky

SIR EDWIN ARNOLD

This year marks the sixtieth anniversary of the death of Sir Edwin Arnold. It has for the most part passed unnoticed, even though two of his works, *The Light of Asia*, the story of Buddha, and *The Song Celestial*, his famous verse rendering of the *Bhagavad Gita*, are still popular and enjoy frequent reprints.

With few exceptions Victorians who are still remembered in this second half of the twentieth century seem to fall into the categories of politician, militarist or eccentric; for some reason there is little interest in brilliant, painstaking and original scholars such as Arnold. His biography even yet remains unwritten at a time when the lives of so many hundreds of relatively obscure individuals of his generation have been and are being published.

Edwin Arnold was born in Gravesend, England on June 10, 1832. His family was fairly wealthy, and afforded him a good education. He graduated B.A. from University College, Oxford in 1854 and two years later was awarded his Master's degree. After teaching for a short time at King Edward School in Birmingham, in 1856 he was appointed Principal of Deccan College, Poona; subsequently, he obtained a Fellowship of Bombay University.

Returning to England in 1861 he began writing for *The Daily Telegraph* and his connection with that paper lasted for more than forty years. He became Chief Editor in 1873, and it was during his regime that his paper collaborated with the *New York Herald* to sponsor H. M. Stanley's famous expedition to Africa. Edwin Arnold was made Knight Commander of the Indian Empire in 1888.

His pictures show him to be a heavy-featured, forthright individual, and he was said to be a tall, strongly built man. He is credited with a remarkable memory, love of learning and unusual literary facility. In view of the quality of his writing it is unfair to accuse him of being a literary mach-

ine, but his output was little short of prodigious and it is a matter of record that during his long tenure at *The Daily Telegraph* he was effortlessly able to produce editorials, articles, anything that was required on any subject with length no object. If the occasion called for it he would write his columns in verse! His prose was popular enough, though, and many occasional pieces written for his paper were later published in permanent form.

His desire to learn was remarkable, and his success enviable. To avoid wasting minutes while waiting for trains, etc., he would read the classics, and carried in his pocket a slim volume for this purpose. "It is just as easy to learn the binomial theorem, or Persian, or Sanskrit, or Euclid, or navigation, or chemistry, as it is to mow grass or shear a sheep," he wrote in an essay. "The secret is to be rightly taught, or to teach yourself rightly from the beginning, making sure of every step taken and bearing in mind that most learning is very simple . . ."

Arnold loved to travel, and his literary output included volumes describing his peregrinations around the world. Of these travel books, *India Revisited* and *Seas and Lands* are still of considerable interest even in our travel-conscious age. He was popular as a lecturer all over the world and appeared frequently in the United States to recite his own poetry.

Among his many achievements he was a linguist of rare ability. In addition to mastering the classic languages, his command of the European tongues was such that he published translations of French, German and Italian poetry. In 1877 he wrote *A Simple Transliterated Grammar of Turkish*. Persian was another of his accomplishments. Not content with learning several of the modern Indian languages he set about studying Sanskrit (it was said that he rapidly acquired the Sanskrit alphabet by writing it out and hanging it over his dressing

table). His linguistic gifts, therefore, were exceptional, and combined with his talent for verse making and his interest in oriental scriptures, have provided the English speaking world with some of the finest religious poetry it possesses.

It was as a poet that Arnold made his first and most important mark. He began writing verse in his schooldays, and it was while he was studying at Oxford that he won the coveted Newdigate Prize for his poem, "Belshazzar's Feast". Later he published translations of Hugo and Garibaldi as well as of classical poetry. His work has not been without criticism, although as poetry is a subjective art, this must be considered natural.

His own tastes in poetry spread from Classical Greece to modern America. Walt Whitman's verse was among his favourite, and on one of his trips to the United States Arnold went to considerable trouble to find Whitman—then living quietly in obscurity—in order to pay homage to him. He wrote: "At all events for me Walt Whitman has long appeared the embodiment of the spirit of American growth and glory—the natural minstrel of her splendid youth—the chief modern perceiver of the joy and gladness in existence too long forgotten or forbidden; and, of all men in Philadelphia he it was whom I most desired to see and thank for my own share, at least, in the comfort and wisdom of his verse, which, for me who can read it with sympathy, has the freshness of the morning wind blowing in the pines, the sweetness of the sea - air tumbling the wave crests."

It is not even incongruous that the two bards spent many hours together reading from *Leaves of Grass*, most of which Arnold was said to know by heart. He later told a British audience: "If you would banish the evil taste of pessimism from your lips, read sometimes a page or two of the *Leaves of Grass* . . . Yes! Read a little sometimes in that large-minded and clear-sighted Master—alive with the huge new life of America—who has seen with eyes divinely opened and

inspired heart how persistently kind is the unkindness of the Cosmos . . ."

* * *

The few years Arnold spent in India were to have the greatest influence on his life and subsequent writings. As early as 1861 his interest in Indian philosophy and traditions was revealed in the writing of *The Book of Good Counsels*. This is a translation of a collection of animal fables interlaced with proverbial verses, many of which are easily remembered:

By their own deeds men go downward,
by them men mount upward all,
Like the diggers of a well, and like
the builders of a wall.

'Tis the fool who, meeting trouble,
straightway destiny reviles;
Knowing not his own misdoing
brought his own mischance the
whiles.

Sickness, anguish, bonds and woe
Spring from wrongs wrought long ago.

Much later, in 1875, *The Indian Song of Songs* appeared. Based on Jayadeva, this was the least successful of his work inspired by Indian writings.

The Light of Asia was published in 1879, and after receiving only "polite" notices, quickly caught the public fancy and became a best seller. In a few years it went through hundreds of editions in the United States and Britain. It is no exaggeration to say that the popularity Buddhism has enjoyed in the West owes more to this long and memorable poem than to anything that has been written before or since. Scholars may question its correctness in minor details, but of Arnold's sincerity there is no doubt, and *The Light of Asia* stands as a beautiful exposition of the establishment of one of the world's greatest religions. Nobody can deny that Arnold admirably achieved his purpose, "to depict the life and character and indicate the philosophy of that noble hero and reformer, Prince Gautama of India, the founder of Buddhism."

Madame H. P. Blavatsky asked that a chapter of *The Light of Asia* be read by Theosophists on the anniversary of her death, and so it will always enjoy a special place on our bookshelves. But its popularity is not limited and it enjoys a wide public all over the English speaking world.

The whole work has a forceful unity and individual lines have a powerful impression:

. . . measure not with words
Th' Immeasurable: nor sink the string
of thought
Into the Fathomless. Who asks doth
err,
Who answers errs. Say nought!

If ye lay bound upon the wheel of
change,
And no way were of breaking from
the chain,
The heart of boundless Being is a
curse,
The Soul of Things fell Pain.

Ye are not bound! the Soul of Things
is sweet,
The Heart of Being is celestial rest;
Stronger than woe is will: that which
was Good
Doth pass to Better—Best.

Ye suffer from yourselves. None else
compels,
None other holds you that ye live and
die,
And whirl upon the wheel, and hug
and kiss
Its spokes of agony,
Its tire of tears, its nave of nothingness.

Before beginning, and without an end,
As space eternal and as surety sure,
Is fixed a Power divine which moves
to good,
Only its laws endure.

The Books say well, my Brothers!
each man's life
The outcome of his former living is;

The bygone wrongs bring forth
sorrows and woes
The bygone right breeds bliss.

That which ye sow ye reap. See yonder
fields!

The sesamum was sesamum, the corn
Was corn. The Silence and the
Darkness knew!
So is a man's fate born.

And so line after beautiful line to the
end, where, in breath-catching words:

The Dew is on the lotus!—rise, Great
Sun!

And lift my leaf and mix me with the
wave.

Om mani padme hum, the Sunrise
comes!

The Dewdrop slips into the shining
Sea!

* * *

Probably at the insistence of his friends, Arnold later turned his pen to poetically paraphrase the Christian crucifixion story. He called it *The Light of the World*. This work bears no comparison with the other *Light*, nor did it find popular acceptance. The reason, it has been suggested, was that in writing *The Light of Asia*, he wrote as a believer; in writing *The Light of the World* he wrote as one who considered the story objectively. The long poem is cold, as if his heart was not in his subject. As if to corroborate this theory, it does seem that the best lines in *The Light of the World* are those embodying Eastern philosophy. In the poem, part of the Easter story is being related to an Indian traveller by the Magdalene. In the course of their discussion she asks him what is meant by Parabraham. His reply is reminiscent of lines in the Indian works:

Worship, but name no name! blind
are those eyes

Which deem th' Unmanifest manifest,
Not comprehending Me in my True
Self.

Imperishable, Viewless, undeclared.

Hidden behind My magic veil of
shows
I am not seen at all. Name not my
Name!

With *Pearls of the Faith*, Arnold completed the "Oriental Trilogy" he started with *The Indian Song of Songs* and *The Light of Asia*. In it he presents "in the simple, familiar, and credulous, but earnest spirit and manner of Islam—and from its own points of view—some of the thoughts and beliefs of the followers of the noble Prophet of Arabia." The book contains some very beautiful verse and philosophy, but unfortunately is today for the most part forgotten.

But if he failed, in *The Indian Song of Songs*, to capture the spirit of Hinduism for the Western reader, he did full justice to that great religion when he translated the *Bhagavad-Gita*. One of the scores of English versions of the *Gita*, Sir Edwin Arnold's *Song Celestial* has been and remains the most popular and the most quoted translation. Some of the most beautiful lines of any scripture in the English language are to be found there:

Thou grievest where no grief should
be! thou speakest
Words lacking wisdom! for the wise
in heart
Mourn not for those that live, nor
those that die.
Nor I, nor thou, nor any one of these,
Ever was not, nor ever will not be,
For ever and ever afterwards.
All that doth live, lives always! To
man's frame
As there come infancy and youth and
age,
So come there raisings-up and layings-
down
Of other and of other life-abodes . . .

Never the spirit was born; the spirit
shall cease to be never;
Never was time it was not; End and
Beginning are dreams!

Birthless and deathless and changeless
remaineth the spirit for ever;
Death hath not touched it at all, dead
though the house of it seems!

Nay, but as when one layeth
His worn-out robes away,
And, taking new ones, sayeth,
"These will I wear to-day!"
So putteth by the spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh.

Finally, this is better, that one do
His own task as he may, even though
he fail,
Than take tasks not his own, though
they seem good.
To die performing duty is no ill;
But who seeks other roads shall
wander still.

* * *

With such an interest in the scriptures of several of the world's great religions, what were Sir Edwin's private beliefs? To the conforming Victorian society he was probably thought of as a practising Christian, and we are told that he did attend the Unitarian Church. But it is obvious from his writings that the Buddhistic philosophy was more to his liking, and it is doubtful that he would accept, as he did in 1903, an honorary membership of the International Buddhist Society unless he could really ascribe to their ideals. Certain it is that Buddhism altered his whole way of life, and influenced him to give up the blood sports which were so much part of his upbringing, and also to become a vegetarian. (He was Vice-President of the Vegetarian Society).

Thanks to an interview reported in *The Lamp*, December 1895, we are fortunate to have a record of Arnold's feelings toward Theosophy. (*The Lamp* was edited by Albert E. S. Smythe, and was the first Theoso-

(Continued on page 89)

NOTES AND COMMENTS BY THE GENERAL SECRETARY

At the postponed Annual Meeting of the Executive Committee held in August there was a discussion of the efficacy and fairness of the proportional system of voting which is used in our elections, particularly in circumstances which prevailed in the last election when there were only eight candidates for the seven positions. Apparently there is some uncertainty among the members concerning the system. It has been used by the Theosophical Society in Canada since the Society was formed in 1920 and as is said in the Book of Job, "multitude of years should teach wisdom." If the published results of previous elections are studied, it will I think be realized that the system is eminently fair in that it ensures to each member the privilege of registering the order of his or her choice for all candidates.

The system is admittedly more complicated than a simple majority vote, but this is because it is designed to accomplish a result which a majority vote could not do, including the ensuring of representation for minorities. Its aims and method should be understood to be appreciated.

* * *

Relative to the excellent editorial on the life of Madame Blavatsky which appeared in the *New York Tribune* two days after her death and which was re-printed in the May-June issue of *The Canadian Theosophist*, a subscriber writes, "You probably know that the editorial was written, as I understand, by Henry T. Patterson, who was Managing Editor of the paper at the time, and one of the prominent members of the Society." The editorial was a very fine tribute to H.P.B. and I am sure that our readers will be grateful for this information.

* * *

Our President, Mr. N. Sri Ram, has informed me that a World Congress of the Theosophical Society will be held in Salzburg, Austria, from July 16 to July 24, 1966, at which time a meeting of the Gen-

eral Council will also be held. Mr. Sri Ram requested that publicity be given to this news so that members in a position to attend the Congress may have as much time as possible to make their plans. Further information will be given later.

* * *

The School of the Wisdom at Adyar will open on Oct. 2, 1964 and will continue until March 26, 1965. The Director of Studies will be Professor Jal B. Dorab, M.A., LL. B. In this year's syllabus the attempt is made to include three sources of Theosophical knowledge, Ancient Theosophy in the religions and philosophies of India, Greece, Egypt, China etc. Modern Theosophy and modern science.

* * *

Two visitors from Vancouver were in Toronto early in August, Mrs. Anne Vater and Miss Pauline Doberer of Orpheus Lodge. They attended the Secret Doctrine Class on August 2 and after a visit to Stratford, they returned to Toronto on August 12, leaving for Vancouver on August 14.

* * *

I have been informed by Mrs. H. Barthelmes, Chairman of Toronto Lodge Program Committee, that Mr. James S. Perkins, International Vice - President of the Society will visit Toronto on October 24 and 25 and will speak on both dates. Many years have gone by since Mr. Perkins last spoke in Toronto and I am sure that Toronto Lodge members and members of other Lodges in Ontario will be glad to welcome him back.

* * *

Mrs. Barr and I are planning on a trip to Western Canada in the latter part of September and hope to meet our western members at that time.

* * *

I have much pleasure in welcoming into the fellowship of the Society Miss E. K. Middleton of Vancouver Island, member-at-large, and Mr. Orlo H. Long and Mr. Jacques Egli, members of Toronto Lodge.

—D.W.B.

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REMINDER, FAREWELL

Mr. George Cardinal Legros has announced that he is discontinuing publication of *The Theosophical Reminder*, and from now on will devote his energies to "a different kind of Theosophical newscasting."

The *Reminder* set a high standard for content and was artistically produced. We shall miss seeing Mr. Legros' fine individual effort, and wish him much success with his new Theosophical work.

LETTERS TO THE EDITORS

The Editors,

The Canadian Theosophist

In the short article on Extra Cerebral Memory discussing reincarnation, or the claimed experience of Abeit Suzulmus, you say, "One of the interesting features of this case is that it occurred among a Muslim population who of course do not believe in reincarnation." I think you are in error.

I have a book, *The Ring of Return*, published in Cornwall in 1927 in which there are a few quotations from *The New Koran* which give reincarnation:

"God generates beings, and sends them back over and over again, till they return to him."

"When a man dieth or leaveth his body, he wendeth through the gates of oblivion and goeth to God, and when he is born again, he cometh from God and in a new body maketh his dwelling; hence is this saying—"The body to the tomb and the spirit to the womb."

"The person of man is only a mask which the soul putteth on for a season; it weareth its proper time and then is cast off, and another is worn in its stead . . ."

—*The New Koran*

You were an apple, friend of mine,
And apples upon, you shall dine,
Varied the lanterns where the flame is
lit,
In varied ways of dance the shadows
flit.

—Abul Ala, The Syrian

The reason I am writing this is that I have read somewhere that the growth of the Mohammedan religion took place because the Christian religion refused to allow belief in reincarnation to continue after 553 A.D., and refused to accept any Gnostic teaching, although they had many men, from the beginnings of Christianity through the 553 years, as Origen, Syrianus, Augustine and many others, familiar with it.

Helene M. Gosden

*The Editors,
The Canadian Theosophist*

I feel myself to be misrepresented in the article by Dr. W. E. Wilks in your issue of July-August, 1964.

Discussing Mr. E. L. Gardner's pamphlet entitled *There is no Religion Higher than Truth*, and subsequent correspondence about it in *The Theosophical Journal*, Dr. Wilks says of my own contribution to that correspondence that its 'main objective seems to be to show proof that Mrs. Besant was as much or more responsible for the Coming' than C.W.L.

While I agree that my letter does make this point about Mrs. Besant's responsibility, the main objective of my letter was very clearly to show that, on crucial matters of ascertainable fact, Mr. Gardner was very inaccurate and that this inaccuracy renders his pamphlet "worthless as a study of 'developments in the Theosophical Society'", which is what it purports to be.

Many judgments that have been expressed about this pamphlet have been based upon a belief that it is accurate in its facts, that—as Dr. Wilks puts it—"it offers factual proof—the sort of proof accepted in a court of law." Unhappily it can be shown that it does not do this, and its inadequacies in this respect extend considerably beyond the few points to which I myself drew attention in *The Theosophical Journal*. The pamphlet has thus served merely to confuse an important and interesting issue.

Hugh Shearman

☆ ☆ ☆

*The Editors,
The Canadian Theosophist*

I found it somewhat pathetic to read in your July-August issue the article of W. E. Wilks in which he comments on an article in the English Section's *Theosophical Journal* by E. L. Gardner. This because I knew Gardner nearly 44 years ago when I was a fellow member of his lodge. I was 23 years old then. And he was then 25 years my senior. Could it be we are nearing our second childhood? And next to notice on

Page 58 that less than 202 votes were cast in the national election of our officers for 1965. The due connection between both is that we have withered in substance and numbers.

And small wonder. We are so busy with hunting those who offend us—the Neotheosophists.

Wilks does however comment on Dr. Hugh Shearman's article in *The Theosophist*. Why don't you reproduce it? It answers Gardner very effectively. And shows, what many of us knew long years ago, that the Mahatma Letters were in the possession of the national leaders of our Society at Adyar long before they were published in 1921 by Trevor Barker.

And that while it might be true that there is no religion higher than truth it will not be found in the articles written by those who belittle those who served us well. And long years ago.

Frederick E. Tyler

—Dr. Shearman's article has since been reprinted in *The American Theosophist*. It is doubtful whether more than a few of the nearly 150 Letters were known to Adyar leaders before publication of *The Mahatma Letters to A.P. Sinnett*. —Eds.

It has often been thought a strange thing that there are no dogmas and no creed in Theosophy or Occultism. Is theosophy a religion? is often asked. No, it is religion. Is it a philosophy? No, it is philosophy. Is it a science? No, it is science. If a consensus of religion, philosophy, and science is possible, and if it has ever been reached in human thought, that thought must long since have passed the boundaries of all creeds and ceased to dogmatize. Hence comes the difficulty in answering questions. No proposition stands apart or can be taken separately without limiting and often distorting its meaning. Every proposition has to be considered and held as subservient to the synthetic whole. —W. Q. Judge

THE RATIONALE OF RIGHTEOUSNESS

BY MONTAGUE A. MACHELL

"If the Indian saying is true that the body is the instrument provided for the fulfilment of the right law of our nature, then any final recoil from the physical life must be a turning away from the completeness of divine wisdom and a renunciation of its aim in earthly manifestation. It can be therefore no integral Yoga which ignores the body or makes its annulment or its rejection indispensable to perfect spirituality."—Sri Aurobindo.

"The body is, so to say, the stage between heaven and earth on which the psycho-cosmic drama is enacted. For the knowing one, the Initiate, it is the sacred stage of an unfathomably deep mystery play. And it is for this reason that the knowledge, or what is more, the conscious experience of this body is of such paramount importance for the Yogin and for everybody who would tread the way of meditation. The body, however, is rendered conscious through the spiritualization of prana in its most accessible form: the process of breathing."

—Lama Anagarika Govinda

"All the world's a stage, and all the men and women merely players."

The truly gifted actor penetrates the lines he delivers, with his understanding; he penetrates the stage business he must carry on with a clear awareness of its motivation; he penetrates the character he portrays, so completely that as long as he is on the stage he *is* that character, by virtue of his understanding of the lines, the business and the plot of the play.

On the stage of life we bring to the character we are to portray some faint memory of its nature and behavior, from having portrayed it in numberless former lives. Innate in us is a degree of awareness of the plot of the play and its prevailing motivation. In view of our previous experiences, we should require merely to understand and accept the new stage setting, to brush up on our lines, and lose ourselves in the part, to give a reasonably convincing performance. Our complete success, of course, depends upon our ability to stay "in character" throughout the performance. Any moments wherein we are "trying to behave like the character we represent" will betray our ignorance and the characterization will lack conviction. To get and give all there is in the role, we must *be* the character. To

be the character, we must have first-hand knowledge of it — "MAN KNOW THY-SELF!"

Departing from our simile for a moment, what has been said so far means that the incarnating Self, entering into a new, still unperfected body, functioning in a strange environment, has but one small fragment of solid ground upon which to operate: *Its own spiritual integrity*. From childhood, through youth, into maturity, Karma may vouchsafe it adequate or inadequate instruction. Its spiritual integrity is neither greater nor less than the sum of wisdom brought over from former lives, but this integrity transcends *all* training and *all* instruction. It is what will finally determine the value of this incarnation — *if* the Self succeeds in occupying the driver's seat.

Many of us take the view that a man requires years and years of "experience" to *learn* Righteousness. To this it may be replied that years and years of "experience" can result in complete ignorance of Righteousness, *if the contact has not been made*. So long as the personality is acting *as if* it were a spiritual being, he is convincing no one. Righteousness, beyond merely a com-

prehensive grasp of all the rules of right conduct, means *applied knowledge* of the Righteousness (or Integrity) of the Self. The years of "experience" so far as they have any significance, must be years of *growing into* Selfhood — maturing out of the era of the dolls' houses into the era of Heavenly Mansions.

So many glorious things can happen in this period of maturation. So many "magic casements" can open before one, be they of time, of place, of thought or of action. The soiled and sordid "realism" your *avant garde* novelists exploit so shamelessly, sink into the mud they rose from, as Reality of the Self unveils the divine integrity upon whose shining framework this universe is so majestically fashioned. "I and my Father are one!" I and my Universe are one; and that universe were an *impossibility*, robbed of the integrity of the Will of THE ONE. I, like my universe, may aspire to miracles of worth and loveliness to the degree that I outgrow this earthly disguise and assume my heavenly Reality — "leaving my outworn shell by life's unresting sea."

My transcendent and indispensable aid is *Assurance* — an impregnable conviction of spiritual identity. Given that, GROWTH, the fundamental law of living, can be a joyous and *natural* experience. When I can reach a point at which GROWTH is as remote from anguish and agony as is the opening of the heart of the lotus on the bosom of the water, I may know that the play is going well, the characterization shaping up painlessly and appealingly as the Playwright intended.

The Rationale of Righteousness is pre-eminently — rational! It means growing as heaven intended us to grow — joyously symmetrical rather than agonizingly deformed. But so to grow requires that we live exclusively *on the plane of Growth*, refusing to descend to the level of violent, selfish, discordant *inhumanity*. He who would create a heaven on earth must dare to *inhabit* that heaven, going not forth to traffic in earthly puerilities, nor seeking

meaningless munificence, but placing before his fellow-man that Pearl of Great Price, The Peace that Passeth Understanding.

Let us cast out this false phantom of "self-sacrifice", and *seek* to be enrolled in the cast of this "unfathomably deep mystery play." The only offering we are empowered to make to THE ONE is an unfettered SELF. To make that offering is to exchange Seeming for BEING — to *seize* Everlasting Life from Passion's Funeral Pyre, and make Righteousness the Rationale of Existence, and Existence a Triumph of Fulfilment. Compromise is a slow, miserable disintegration — a sinful waste of living. Moreover, such unprofessional "miming" that should be professional "creation", is letting the entire cast down — betraying the Director, and rendering the consummation of a Divina Commedia less immanent.

As Sri Aurobindo reminds us, "It can be no integral Yoga which ignores the body or makes its annulment or its rejection indispensable to perfect spirituality." In other words, this costume and make-up are ours because we selected them as standard Karmic equipment. Death being a period of assimilation of the essence of past experience, it is reasonable to assume that we emerge from Devachan into the new incarnation with the particular costume and make-up we have *chosen*, as being most effective for the new Act. Should we fail to measure up to the demands of the new *mise-en-scene*, it is either stupid or cowardly to blame a faulty performance on our equipment. This body is all we have to work with. Damning or discarding it leaves us with no raw material to work on. "The knowledge, or, what is more, the conscious experience of the body is of paramount importance for everybody who wants to tread the way of meditation". It might be regarded advantageously in terms of its true significance: an inadequate, time-worn veil through which must shine the peerless splendor of our own Spiritual Integrity.

This means *being in command* of the body, of this Caliban that Prospero shall

lift to super-human nobility. It means establishing a complete Dictatorship of the Self, that shall at long last win perfect compliance through Compassion for the Fallen One. " 'Tis Love that makes the world go round!" — the enlightened Pilgrim, so

loving this Only Begotten Son, the Body, that, in the light of complete Understanding, he gives his *own* life that *it* may know Life Everlasting. This is the final meaning of this "unfathomably deep mystery play" — bringing the "dead" to Life!

DON'T LOOK TOO CLOSE!

BY LAURA BALDWIN

An open letter to perfectionists, hairsplitters, and worrywarts of all kinds.

One night, just before drifting off to sleep, I started thinking about the fine pictures I had seen at an Art Gallery. My thoughts revolved around the people who had been going through the rooms examining the works on display.

Some of the viewers had gone over the whole show, getting as close as possible to each painting on the walls. In this careful scrutiny, only a magnifying glass was lacking. Other patrons had stood off at a fair distance, sizing up a canvas through partly-closed eyes.

Who were the unlearned, and who were the real connoisseurs? Which group really understood what they saw, and could form a just estimate of the artistic merits of each piece?

You know the answer. A work of art was not meant to be judged by a minute closeup, but must be studied as a whole composition. You must see the forest, not just one tree after another. You must get the overall picture, as they say in business circles.

The first group saw faults which were not faults, and criticized details which were not too attractive or meaningful in themselves, but which could be seen, at the proper distance, as contributing to the beauty of the total effect. A blob of dark paint at close range, becomes a realistic shadow, adding depth to the scene, when observed from several feet away.

A smear of white becomes a highlight, showing the texture of a dress, or the expression in the eye of a portrait. A pointless patchwork of colour-dabs becomes a beautiful pattern.

Small defects faded out, or were invisible, if the design was looked at as it was meant to be looked at. Which group really enjoyed that afternoon at the gallery, and came away with any benefit to themselves?

You know the answer to that also. Unless you refer to people who are only happy when they are pulling apart something bigger than themselves.

The second group came away enriched as perceptive people are always enriched by contact with divine effort. And there is always something divine in the work of any really aspiring artist, even though it fall far short of perfection.

Does it seem to you that many of the dissatisfactions people find in their lives can be explained in these terms?

I started to apply this rule to several situations in everyday life. Several of my neighbours have gardens which I have admired very much, from my side of the fence. Recently I had a chance to go through two of these gardens. Lo! they had weeds, bare spots, plants that had failed to develop, overgrown corners, and tangles, even as mine. While I was there, I decided to look at my own garden, to see how it looked from their point of view. Lo! it was surprising how those weeds and bare spots and shabby corners faded away, how clashing

colours seemed to blend and form a pleasing harmony.

Irregularities that had seemed eyesores to me were not nearly so apparent, but from that softened focus acquired a kind of charm.

Perfectionists in housekeeping, who drive themselves and everyone else crazy with their impossible standards, might start looking at things this way for a while. Is anyone except yourself going to worry about that fine crack in the wall, that little bit of fluff you just picked up from the rug?

Have your friends been getting on your nerves lately? Maybe you are looking at them too closely. Like the paintings in the gallery, it's all in how you look at them.

Does your home town often appear humdrum and commonplace? Is there some strong lure attached in your mind to cities and towns of which you have read, or which you have glimpsed from a train window?

I know that feeling. Once, after travelling all night, on a bus, I came to, rather drowsily, early in the morning, and looked through the glass. In the fresh colours of dawn, I saw a city in the distance; the blue lake in the background, the hazy green of trees and parks —the spires of churches — the winding avenues — all had a strange fascination. How I would love to get off and visit there, I thought to myself. It looks full of interesting possibilities. I did, a short time later. It was my hometown, seen unexpectedly from an unusual point of view.

Any person of average intellectual capacities, and a leaning towards the metaphysical; of pure, unselfish life, who finds more joy in helping his neighbour than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness and Wisdom for their own sake, not for the benefit they may confer—is a Theosophist.

—H. P. Blavatsky

SIR EDWIN ARNOLD

(Continued from page 82)

phical magazine in Canada). Answering the question, "Are Esoteric Buddhists and Theosophists the same?" Arnold said:

"That depends what you mean by Theosophists. If you mean the Theosophists of the school of Blavatsky, Sinnett and Olcott, I will say that they are so closely connected with Buddhism that the Buddhist scriptures ought to be their text-books. I knew Madame Blavatsky very well and am acquainted with Col Olcott and A. P. Sinnett and I believe there is no doubt that the Theosophical Movement has had an excellent effect upon humanity. It has made a large number of people understand what all India always understood, and that is the importance of invisible things. The real universe is that which you do not see, and the commonest Indian peasant knows that to be true by inheritance. The Theosophists have impressed upon the present generation the necessity of admitting the existence of the invisible. The senses are very limited, and everybody ought to know that behind them lies an illimitable field of development."

Down through the years the attitude of Theosophists toward Arnold indicates a mutual respect. Judging by his works, he formed part of the widespread spiritual Movement which was regenerated in the latter half of the nineteenth century. In part, his work paralleled that of the Theosophical Society, helping to make the religion and philosophy of Buddhism and Hinduism known and appreciated by the western world. *The Light of Asia* and *The Song Celestial* undoubtedly led to widespread interest in these subjects and helped to create an attitude in which theosophical ideas would be found congenial. We are all indebted to this great scholar.

—T.G.D.

SECRET DOCTRINE QUESTION AND ANSWER SECTION

We are pleased to introduce this new department to the pages of The Canadian Theosophist. Mr. Geoffrey Barborka has been a student of Theosophy for many years and is well known as the author of *The Divine Plan*, *Man's Potent Force*, etc. He has kindly agreed to conduct this series as long as there is an interest in it, and we are grateful both to him and to those who originally suggested it. We hope our readers will feel free to participate, and all are invited to send in their questions for Mr. Barborka's answers. — The Editors.

Question. Why should *The Secret Doctrine* be especially studied, rather than H.P.B.'s other literary writings?

Answer. Undoubtedly the question is being asked from the standpoint of a student, rather than from the viewpoint of the inquirer; therefore, it will be so answered. First, it should be stated, however, that H.P.B.'s other literary works are more appropriate for the inquirer to read than is *The Secret Doctrine*. The reason is this: Mme. Blavatsky's other works present Theosophical concepts in broad manner, dealing with doctrinal topics which may be readily understood by a reader. On the other hand *The Secret Doctrine*, based as it is upon the Stanzas of Dzyan, requires more than a cursory reading: it is not for one who runs as he reads (to use a common expression). The Stanzas make use of the traditional method of imparting the wisdom teachings—that is to say, symbol and allegory are used. These require to be interpreted by means of the student's own intuition. This applies also to the recondite subjects which are treated in the volumes. Because of this factor, then, the student must awaken his intuition and seek to interpret the hidden meaning which is present within the Stanzas, even though it is not apparent.

By seeking to evoke this intuitive understanding, one discovers that an effort is being made to expand one's consciousness; and this is the very procedure that must be maintained. In fact, a daily expansion of

consciousness is of primal importance, more so even than mere study of the material conveyed in *The Secret Doctrine*. Indeed, it is imperative that one should obtain a larger vision and a wider horizon in order to understand this work. This expanding viewpoint must be striven for even when one thinks that an understanding has been gained of the principal concepts.

It is a well known fact that one can obtain a greater vision of one's surroundings by ascending a mountain. Each step that is made in climbing the slope gives one a larger view of the landscape and the wider becomes one's horizon. Similarly, in studying *The Secret Doctrine* in the manner suggested: the more one studies the greater becomes one's comprehension of the Esoteric Philosophy, the loftier one's understanding of it.

Then there is another method that should be employed in studying the volumes. Instead of looking upon a subject *from below*, seek to look down upon it *from above*. To elucidate the point intended: instead of identifying one's self with the physical body and regarding it as housing the monad, one should consider the monad as one's essential self, which is responsible for aggregating together that which becomes for it a temporary vehicle and manifests upon earth for the period of a lifetime. For this vesture will be followed by another aggregation for another lifetime; and then another, and another. All the time the monad swings from its own realms to this earth,

like a pendulum swinging from the unmanifested to the manifested realms.

Question. (a) What is the meaning of the term "Heavenly Man"? (b) Does this have any relation to the "Celestial Prototypes"?

Answer. (a) As used in *The Secret Doctrine* the term "Heavenly Man" is often equated with Adam Kadmon. But care must be taken with Kabbalistic terms, this one especially, to note whether H.P.B. is referring to the usage made by Western Kabbalists, or the manner it is employed in what she calls the Oriental Kabbala—signifying the Chaldean Kabbala, from which the later Kabbala was developed or was an outgrowth therefrom. In illustration of the point at issue. Western Kabbalists regard the "ten limbs" of the Heavenly Man as the ten Sephiroth. In the Oriental Kabbala it is the Unmanifested Logos (or First Logos), Propator, whose ray uses Adam Kadmon (the Manifested Logos, or Third Logos) as a chariot through which to manifest. "The later Kabbalists however, especially the Christian mystics, have played sad havoc with this magnificent symbol," i.e. Microprosopus, the Heavenly Man. "For the 'ten limbs' of the Heavenly Man are the ten Sephiroth; but the first Heavenly Man is the unmanifested Spirit of the Universe, and ought never to be degraded into Microprosopus—the lesser Face or Countenance, the prototype of man on the terrestrial plane." (S.D., I, 215)

(b) Since the word "prototype" signifies a first form (Greek *protos*, first; *typos*, type, form) or archetype, and Adam Kadmon is often rendered "Archetypal Man", there is a relationship here. However, the term "prototypes" as generally used in *The Secret Doctrine* signify the spiritual archetypes of all things which "exist in the immaterial world before those things become materialized on Earth." (S.D., I, 58). "Therefore our human forms have existed in the Eternity as astral or ethereal prototypes." (S.D., I, 282). Nevertheless, H.P.B. would often use a term in a "specialized

sense," and Celestial Prototype is a case in point:

"Yes; 'our destiny is written in the stars!' Only, the closer the union between the mortal reflection MAN and his celestial PROTOTYPE, the less dangerous the external conditions and subsequent reincarnations—which neither Buddhas nor Christs can escape." (S.D., I, 639). In this passage the Celestial Prototype signifies the Monad (Atma-Buddhi); the mortal reflection, the personality.

Question. *The Secret Doctrine* was dedicated to ". . . all true Theosophists, in every country, and of every race . . ." Why, then, was it made so difficult that very few students study it?

Answer. This is not as simple a question as appears on the surface. In the first place, present-day Theosophists may not be aware of the fact that *The Secret Doctrine* was written under very great difficulties. H.P.B. was physically ill, and was in constant mental turmoil. At times she was on the point of death, yet she labored on. At a crucial moment she was given the choice: of leaving the world and terminating her misery and torture; or continue the writing of *The Secret Doctrine*. She chose the latter, hence the dedicatory contains the words: "for them it was recorded"—that is, recorded for Theosophists. It is a wonder that we were able to get it! Nowadays, authors have secretarial assistance. They may dictate into machines or to a stenographer and do not have to write a line of their "copy." It is produced for them on the typewriter. H.P.B. wrote every single word in pen and ink—a tremendous task. Just try copying one page in pencil or pen and ink and see how long it takes. Then multiply the time by a thousand pages, and see the labor that is involved.

Pursuing the subject further. Most Theosophists are not equipped for the reading of *The Secret Doctrine*, especially if schooled in the western world: they are not familiar with the subject matter nor with the terminology. Moreover, the traditional man-

ner of imparting esoteric knowledge is utilized: that is to say, by means of symbol and allegory. It is not a question that *The Secret Doctrine* is difficult to comprehend, or that it requires simplification, rather is it a matter of unpreparedness. A little study is necessary before commencing its reading.

When a person enters any field of endeavor, he realizes that he must first learn the terminology pertaining to the subject, whether it be science, mathematics, botany, chemistry, medicine, music, or even business. Certain terms must be known. It is the same with *The Secret Doctrine*. To give up its study because one does not understand Mulaprakriti, Parabrahman and the other Sanskrit terms, or even English terms such as the difference between cosmos and kosmos; ether and aether; elementals and elementaries; Third Race and Fifth Race; First Logos and Third Logos; inner rounds and outer rounds—is foolish. Knowledge of terms may easily be acquired. To be entitled to call oneself a Theosophist one should at least know the three fundamental propositions which form the basis of Theosophy. How many are able to explain the three fundamental propositions in their own words to an inquirer?

Question. In *The Secret Doctrine*, Volume I, page 575 (or. ed.) it is stated: "Saturn, Jupiter, Mercury, and Venus, the four exoteric planets, . . . were the heavenly bodies in direct astral and psychic communication with the Earth, its Guides and Watchers . . ." Why was Mars omitted from this list?

Answer. Here we have one of those questions which must remain "up in the air"—indefinite, and purposely so. H.P.B. tossed out a sentence and didn't explain herself. Some reasons may be given why she didn't explain further, and reason number one should be sufficient for not pursuing the subject further. As these are "Secret Doctrine reasons" the questioner should understand the reticence that is being adopted.

1. "to quote from a letter of the Masters (188-), 'the teachings were imparted under

protest . . . They were, so to say, smuggled goods . . .' Theosophists, 'whom it may concern,' will understand what is meant." (S.D. I, 190)

2. "As to Mars, Mercury, and 'the four other planets,' they bear a relation to Earth of which no master or high Occultist will ever speak, much less explain the nature." (S.D. I, 163-4)

3. "It is quite correct that Mars is in a state of obscurity at present, . . ." (S.D. I, 165)

A further hint may be added. The citation given in the question has been extracted from surrounding material. It should be read in conjunction with what precedes and follows it.

BOOK REVIEWS

The Self in Transformation; Psychoanalysis, Philosophy and the Life of the Spirit, by Herbert Fingarette, published 1963 by Basic Books Inc., of New York and London. Canadian agents: General Publishing Company Limited, Toronto, Ont.: 356 pp., price in Canada, \$9.75.

This important book should be of unusual interest to Theosophical students for several reasons including its psychological approach to the doctrines of reincarnation and karma.

The author is Professor of both Philosophy and Psychology at the University of California at Santa Barbara, and is a frequent contributor to such periodicals as the *Journal of Philosophy*, *Psychoanalysis* and the *Psychoanalytic Review* and the *Journal of Existential Psychiatry*. The book reveals Dr. Fingarette's familiarity with all phases of modern psychology and also his wide reading and sympathetic understanding of the more ancient wisdom of the Hindu, Buddhist, Chinese, and Greek thought.

It is not a book of easy reading. A layman in psychology, such as I am, must

struggle with the technical terminology, including the varied and peculiar meanings attached in psychology to such words as "self", "ego" and "superego", for "in psychoanalysis the term 'self' has no unambiguous systematic use". Dr. Fingarette speaks also of "an immanent self, an apprehending Subject who stands 'out of time' and 'out of process', who apprehends in a different mode and exists in a different mode, who is the eternal (nontemporal) subject of all temporal experience . . . This 'essential' self . . . can be juxtaposed with the Atman of the Upanishads, the *purusha*:

"You cannot see the seer of seeing;
 You cannot hear the hearer of hearing;
 You cannot think of the thinker of thinking;
 You cannot know the knower of knowing;
 This is your self that is within all;
 Everything else but this is perishable."

For theosophical students the heart of the book lies in those chapters in which are introduced the concept of the eternal Self and the concept of reincarnation and karma. So far as I am aware this is the first time that such teachings have received approving consideration in a book of this nature. There is a seventy page chapter, "Karma and the Inner World" in which karma and reincarnation are examined psychologically. Dr. Fingarette is not presenting his own personal beliefs in this book and while it seems apparent that the twin doctrines are acceptable to him and indeed form part of his own approach to philosophy, he maintains the critical detachment of a scientist in viewing the ordinarily accepted presentation of reincarnation. ". . . in our discussion of karma and reincarnation, we will not have jumped into an anti-scientific position, nor will we be treating reincarnation as 'psuedo' or as 'super' science. The real issues are philosophical. They have nothing to do with amassing reports of *wunderkinder*, Indian yogis, or the periodic newspaper sensationalisms exploit-

ing fakes or unfortunates claiming inexplicable knowledge of past events. These 'marvels' are as philosophically uninteresting to us as it turns out that they are to the great prophets of karma". The doctrine of karma is presented as not necessarily tied exclusively to its familiar connotations with reincarnation over a series of earth lives. In one sense, one lifetime can be thought of as a series of "reincarnations", the appearance of the many separate, but conjoined, selves of childhood, youth, maturity and old age, or the different "selves" which come into being through the profundity of personality - changing experiences. They form a single great pattern and the "selves" constitute an interlinked community of selves.

"We become responsible agents when we can face the moral continuity of the familiar, conscious self with other strange 'alien' psychic entities—our 'other selves'. We should perhaps speak of an 'identity' with other selves rather than a 'continuity'. For we must accept responsibility for the 'acts' of these other selves; we must see these acts as *ours*. As Freud said of our dream lives, they are not only in me but act 'from out of me as well'.

"The psychoanalytical quest for autonomy reveals the Self in greater depth; it reveals it as a *community* of selves. The genuinely startling thing in this quest is not simply the discovery that these other, archaic selves exist, nor even that they have an impact in the present. What startles is the detailed analysis of the peculiarly close, subtle and complex texture of the threads which weave these other selves and the adult conscious self into a single great pattern.

"It is a special, startling kind of intimacy with which we deal. It calls for me to recognize that I suffer, whether I will or no, for the deeds of those other selves. It is an intimacy which, when encountered, makes it self-evident that I must assume responsibility for the acts

and thoughts of those other persons as if they were I."

A chapter on "Guilt and Responsibility" precedes the one on Karma and is concerned with the phase of individual development involved in the assumption of responsibility.

"Art, Therapy, The External World," is a chapter of special interest to those interested in the esthetic process and the similarities—and differences—between esthetic achievement and mysticism. The last chapter is "Mystic Selflessness"; both these chapters contain many thought-stimulating ideas which should be mentioned but which can hardly be touched upon in a brief review for to mention them would in fairness require quoting extensively to provide the background for the thought.

In the *New York Library Journal* a reviewer, Dr. Louis De Rosis wrote of this book:

"This work is a penetrating study of many interrelationships which the author has found to exist between philosophy and psychoanalysis . . . This is truly required reading for all psychiatrists, psychoanalysts and clinical psychologists of any school of persuasion. It should also have more than passing meaning for the informed layman." —D.W.B.

☆ ☆ ☆

First Steps in Modern Yoga, by K. Chodkiewicz, printed by The Theosophical Society in England, 90 pages, price, Three Shillings and Sixpence.

In this attractive paper-bound booklet the author speaks of seven systems of yoga, divided into three groups, the "bodily yogas" of Hatha, Mantra and Laya Yoga; the "spiritual yogas" of Jnana, Bhakti and Karma Yoga, and the "Royal Yoga" Raja Yoga, and gives a brief description of the nature and aims of each. Western students are especially warned of the danger to physical and mental health in attempting the special breathing exercises and bodily postures in Hatha Yoga. The mental and moral disciplines which are common in the pre-

liminary stages in all systems of yoga are set out and similarities indicated between the teachings of Eastern Yogis and those of western "Yoga" represented by Jacob Boehme, Thomas-a-Kempis, Meister Eckhardt and other Christian mystics. There are also quotations from the writings of Annie Besant, C. W. Leadbeater, Krishnamurti, Paul Brunton and others.

There is much that is useful in this little booklet and the author's presentation is easy in style and sympathetic. Read with discrimination and with some knowledge of the Theosophical background for some of the ideas, it will be of value to enquirers in introducing them to some of the basic requirements of the path of Yoga.

Evidently the author is a member of the Esoteric or Eastern School and we are told that ". . . for students of Yoga there existed in the Society an inner circle, a kind of esoteric school, founded by Madame Blavatsky in 1888 . . ." An E.S. still exists for T.S. members who are willing to become strict vegetarians, non-smokers and teetotallers and the inference is that this organization is a continuation of H.P.B.'s group of 1888, but, in the opinion of many students, this died with H.P.B. in 1891. An attempt was made to carry on under the joint leadership of Wm. Q. Judge and Mrs. Besant, but this did not work out. For a time there were two esoteric groups under the separate leaderships of Mr. Judge and Mrs. Besant; the present E.S. is a continuation of the Besant group. Mrs. Besant closed this in 1928 when it was announced that Krishnamurti was the looked-for "Coming Teacher", but Mr. Leadbeater and others pointed out that this action adversely affected the membership and so Mrs. Besant revived it thus perpetuating the error of having an organization within an organization. The present E.S. has no affiliation with the T.S. as it is a separate and independent body, not subject to the rules and regulations of the Society and not bound by any of its decisions.

I am amazed to find that theosophical writers continue to assert that Krishnamurti wrote *At the Feet of the Master*. This book was one of the products of a strange period in the Society which culminated in the 20's and during which egotism was rampant and created many strange fantasies. "Initiates" and "Arhats" were a dime a dozen and the persons selected to be the "apostles" of the "Coming Lord" exhibited few of the virtues of their Biblical predecessors. A monumental piece of fiction of that era was Leadbeater's *The Lives of Alcyone*, which unfortunately was accepted by many as a genuine occult revelation not only of the previous lives of Krishnamurti, but also of the favoured few mentioned therein.

Krishnamurti, to his great credit, rejected the whole elaborate role which Mrs. Besant and Mr. Leadbeater had arranged for him. He left the Society and some 28,000 members of the Society either resigned or quietly dropped out. The scars of that painful period still remain and it is questionable whether the Society will ever recover from the effects of the wounds.

D.W.B.

☆ ☆ ☆

Lao Tzu: Tao Te Ching, translated by D. C. Lau. Published 1963 by Penguin Books. 192 pp. Price Eighty-Five Cents.

A general interest in the religions of the East is surely indicated by the number of translations of Oriental scriptures that are published so frequently. Among the more popular are the *Bhagavad Gita* and the *Tao Te Ching*, both of which are available in a great many English versions. The Penguin Classics Series has now brought out a new *Tao Te Ching* which is likely to outlast in popularity many of its predecessors.

Individual lines in Mr. Lau's straightforward prose seem weak in comparison to some of the well-known verses of other translators; yet read as a whole, this *Lao Tzu* is very satisfying. In some undefinable way it seems just right for this technologi-

cal age, enabling "the old fellow" to get his message across the twenty - five centuries with ease.

An interesting introduction is included, together with informative appendices and glossary. The publishers and Mr. D. C. Lau are to be thanked for providing this fine new rendering of the ancient Chinese classic.

T.G.D.

☆ ☆ ☆

Introductory Studies in Theosophy, by Adelaide Gardner. Revised edition published 1964 by Theosophical Publishing House London Limited. 60 pp. Price Seven Shillings and Sixpence.

What is the right book to hand an enquirer into Theosophy? Ideally it would present the basic postulates simply and briefly and perhaps even discuss the aims of the Theosophical Movement. It would be so written as to inform the casual reader while stimulating the serious student to further investigation.

The ideal book unfortunately has not yet been written. *The Ocean of Theosophy* by William Q. Judge, *Elementary Theosophy* by Claude Falls Wright possibly come closest to it, but even these, which have inspired so many to begin their Theosophical studies in earnest, are not suited to all students.

Mrs. Gardner's *Introductory Studies* is likely to be less inspiring. An attempt to present the teachings in a simplified form, this little book is in parts rather confusing, and neither content nor style is sufficiently exciting or explicit to suggest the spiritual and intellectual treasure that is to be found in the major Theosophical works.

A bibliography at the end of the book is surprising both for its contents and omissions. The only listed book of H. P. Blavatsky is *The Key to Theosophy*. Should not the intelligent and sincere enquirer be advised to examine *The Secret Doctrine* as part of the next phase of study?

T.G.D.

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