

THE CANADIAN THEOSOPHIST

VOL. 46, No. 2

TORONTO, MAY-JUNE, 1965

Price 35 Cents

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document

WHITE LOTUS DAY

DUDLEY W. BARR

Once again the cycle of the years brings another White Lotus Day, the anniversary of the death of H. P. Blavatsky in London on May 8, 1891. On this day Theosophical groups all over the world will meet to commemorate the great soul who was the Light Bringer of Theosophy in this age. The Theosophical Movement owes its existence to her years of self-sacrificing effort, first in preparing herself for the arduous role she was to play, and then, after the founding of the Society, in giving the remainder of her life to its service. This should be remembered at all times, but especially when we meet to observe the one simple request that she made, "I desire that yearly on the anniversary of my death some of my friends should assemble at the Headquarters of the Theosophical Society and read a chapter of Edwin Arnold's *The Light of Asia* and *The Bhagavad Gita*."

Theosophical students of today are the heirs of a great trust left to them by H.P.B.—not a heritage of money, goods or lands, for she had none of these; that which she bequeathed to us and to future generations of men was a gift of inestimable value, the keys to a new understanding of the universe and its laws and of the infinite possibilities latent within man. H.P.B. gave freely of her knowledge and wisdom, but no genius can give his unique ability to another person—that was won by effort and must be achieved by individual effort—but greatness of soul has the power to arouse the inner great-

ness of every responsive soul. Walt Whitman said, "No man understands any greatness or goodness save his own, or the intimations of his own". The heritage we have from H.P.B. has the power to arouse in her followers "the intimations of his own" divine powers.

H.P.B. lived at a time when the religious, scientific and philosophical thought of the western world was negative. Religion, having lost the clear flame of mysticism, had created artificial barriers between man and God, its morality was dominated by a scapegoat complex, and by the hope of reward and fear of punishment. Science had not emerged from the prevailing materialistic and mechanistic theories. Philosophy toiled ponderously over abstractions far removed from human problems. The spirit in man was swathed and smothered in "dark garments of illusion."

Many significant changes have occurred in human attitudes since her time and on this White Lotus Day in our "backward glance o'er travelled ways" we will remember with full appreciation her struggle against the forces of darkness that threatened mankind with even deeper dangers. But I think she would also wish us to use this occasion to look to the future of the Movement; she asked the members to "teach, practice and promulgate that system of life and thought which alone can save the coming races. Do not work merely for the Theosophical Society, but *through* it for Human-

ity." Her primary concern was for mankind and the coming races of men, her thoughts were not of this century, but of centuries to come. She gave us a vision of Man as he will be when the darkness of ignorance is finally dispelled and asked us to work to that end.

On White Lotus Day we can best express our respect and love for her by re-affirming our determination to join with her in working for the day when all men may realize their own innate divine potentialities, and be free.

THE COLLECTED WRITINGS

A TRIBUTE TO THE COMPILER

MOLLIE GRIFFITH

When we become interested in Theosophy and try to assist in handing on its teachings, we become very much aware of the necessity for one-pointedness. This is obviously important in any form of endeavour, and even more so in this field, where the workers are comparatively few.

To spread Theosophy in its purest form, that is to say, as given us by the Masters through H.P.B. and her co-workers, is no easy task and one that requires constant vigilance. Inevitably, as time passes, the teachings are apt to be coloured by their passage through many minds; this is true even shortly after the time the teachings are first given out. How much worse does this become as the years go by!

To offset this, various valuable efforts have been made to collect and publish the works of H. P. Blavatsky from every source; but surely one of the most outstanding is that of Boris de Zirkoff in compiling the *H. P. Blavatsky Collected Writings*. In his own words, "They constitute a uniform edition of the entire literary output of the Great Theosophist, as far as can be ascertained after years of painstaking research all over the world."

It does not take a great deal of imagination to realize that this is a truly monumental work. In reading the Preface to one of the volumes we wonder how this could possibly have been accomplished, for although help has been given and acknowledged from

many sources, the actual compiling has, in this last effort, been the responsibility of one man. We have to remember too in this connection that the writings of H.P.B. were in French, Italian and Russian as well as in English, and her individual articles alone are estimated at close to one thousand.

Now Volume X of *The Collected Writings* has been published, and surely this is a good time to pay tribute to Boris de Zirkoff. I am sure that he desires no praise since on his part it is a work of love, but this should not prevent us from giving him our sincere appreciation and support in any way we can. His work is not for our day alone, but is a heritage for posterity and students of the future will find in it a goldmine of knowledge and wisdom.

If we want an example of one-pointedness let us think of Boris de Zirkoff, who for many years has given himself and everything he has to the great work of leaving to the world the unadulterated teachings of our beloved H.P.B. His is the work of a dedicated Theosophist. His courage and doggedness in the face of so many difficulties and his day-to-day hard work, assisted by a loyal group of students, should be an inspiration to us all and deserves our sincerest gratitude. Should anyone not realize what this work entails, let him read the Preface to *The Collected Writings of H. P. Blavatsky*.

A RECENT SCIENTIFIC DISCOVERY— NATURAL TRANSMUTATIONS

HERMINE SABETAY, D.Sc.

A startling discovery made by a French scientist, Mr. Louis Kervran, seems to fulfil some prophecies of H.P.B.: "Science will be as far then from the solution of its difficulties as it is now, unless it comes to some compromise with Occultism, and even with Alchemy . . ." (*The Secret Doctrine*, II, 219). "Chemistry . . . will reappear in its incarnation as new Alchemy or Meta-chemistry." (*ibid.* II, 348).

Physical science has made enormous progress in the exploration of matter. The behaviour of electrons is fairly well understood, thanks to the theories of quanta and of undulatory mechanics; but the laws acting within the nucleus are still ignored. The mystery of the innermost fortress of the atom has not been elucidated. The number of particles supposed to build up the composition of the nucleus is steadily increasing, each newly discovered corpuscle adding to the confusion in the scientist's mind. When trying to seize upon the very essence of matter concentrated in the nucleus, the whole structure seems to resolve into radiance and energy waves. Science is touching here at metaphysics, which reminds us of the statement of H.P.B.: ". . . the atom—the most metaphysical object in creation." (*ibid.* II, 208). It is so called because it is the point where the subtler planes impinge on dense physical nature, where the finer etheric and astral vibrations, slowing down, form the basis of terrestrial matter.

Yet the cobweb-structure of the atom has admittedly one characteristic, that of permanency (except in the case of radioactive substances). As the individuality of the atom has its seat in the nucleus, this latter, according to current theories, passes unaltered from one compound into another, the chemical reactions taking place at the level

of the outermost shell of electrons. It is true that modern science has realized transmutations of elements, but this became possible only through the agency of enormous energies, so that the idea of an alchemical transformation under ordinary conditions is relegated to the domain of pure fantasy. Such are, very briefly stated, some of the current views about the atom.

Now, quite recently, the French scientist Louis Kervran, a pioneer highly endowed with perspicacity and intuition, has devoted his attention to phenomena which are not in conformity with the rigid system of the admitted theories. "Aberrant" reactions had been observed by various authors, but as they did not fit into the accepted frame, they were pushed aside more as errors of experimentation than as unexplained facts. Now Mr. Kervran has shown that Nature, in its mysterious workshop, cares very little for fixed dogmas in science! He has discovered a new property of matter involving the idea that atoms are not definitely distinct entities and that certain transmutations occur constantly in both mineral and living matter.

Contrary to the nuclear transmutations achieved in huge apparatus such as the Cyclotron, the natural shiftings observed and described by Mr. Kervran are going on at a low energy rate. Neither have they anything to do with the dreams of those Alchemists who claimed to achieve transmutations of metals into gold with the help of fire and the complicated arsenal of retorts and athanors. Nature proceeds gently and simply; its working agents are micro-organisms, bacteria, which are perhaps the physical forms assumed by tiny nature-spirits or elementals doing their task under the direction of higher Devas.

To explain these biological transmutations,

Mr. Kervran has come to think that the atomic nucleus is composed of "sub-nuclei" or "nucleons" which are easily movable by addition or subtraction. Such nucleons are especially constituted in the light atoms such as hydrogen, oxygen, carbon and lithium.

It is difficult to give details about this new discovery without appealing to chemical knowledge, so that only a few examples can be mentioned here. The starting point for the new science was the observation, made long before and which remained mysterious, that workers were poisoned by carbon monoxide (CO) while this dangerous gas could not be detected in the ambient air. Workers handling heated metals are especially exposed to such accidents, leading sometimes to death. It was Mr. Kervran who found the solution of the riddle. He showed that the nitrogen of the air, when passing over heated metals, becomes activated, so that it transforms itself within the organism into carbon monoxide¹.

Sodium and potassium are interchangeable² within living bodies, with marked physiological results. There are also analogous correspondences between sodium and magnesium, magnesium and calcium, calcium and potassium.

A telling example is that of laying hens; when deprived of calcium, they will lay eggs with soft shells; if they are given mica (silicate of aluminum and potassium) they again produce eggs with hard calcareous shells³.

A great number of convincing cases of transmutation have been observed; for the reader interested in this matter we can only point to the original books.

There are of course many scientists little disposed to accept Kervran's epoch-making discovery, preferring to cling to fixed opinions sanctified by general consent. Yet the right attitude consists in studying the publications and checking the experiments—with an unprejudiced mind. As Sir William Grove said: "Science should have neither desires nor prejudices. Truth should be her sole aim." (Quoted in *The Secret Doctrine*, II, 234).

It is, however, encouraging to note that Mr. Kervran's work is supported by a growing number of scientists (and among them recognized authorities in their various domains) who are greeting the recent discovery as the greatest scientific revolution of this century.

Mr. Kervran's findings have been discussed frequently in *Science Group Journal* (Theosophical Research Centre in London), especially in the January and August, 1964, issues; an important contribution to this subject will appear shortly.

The original writings are in French. Three books have been published, the last one coming out quite recently. The titles are: *Biological Transmutations. Aberrant Metabolisms of Nitrogen, Potassium and Magnesium; Natural Non-Radioactive Transmutations. A New Property of Matter; Transmutations at Low Energy Rate—Synthesis and Developments.*

The English translation of the first of these books is ready, but an editor willing to publish it has not yet been found.

1. Owing to the isomerism $N^2(28)=C(12)+O(16)$.

2. $Na(23)+O(16)=K(39)$.

3. $K(39)+H(1)=Ca(40)$.

Note: References to *The Secret Doctrine* are of the 4th (Adyar) Edition.

This is a scientific age and the rebirth of occultism undoubtedly will be influenced by science; the new occultism will be wedded to the new science. Science is rapidly advancing to the border line of the occult; occult students are becoming more scientific in their approach to their studies. Science is never "precious" to one individual. New discoveries are published and an immediate effort is made to find some practical application of them; as a matter of fact, a pressing practical need is frequently the driving force behind discoveries.

—*Theosophy, An Attitude Toward Life*

SALESMAN OF IMMORTALITY

MONTAGUE A. MACHELL

Few, probably, fully recognize the destructive dimensions of this problem of Mistaken Identity which plagues the majority of mortals, the problem, originating in man himself, has been shamefully aggravated by orthodox religion with its doctrine of Man, a Sinner to be Saved.

This doctrine, negative in nature, and still further impaired by the absence of a program of living that might make "Salvation" *by man's own efforts* possible, obscures rather effectively the "sinner's" sublime potentialities and immortal destiny. It accomplishes the first by insisting upon the necessity of divine intervention, the second by insisting that, will he, nill he, every man of woman born shall have but *one* life on earth of some seventy odd years in which to achieve "salvation", *unless* he transfers his spiritual responsibilities to a Personal Redeemer.

Orthodox religion's policy of glorifying Deity by derogating Its noblest creation seriously aggravates man's natural dilemmas inseparable from his struggle with material limitations.

To describe the milieu of man's dilemma, one is tempted to paraphrase the title of that popular musical "A Stranger in Paradise", to read A Stranger in Purgatory. For, orthodox notwithstanding, man *is*, according to Theosophy, a stranger of divine potentialities on this earth. And, to find his way about in this somewhat unpromising environment, he has need of complete dependence upon the spiritual geography of his innermost intuition rather than the road signs and place names of this nether metropolis.

Religion's primary responsibility is to nurture in every human being *one* Nationality—his Spiritual Nationality. Its second office is to cherish and nurture the soul's nostalgia for the meads of eternity so effectively that its very presence upon this material earth shall illumine and glorify the scenes of its

triumphs. For why should so potent and noble a creation as man despise or shun an alien sphere of experience unto which it can contribute such unearthly significance? Is it not unthinkable that this spiritual entity—Man—should so far lose sight of his heavenly obligation as to descend to the usages of an earthly materiality which his own innermost nature has the power to transform in manner and purpose?

It was not ever thus. H. P. Blavatsky's great works, *The Secret Doctrine*, *Isis Unveiled*, *The Key to Theosophy*, provide innumerable evidences of lofty by-gone civilizations whose sacred books enshrined spiritual teachings inseparably linked with lands where spiritual wisdom was the blood royal of initiated guardians of sacred truths. Of these truths the greatest was Renunciation. In the words of H. P. Blavatsky: "True *Occultism* or *Theosophy* is the 'Great Renunciation of SELF' unconditionally and absolutely, in thought as in action. It is ALTRUISM, and it throws him who practises it out of calculation of the ranks of the living altogether. 'Not for himself, but for the world, he lives' as soon as he has pledged himself to the work."

Theosophy — a *positive* philosophy, built on unswerving faith in the Higher Self, man's one enduring Reality, preaches GROWTH, eternal and unlimited, throughout not *one*, but a long series of incarnations on earth. In this sense, of course, man is not a "stranger" here. Nevertheless, the self of Spirit must again and again reconcile Itself to the "foreign customs" of a country wherein artificial and temporal considerations so constantly usurp the authority of Spiritual Realities — where "Illusion" is so magnificently and flamboyantly enthroned. Theosophy strives to restore some degree of balance.

But, timeless and fundamental as are its

teachings, their rather gradual and diffident acceptance by the general public bears witness to the success with which "get-saved"-quick" policies have been sold to the society of our day. Deep study, broad tolerance, utter sincerity, a capacity to glimpse and understand universal values, and a world-wide compassion, are some of the qualities called for in a dedicated Theosophist. But a breathless, super-speed, ultra-sophisticated society is wont to look down its nose at such demands as these. "They take too long!" It probably argues further: "Why go to all that trouble, when, by simply accepting one or two well-known dogmas, I can be 'saved' — without neglecting this 'big deal' upon which my future depends?" It is to be feared that among the 'chosen' of orthodox religion too many have sacrificed spiritual dedication to utilitarianism.

Herein lies the supreme responsibility of the dedicated Theosophist. He must be a "native", whose "being", nourished, motivated and illumined by the profound teachings of Theosophy, *transcends* mere doctrine, radiating that divine serenity that only eternal love of one's fellows and untroubled

faith in their inborn spiritual potential can beget. The Theosophist is a salesman without a "gimmick", because the product he is actually selling is a Vision — a Vision of the Reality that is Man Spiritual and of the earth that Man has transformed. More truly, perhaps, what he is selling is MAN — *himself* to the degree that he has caused his Theosophical philosophy to become utterly embodied in his daily living. "I am the way, the truth and the life", Jesus is quoted as saying. If the quotation is authentic it is prophetic of what every utterly sincere believer in fundamental Spiritual Truth must be able to say if he would impart that truth to his fellows.

Theosophy will be "sold" in the form of *human lives* that reveal such sunniness, such serenity, such compassion, such fearlessness, that thirsty wayfarers will come to drink of the waters that nourish such limpid living.

To "sell" a dependable Doctrine of Redemption is a noble achievement. To discover and reveal his Spiritual Identity to a Stranger in Purgatory is to carry out the Master's Work!

SINCERITY

Sincerity is the altogether fundamental requirement for an individual who sets out to solve the mystery of life, but it is not everything; he has also to erect the super-structure. The reason for laying a foundation of this deep, drastic sincerity is to avoid self-deception, which everyone has to face and deal with. One of the most important discoveries which the individual makes, is his own willingness to evade the truth, the almost unbelievable skill he has of ducking from facts. The great central difficulty is to provide against deceiving oneself.

The individual who is very much in earnest in his search for Truth will find that he has to purify and perfect the organ of vision,

—the mind, in order that he may see clearly. He will know that he has certain handicaps,—prejudices, conscious and unconscious, which have to be brought into the open and dealt with. So he will begin to discover and deal with the ways in which his prejudices cloud his vision and prevent him from seeing clearly. This will be very uncomfortable, for he will make certain discoveries regarding himself which will detract from his personal stature, but if he means to cultivate strict justice and honesty, he will have to face unsuspected, unconscious prejudices which he did not know he had.

In order to solve the mystery of life, the

individual has to call into existence a power which he has not hitherto known he possessed; a power which cannot come unless he is willing for it to come. Consequently he has to train himself to face disagreeable truths. The normal, ordinary individual never does this. The individual who honestly tries to see the truth, from some urge from his own past wise living, is not normal. This is the first step, and it brings with it a new outlook on life from which he finds that he cannot afford not to watch the ways his prejudices obstruct his mind.

The individual, from this new outlook on life, sees as a matter of experience, that if he is to solve the mystery of life, he has to see clearly. It is this clarified perception—the power to see clearly—the power to see through the haze of emotion and prejudice, which is so vitally important as it bears directly on his real problem. He discovers there are certain things he is not seeing clearly; especially those where his emotions are deeply concerned.

The individual is setting out to solve the central mystery of existence, and he discovers that he cannot do much toward that until he purifies his power of perception. Until an individual has purified his power of perception, this is the most important thing he can do. Before one can see clearly under the stress of emotion, before one can accurately discount his own emotional bias, he has to be able to disassociate himself from his viewpoint, see it from the outside, as a spectator. So in order to acquire this power of standing aside he makes a practice of trying to see the experiences which affect him most deeply, from two or more points of view. He tries to see them from the extremely emotional viewpoint, and also from the purely mental. This is an act of creative imagination, and it will enable him to awaken in himself a critic of his own actions, which people ordinarily shrink from.

One of the very first things which the individual must do is to establish his standard of values. He has to discover from amongst

a number of values which he recognizes as fine—really great, the one which for him holds supreme, transcendent appeal. It will be the thing he utterly believes in; the thing he would gladly sell his life for if he were able to. If he really succeeds in getting down to what for him holds supreme value in life, it will represent his impersonal interest from the past; the thing for which he lived and sacrificed, and it will link him up with his own past effort.

This introspection and self-analysis is a very drastic thing. It will affect a moulding, directing influence on his life and will bring order and freedom from chaos, into it. In examining the realities of life the individual comes to realize that he is either consciously selling his life for some chosen value, or he is having something palmed off on him. If he is not moulding the forces within him, they are moulding him. In this Universe an individual must be either the hammer, or the anvil; he has no third choice. This is one of the discoveries which the neophyte makes. He can either blindly react to the forces within him, or he can begin to control and direct them. That is the position we are all in. Anyone with any grit will not be content to drift; he will begin to steer, come what may. This means that he must keep on clarifying the perceptive power. Everything we are, we are because we have looked at the Universe in a certain way, and we are made up of just these perceptions, hence the all-importance of clarifying the perceptions.

Every human being left to himself, sees everything through a haze of self-deception. So the individual must deal with his prejudices, for until he does this, he is seeing through a distorting medium. This takes courage. Once the individual has established his standard of values—the things he utterly believes in, he then has something to steer his life by. He can find out what he will risk for it; how much effort he is prepared to put into it. In this way he finds out coolly, dispassionately, like the Scientist,

the kind of being he is. When he discovers that he is not nearly as fine an individual as he had imagined himself to be, that instead of being anxious to risk everything for his values, in reality he is prepared only to do very little, he simply records the fact in his own consciousness and takes what risks he can for them. By putting up some sort of resistance; by risking something for his values, he will begin to know, as a matter of practical experience, and sense, the great powers at the centre of his being. This will bring a sense of deep confidence and serenity to him.

To sum up—Sincerity then is the altogether basic human quality and implies

dealing with prejudices, conscious and unconscious. Along with this must go courage, for no one could continue dealing with his prejudices without courage. The next quality which is necessary is intelligence. It is the great balancing force. With sincerity and courage, and a growing intelligence, there is no telling how far an individual may go. These three powers form the solid immovable foundation. This teaching is always presented as a reasonable hypothesis, and this is the challenge which Theosophy brings to the West.

*From notes taken at an Orpheus
Lodge Meeting*

TRUE BALANCE

WINIFRED TIPLIN

The trinity of nature is the lock of magic;

The trinity of man the key that fits it.

All the forces of nature mix and mingle in man, making of him the microcosm of the macrocosm, an exact replica in miniature of the entire universe.

—Isis Unveiled

The ultimate destiny of every man is that he may become a point of perfect balance, a focus, through whom the law of divine Harmony can work unimpeded for the good of the Whole, free of every element of personality.

But how many individuals today achieve the right of that distinction. Where is the man who is never upset by the surge of psychic force pounding against his soul. Where is the person who is never pulled aside into unjust paths by personal likes and predilections. Few there be, either in thought or action, who possess the poise and dignity that makes of them good and steady influences in their homes and communities. Yet a single, equal minded individual, however quiet and unassuming he may be, can accomplish infinitely more in his community than an army of partisans working for selfish ends.

The balanced man is like a great tree that is never upset even by the strongest of winds. How stately is the oak tree in the presence of a storm! How gracefully it yields, yet how firmly it holds! Observe the leaves and branches how they give with every breeze while remaining attached to the trunk. The trunk ever remains unmoved.

Few individuals know how or when to yield to pressures and are therefore thrown out of balance. To achieve true equilibrium it is necessary to distinguish between principles and correct action, between essentials and nonessentials. The balanced man cultivates what W. Q. Judge calls the "high care-lessness" which he said is really more careful than any other position.

There is a balance in nature that all men should strive to follow even as nature herself is ever and always tending to restore harmony and equilibrium. Every natural

phenomenon in life represents a balancing of forces wherein nature brings an adjustment on the basis of causes hidden deep within her secret realms. Rain, snow and all climatic conditions are each and every one an orderly operation of cause and effect. Why should man, the crown of all evolution, be less capable of harmonizing the forces which move in and around him!

We can only attain a true balance through the way of Spiritual Discernment — Realization — Duality of Life, the Unity of Life with the Great Universal Life of which we are all an integral part.

The Law of Life has two modes of manifestation, Superior and Inferior. Life and consciousness evolves from Superior, matter from Inferior. Knowledge does not come through our senses for our senses are but imperfect measures of Reality; they can conceive neither a finite world nor an infinite world.

The real world, accordingly, is beyond our sensory comprehension but is not beyond our intellectual comprehension.

W. Q. Judge writes — “Look for the Real beneath the unreal, look for substance behind the shadow.”

To understand the Real is not through our perceptions nor through our impressions but through the understanding of Universal Life.

We all differ and most agree to disagree for it is only by balancing contrary things that equilibrium is obtained.

There may be many who wish to walk the path of adeptship but few who are prepared for self-discipline which is the first step on the path of true balance. The great need of today is for devoted men and women who are courageous enough to attempt self-mastery, unselfish enough to act on advice given and eager to obtain knowledge. Let not the chooser of the path of self-mastery delude himself with the thought that it is a path unworthy of his efforts or that it is inferior or unimportant. The path of self-mastery is the path of discipleship. There is no other. This cannot be reached except by and through self-discipline and self-mastery and unless we are strong enough to traverse this path safely, there is not the slightest chance that we will ever reach lofty heights. Now is the time for achieving true balance through study, work and self-mastery.

THEOSOPHY THE INTERPRETER

ROY MITCHELL

The most serious thing that can happen to an institution is that it should lose the knowledge of its function. Indeed, the old philosophers say that it is a loss of knowledge of his function in the world that most seriously afflicts man and converts a once purposeful, divine being into the futile creature he is.

An institution may lose the knowledge of its function for any of four principal reasons. It may be overcome by inertia which arises out of insufficient belief in its purpose. It may be overcome by its desire for material welfare in which case it turns its energies which were intended for service to the baser ends of acquisition. It may be overcome by

pride in which case it loses its energies for service in its desire to remain aloof. It may be overcome by sentimentalism which is the merging of its true purpose with emotional reflections of it. All four are destructive.

Our Theosophical Society has in its various groups suffered all four of them. Where it has been overcome by inertia it has disappeared very soon from the earth. Where it has become the vehicle of avarice its life has also been short. Where its adherents have tried to stay aloof it has endured longer but its doom has been none the less sure. These three have been easy enough to understand.

Harder to understand but none the less

fatal to the true work of Theosophy has been its immersion in sentimentalism, particularly that form of sentimentalism which shows itself in the desire of its members to become a sect. Just as soon as a majority of its people have tried to make a denomination of Theosophy and to enclose it with dogmas, its power has waned.

Every Theosophical Society has been designed an interpreter of religion in whatever form religion may take. Its purpose has been to explain spiritistic phenomena; to explain the unfolding of divine powers; to explain the advent of saviours; to explain ancient religious systems and to explain the mysteries. It has been best when it has permitted the individual member to take for himself whatever means he likes towards the realization of any of these in his life.

When therefore a branch or section of a Theosophical Society applies itself to the manifestation of spiritistic phenomena, un-

dertakes to unfold divine powers in its adherents, announces itself as the vehicle of a particular saviour who has come or is still to come, revives one or other of the ancient religious systems or purports to be in itself a mystery, it has lost its way and has delivered its activities into the hands of people who for lack of discernment will destroy it.

Theosophy as an interpreter opens many doors. Theosophy as a religion closes all doors but one. It trades its students for devotees, it gives up its potential teachers for obedient listeners. It becomes pontifical.

The people who come into our Society too frequently leave one religion in the hope of finding another one. With better discrimination on their part or ours they should have learned that the purpose of the Theosophical Society is not to give them a new religion but to interpret and enoble the one they have left.

WERE WE ANIMALS?

The Secret Doctrine repeats in quotes in many ways and places that "the stone becomes a plant, the plant an animal, the animal a man, and man—a God"—a Kabalistic aphorism. Likewise, it is as emphatically stated that *Man* "never was and never could be an animal."

Slight wonder that this forms one of the most stubborn reefs in the flow of Theosophic thought! It would have been no surprise had schisms arisen therefrom; they have from less! But when analyzed, the perplexity is seen, like so many others, to be much a matter of definition. If by "we" we mean the thinking animal, the consciousness whose horizon contains nothing but the daily mental and physical desires and satisfactions—then were "we" not only animals, but are such right now! In other words, such a "we" is a being under evolution, constantly changing, in different states of consciousness according to its internal and ex-

ternal environment. The life of which it is composed certainly had a different color, sensibility, and constitution in those days when it flowed through the channels of an animal form or a vegetable form; and that constitution was correlated with the form. Thus in every sense it *was* animal, vegetable, mineral.

As substance it has been through all those stages.

As consciousness — the matter is otherwise. The "I-ness" of the human - animal form is a reflection, an illusion, a secondary light which goes out the instant its primary is removed. "I-am-ness" therefore has to be traced to its root in that Primary, and the Primary considered in relation to evolution of form, before the puzzle can be solved.

What, then, is that relation?

First of all, the Primary—the only real Ego and source of egoity in man—is ATMA-

(Continued on page 41)

NOTES AND COMMENTS BY THE GENERAL SECRETARY

There has been a most encouraging response from the Universities in Canada to our offer to donate to their Libraries the works of H. P. B. Blavatsky, including *The Collected Writings*. All but one have accepted and expressed gratitude for the donation. The Memorial University of Newfoundland said that enquiries had been received respecting the Theosophical philosophy and that it was therefore glad to have the books on its shelves. Other comments indicate that there is considerable interest in Theosophical thought.

I was agreeably surprised at the interest shown in having sets of our magazine, *The Canadian Theosophist*. Several sets have been sent out and work has begun on assembling other sets for binding. It may not be possible to supply complete sets to all University Libraries as copies of some of the earlier issues of the magazine are now scarce. I am grateful to Mr. F. B. Berry for his able assistance in this project in corresponding with the Universities and in assembling and shipping the volumes; and to Miss N. Potter, Book Steward of Toronto Lodge, for ordering the books and arranging for their despatch to the Universities from the publishers.

Notification has been received from Senor Nazarino E. Rimini, General Secretary of the Theosophical Society in Argentina, confirming that the Second Inter-American Theosophical Congress will be held, September 16-19, 1965 in the city of Buenos Aires, Argentina. A cordial invitation has been extended to all National Societies to send representatives. The Permanent Committee in charge of arrangements will send full details early in August.

Our congratulations to Mr. Conn Smythe, son of the late A. E. S. Smythe, who has received an award from the Ontario Humane Society for his bravery in rescuing his Kerry

Blue terrier, Billy, which last February broke through thin ice on a pond. Mr. Smythe jumped into the pond and brought the dog to shore. Mr. Smythe served in the two World Wars and won honours for bravery in both.

The name of Paul Brunton is well-known to Theosophical students through his books *The Secret Path*, *The Wisdom of the Over-Self*, *A Search in Secret Egypt*, and others. Apparently, despite his strong mystical tendencies, Mr. Brunton has a keen interest in world affairs. Recent newspaper reports tell of his rising influence among members of the Royal household of Greece. Mr. Brunton was summoned to the palace during the fatal illness of King Paul last year.

I have much pleasure in welcoming three new members into the fellowship of the Society, Mr. Peter W. Lakin of Hamilton Lodge, Mrs. Jarvis Hunt and Mr. Ivo Bischof, both of Toronto Lodge. I also welcome Mr. Berkley Phillips, who is already a member of the Society but who was recently demitted from the Theosophical Society in England and becomes a member of the Society in Canada.

Evidence of a growing interest in *The Secret Doctrine* is given by the Book Steward of Toronto Lodge. Miss Potter reports that in the past six months more copies of this great work of H. P. Blavatsky have been sold than during any comparable period in Miss Potter's memory.

The 13th Annual Convention of the Theosophical Society in Viet Nam was held in Saigon on April 25 and best wishes for its success were sent from the Society in Canada. Mrs. Nguyen Thi Hai the General Secretary in Viet Nam sends cordial greetings to our members from the Viet Nam members and reports that, despite the present difficult conditions, theosophical activities in Viet Nam are being carried on with enthusiasm.

THE ORGAN OF THE THEOSOPHICAL SOCIETY
THE CANADIAN THEOSOPHIST

IN CANADA

PUBLISHED BI-MONTHLY

AUTHORIZED AS SECOND CLASS MAIL BY THE POST OFFICE
DEPARTMENT, OTTAWA, AND FOR PAYMENT
OF POSTAGE IN CASH.

SUBSCRIPTION: TWO DOLLARS A YEAR



OFFICERS OF THE T. S. IN CANADA
GENERAL SECRETARY

D. W. BARR

52 ISABELLA ST., TORONTO 5, ONT.

GENERAL EXECUTIVE

CHARLES E. BUNTING, 75 Rosedale Ave.,
Hamilton, Ont.

T. G. DAVY, 138 Randolph Road, Toronto 17, Ont.

GEORGE I. KINMAN, 262 Sheldrake Blvd.,
Toronto 12, Ont.

MRS. C. P. LAKIN, S.S. NO. 2, 102 Floresta Court,
Ancaster, Ont.

CEDRIC WEAVER, 30 Orchard Park Dr., West Hill
Ont.

WASHINGTON E. WILKS, 925 Georgia St. W.,
Vancouver, B.C.

EMORY P. WOOD, 9360 — 86th St. Edmonton, Alta.

TREASURER: MR. RALPH A. WEBB

EDITORIAL BOARD. CANADIAN THEOSOPHIST

ALL LETTERS TO THE EDITORS, ARTICLES AND REPORTS
FOR PUBLICATION SHOULD BE ADDRESSED TO THE
EDITORS, 52 ISABELLA ST., TORONTO 5.

EDITORS: MR. & MRS. T. G. DAVY

LETTERS INTENDED FOR PUBLICATION SHOULD BE
RESTRICTED TO NOT MORE THAN FIVE HUNDRED WORDS
The editors reserve the right to shorten any letter unless the
writer states that it must be published in full or not at all.

RANNIE PUBLICATIONS LIMITED
BEAMSVILLE, ONT.

Just before press time, word was received from Vancouver that an old member had rejoined the Society after an absence of many years. I extend a special welcome to Mr. A. J. Le Nobel, who, over sixty years

ago, joined Vahana Lodge in Amsterdam. He came to Canada in 1905 and became a member of Vancouver Lodge. I also send congratulations and best wishes to Mr. Le Nobel who early in April celebrated his ninety-third birthday.

* * *

Mr. V. Wallace Slater, who was the General Secretary of the English Section for the past four years has retired and Mr. L. H. Leslie-Smith has been elected to this office.

—D.W.B.

ANNUAL ELECTION

No new nominations were received for positions on the General Executive or for the position of General Secretary, but nomination of the present incumbents was made by five Lodges.

In the absence of other nominations an election will not be necessary this year. The Executive Committee will therefore consist of Mrs. C. P. Lakin, Messrs. C. E. Bunting, T. G. Davy, G. I. Kinman, C. Weaver, Dr. W. E. Wilks and E. P. Wood, with D. W. Barr as General Secretary.

—D.W.B.

TORONTO LODGE HEARS TALK ON MONTESSORI METHOD

On Sunday, March 28th, Miss Winnifred Wylie, Director of a Montessori School in Ann Arbor, Michigan, and a life-long Theosophist, addressed a large and interested audience at Toronto Lodge on "The Pre-School Child."

Miss Wylie described the Montessori method of teaching and went on to point out its relation to Theosophy.

An interesting question period followed the lecture after which Miss Wylie demonstrated some of the materials and equipment used in the Montessori schools.

A Montessori School of approximately 175 pupils is in operation in Toronto and although there are at present only a few schools in Canada there are many in the United States, England and Europe.

It is hoped that an article on the Montessori Method will appear in a future issue of the magazine.

DR. HENRY SMITH TO SPEAK AT TORONTO MAY 22-23

Dr. Henry A. Smith, National-President of the American Section of the T.S., is a former Departmental-Head of the Illinois Masonic Hospital and Assistant-Professor at the Chicago Medical School. We welcome his return visit.

May 22 (Sat.) 8.00 p.m. (Members Only) "Theosophy's Destiny Through The Society".

May 23 (Sun.) 7.30 p.m. (Public Meeting) "The Divine Plan in a Chaotic World".

—*Toronto Theosophical News*

Dr. Smith is an excellent speaker, and it is hoped that all members living within a convenient distance from Toronto will avail themselves of this opportunity to hear him.

ANNUAL PICNIC

The Annual Picnic will be held in beautiful Niagara Falls on Saturday, June 12. This popular event will attract Theosophists, their families and friends, from Toronto, Hamilton, Kitchener, Buffalo and Rochester. In addition, it is hoped that as many as possible from other nearby communities will journey to Niagara Falls to share the fun and fellowship. Mark the date on your calendar now. Further details from your Lodge Secretary or from Mr. L. Dadswell, Toronto Lodge.

For mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek O Beginner, to blend thy Mind and Soul.

—*Voice of the Silence*

LETTERS TO THE EDITORS

The Editors,
The Canadian Theosophist.

May I have the space to reply to our friend Victor Endersby? My article was not on psychism as Mr. Endersby declares, nor was it an invitation to newcomers to experiment with the psychic.

My article was in favour of an attempt by the "Old Guard" to carry out the oft repeated "to investigate the powers latent in man" in case the Society had another *negative* psychic attack from would-be Arhats! We wrote that a knowledge of the psychic was a duty for every Theosophist, just the same as knowledge of a counterfeit ten-dollar bill is essential for a bank manager—or there would soon be no banks!

Mr. Endersby repeats the words of a New York vest pocket Adept when he suggests we commence with the Spiritual Plane and slowly work our way downwards. James M. Pryse was not responsible for a school of thought which "holds that the psychic must be worked *up through* in order to reach the spiritual," as Mr. Endersby suggests. There is no need for a "school" to teach that—anyone knows it!

We've never heard of a famous surgeon "working his way down" to a hospital orderly, or a Field Marshal "working his way down" to a Private, or for that matter a King "working his way down" to being his own coachman.

We repeat, as we wrote in "Witness For The Defence", Master K. H.'s statement in a letter to A. P. Sinnett: ". . . psychic growth accompanies *pari passu* the development of individual effort and is evidence of acquired personal merit." We had accepted that fact long before we read the *Mahatma Letters*.

"If," says Mr. Endersby, "you happen to have those propensities naturally . . ." (all right) ". . . If you don't have them, don't try to get them and consider yourself lucky." Does "naturally" mean getting on the fence with Mr. Endersby and waiting for the dove to appear out of the sky?

Mr. Endersby now oozes wisdom with a reminder: "A lot of authorities keep learning by studying automobile accidents; but these same authorities don't learn by getting into them; they learn by standing on the sidewalk and letting other people do the experiments and be shoveled into the ambulance." We would like to suggest that it was through Theosophists standing upon the sidewalk and letting others experiment with Theosophy that was the cause of Theosophy being shoveled into the ambulance and remaining an invalid!

I suggest Mr. Endersby studies the *Mahatma Letters*—his skandhas have slipped!

—C. R. Carter

The Editors,
The Canadian Theosophist.

As I seem to have started quite a debate in your columns about the Mahatma letters and some cognate matters, I have waited a little before attempting to reply on a few points to correspondents and contributors to your issues of Jan.-Feb. and March-April, 1965.

Dr. Wilks in his article in your Jan.-Feb. issue argues that those letters "in Their two handwritings" which caused H.P.B. to be "shocked and startled, burning with shame" on account of their inaccuracies, must have been replies to the people she refers to in the same letter, who wanted advice from the Masters about trivial personal matters, "business matters, sons to be born, daughters to be married, houses to be built, etc., etc." I can only say that I do not myself interpret the passage as having this meaning, and moreover I do not know of any extant letters in the Mahatma scripts which deal with matters of that kind or any record of letters being received on such subjects.

I think that I have fairly succeeded in showing that the two Co-Founders of the T.S. believed that the Mahatma letters were not all uniformly reliable, authoritative, and authentic. I agree with them in this and I accept H.P.B.'s explanation of why it was so.

On the question of which letter, or how much of any letter, is to be regarded as reliable, and in what way, we must of course fall back to some extent on our own individual feelings. But I do think that once one feels that one has to consider and weigh each letter, with its possible unreliability in mind, one must take into consideration such facts as contradictions between letters, or the rejection of a letter as unauthentic by H.P.B.'s closest colleague, or the absence in certain cases of a holograph original, all critical factors which I have already illustrated by examples and which would be taken into consideration in the normal course of scholarship in connection with any other edited text.

The question of Bishop Leadbeater's knowledge of and attitude towards the letters has been referred to by several of your correspondents and contributors. There seems no need to debate this, as he discussed the matter himself in his little book *Messages from the Unseen*. In effect, he agreed with H.P.B. It is, I think, well known that both he and Mrs. Besant had a higher regard for the authenticity of Letter 63 than had those who published *The Mahatma Letters to A. P. Sinnett*.

In your issue of March-April, an article of some length by Mr. Ernest Wood sets out to confute a statement, which he attributes to me, that C. W. Leadbeater did not first "discover" Krishnamurti. I have never at any time made such a statement, and I do not think that this matter has ever been in question.

In the same article Mr. Wood sweeps aside two rather important points bearing on the integrity of Mrs. Besant and her claim to independence of other people. Firstly, I had quoted words which she used in introducing Bishop Leadbeater's book *The Masters and the Path*: "I desire to associate myself with the statements made in this book, to the accuracy of nearly all of which I can personally vouch." Secondly, I had referred to denials that her shutting off of contact with "the inner worlds", on her resumption

of political work in 1913, had been complete. These denials, I may now remind older members, included a very specific one from herself addressed to every member of the Society in March, 1922. Mr. Wood dismisses my first citation as "only an expression of opinion", which I don't think it is, and says that denial of Mrs. Besant's entire loss of inner contacts "does not bear on the present matter." I do not myself feel that Mrs. Besant's own testimony as to her independent responsibility in these matters and at that time can just be lightly swept aside by anybody desiring to discover what happened. She might be wrong in her judgments or in her psychism, but she had a very consciously high standard of rectitude when it came to stating a fact. She was not the sort of person who wittingly uttered an untruth.

Then in your issue of March-April you reproduce two letters which appeared in *The Theosophical Journal*. I have already replied to these in that publication and shall not repeat myself in detail. But there are a couple of points in the letter of Mr. Christmas Humphreys to which I should like to refer, much as I did in the *Journal*.

I do not myself accept the definition which Mr. Humphreys gives of theosophy, as the teachings given out by three individuals and in certain writings in the early days of the Society. Theosophy, as I understand it, is the living experience of a wisdom which resides deeper within us than the discursive mind, "the slayer of the Real," the mind which perceives things in terms of "either . . . or . . ." That is why I do not believe that there can exist in print an inerrant authority, be it the Bible, the Mahatma letters, the writings of H.P.B., of Mrs. Besant, of C. W. Leadbeater or anybody else. And that is also why, from early days, beginning five years before the passing of H.P.B., the basis of our brotherhood has been specifically without distinction of creed, and our Society can have neither a heresy nor a heresy hunt.

Those people, therefore, to whom Mr. Humphreys refers, who left the Society because they did not agree with somebody

else's beliefs, teachings or practices, failed, in my view, to understand what theosophy is. In any case, an obligation of brotherhood must, if the term has any meaning, be for life, and it cannot be creditably renounced if it has been responsibly undertaken. As is said in a letter of the Master K.H. (*The Mahatma Letters to A. P. Sinnett*, No. 66), "It is a true manhood when one boldly accepts one's share of the collective karma of the group one works with." The whole passage in that letter indeed merits study and thought.

I should like in conclusion to thank you warmly for the courtesy of your columns and to express the hope that ventilation of these matters may be of service to some of our fellow members.

—Hugh Shearman

Professor Ernest Wood's article in our last issue induced Miss Elouise Harrison, LLB, to send in a long letter relative to the scandal concerning Mr. C. W. Leadbeater's relationship with boys entrusted to his care. Those interested in reading of this are referred by Miss Harrison to a brochure entitled "Theosophy and Neo-Theosophy", which may be borrowed from the H.P.B. Library, 1385 Tatlow Avenue, Norgate Park, North Vancouver, B.C.

—Editors

The Masters require only that each shall do *his best*, and, above all, that each shall strive in reality to feel himself one with his fellow-workers. It is not a dull agreement on intellectual questions, or an impossible unanimity as to all details of work, that is needed; but a true, hearty, earnest devotion to our cause which will lead each to help his brother to the utmost of his power to *work* for that cause, whether or not we agree as to the exact method of carrying on that work. The only man who is absolutely wrong in his method is the one who *does nothing*.

—H. P. Blavatsky

SINCE BLAVATSKY

FREDERICK E. TYLER

It is 134 years since Helena Petrovna Blavatsky was born; it is 74 years since she died. The world has seen many revolutionary changes since then and in great rapidity. Let us survey some of them.

Physicists now use light-years to measure space. Should we now in dealing with astro-space problems replace the mile and kilometre, used for countless decades of foot and horse travel, with TIME as linear measure?

Universal Brotherhood A Dawning Possibility

In 1851 H.P.B. records that she first met her Master in London. What sort of world was it then? The Turkish Empire extended in Europe as far north as Austria, in Asia to Egypt. In London, the first great Peace Festival—The Great Exhibition—was being held at the Crystal Palace to establish universal good will amongst nations. So great was the anticipation of its beneficent effect that Tennyson wrote in a poem, "Till the war-drum throb'd no longer, and the battle-flags were furl'd, / In the Parliament of man, the Federation of the world". A century later we have the United Nations which, with all its seeming failures to cope with world problems, has nevertheless resolved many matters that nations hitherto tried to settle by wars.

The Mechanical Age

Six years before H.P.B.'s birth, in 1825, the world's first railroad had been built to run from Stockton to Darlington in England. Several decades later such railroads skirted all Continental Europe. And in the new American Republic vast lands were settled west of Kansas. The railroad linked East and West. Yet at the turn of the century Napoleon had been forced to retreat from Moscow, and the fastest pace his sorely pressed army could muster was five miles an hour. The actual effects upon mankind

of rapid mechanical inventions and their common uses should be evaluated in a broader sense than that of orthodox history with its narrow nationalism. Man's evolution had become so quickened that revolution was the rule. And as a result Universal Brotherhood has become more widely realized. By virtue of an expansion of man's knowledge of the physical world and by his conquest of sea, land and air, and the general use of steamship, trains, radio and now television, to meet one's neighbour is to know one's neighbour. The world in the sense of time and space is smaller. And we have seen since H.P.B. an uprooting of frontiers. A creative revolution.

Mankind's Karma

During H.P.B.'s lifetime the unfoldment of man's knowledge in mechanics was paralleled by even greater accomplishments in the field of electricity. Volta, Galvani and Faraday contrived electric circuits; electrostatics, that area where electricity and magnetism find contact, held the attention of the scientists. In 1877, when H.P.B. wrote *Isis Unveiled*, the world knew of Alexander Graham Bell's invention of a magnetic telephone a year before. Maxwell had devised a means of checking the measure of intensity of natural magnets in 1864. The Theosophical Society was formed in 1875.

Man was beginning to learn about solar and cosmic vibrations, but H.P.B. told the world about them as they had been revealed to her through her studies of the Ancient Wisdom. Then science postulated the concept that magnetism was a latent property present in most natural metals. Now it is believed that magnetism is in all things but to a lesser degree. It is the opinion of the writer that magnetism exists in no special type of matter, but is an over-flowing vibration manifesting itself through space. It encounters resistances when contacting objects. The

magnetic intensities measured by Maxwell might be but fields of such intensities, and in certain objects, generated by virtue of the specific type of micro-atoms of which such apparent solids are formed.

The Masters and Modern Science

The great achievements of the 20th Century scientists were made possible by the work of others in previous centuries. Can it be that, at the appropriate time, and with their higher knowledge of Man's destiny, the Masters sent back to the modern world through H.P.B. an ancient wisdom? In 1881 the Maha-Chohan gave a letter to Mahatma K.H., and through him to A. P. Sinnett. In part he wrote,

The doctrine we promulgate being the only true one, must, supported by such evidence as we are preparing to give, become ultimately triumphant as any other truth. Yet it is absolutely necessary to inculcate it gradually, enforcing its theories, unimpeachable facts for those who know, with direct inferences deduced from and corroborated by the evidence furnished by modern exact science.

I suggest that the decline of the Theosophical Society in numbers of members and influence throughout the world can be found in our failure to observe what this Master meant when he asked us to "inculcate it gradually" and the trend in modern Lodge thinking to reject what has been termed Neo-Theosophy. At its worst this was merely an attempt to invade orthodox teachings. And with some success. If it failed, as I agree it did, it could be due to our lack of understanding of humanity as a whole. Advanced study of occultism will never bring home to the masses of mankind the precious truths of the Ancient Wisdom. And this is still the prime need. We could interest our neighbour in these truths. And do so by more simple teachings, those that show his own faith and beliefs in a better light.

Our motives are still important. And it matters not what other quaint notions we might have, and we all have them, but how

much we become fully conscious of how eventful life can be, seen from the eyes of those who have also seen the truth.

WERE WE ANIMALS?

(Continued from page 34)

BUDDHI, called the Monad. *It is not subject to change or evolution.* Therefore it cannot in truth be said to be either mineral, vegetable, animal or human. It is actually—DIVINE. And being divine and unchangeable, cannot be affected or altered in any way by its presence in or connection with any form whatsoever. To say that It was ever "animal," etc., in the sense of a conscious, reciprocal, and active connection with that specific form, is a basic misconception, even though—as is the case—its presence in space was the unseen, unconscious, inactive stimulus for the evolution of form. But it never saw through, acted through, felt through any of those forms. In fact it neither saw, acted or felt in the material world at all until the missing link between Monad and matter was supplied by the Manasaputric descent; at that time the animal sentient intelligence, then animating that high animal species called the "mindless men," became the vehicle of Monadic consciousness and in course of time developed the "false I" power which is the earthy egoity above referred to.

Then what of the Manasaputric power—the basis and essence of reason in its highest aspect? The Manasaputra were "returning Nirvanees from long-past preceding Manvantaras." (*The Secret Doctrine*, II, 94). Their foremost characteristic as presented in Theosophy is reasoning intelligence; and since in entering man and fusing with the Divine Monad above and the animal consciousness below, they made him a spiritual-material-rational being instead of the spiritual-material one which he had been previously, most Theosophists probably re-

gard them as a species of naked minds without other principles. Not so. They had Atma—which is inseparable from Space. They had Buddhi, highly developed; or rather, highly accessible. They had Kama—latent. In the Incarnation, their Atma remained unaltered; it had never been different from the Atma ensouling the various constituents of the forms which they now entered. Their Buddhi melted indistinguishably into that of the Monads of those forms; and into the still latent Buddhi residing in the animal substance of the forms—a triple fusion resulting in a stronger spiritual consciousness; “The entrance into a dark room through the same aperture of one ray of sunlight following another will not constitute *two* rays, but one ray intensified.” (*ibid.* II, 167). Their Manas fused with the latent Manas in those other Principles, stimulating it and lending to it self-consciousness. Their highly purified Kama fused into the animal Kama, giving rise to the inextricable mixture of base and spiritual desires which is the leading mark of humanity.

Then what of the highly evolved mental powers which was the mark of the Manasaputra? A Monad exists of itself—changeless. But a Mind—that is a set of powers; and since Theosophy “admits no privileges or special gifts in man” (*ibid.* I, 17) that set of powers must have been developed by evolution; and since evolution is continuous, must have arisen through an animal stage in another Manvantara if not in this?

Well—let us look at a more circumscribed cycle; that of the individual reincarnation. At death the “false I” powers dissipate, leaving only Monadic self-consciousness working through the selected and surviving set of vehicles, which consists of pure Buddhi-Manas *plus* a slight accretion from the otherwise dissipated animal intelligence. What is that accretion? It is the portion of life hitherto functioning in an animal manner and which has now reached the Buddhi-Manasic plane *permanently* because *absorbed* by Atma - Buddhi - Manas into Its own Substance. Thus the Buddhi-Manas grows by

successive accretions from the lower worlds; in course of time all the life through which it functions will be absorbed into itself; it will assimilate—given time—all the containment of that space in which itself shall exist. Exactly the same obtains on the greater arc of Manvantaric evolution.

“Ah, then,” says the proponent of “animal descent” in its metaphysical aspect; “everything in us *has* been in the animal stage!”

Not so. Let us, for the sake of argument, concede the false conception of a “beginning”. Then the very first animal substance to reach the spiritual realm had to do so by assimilation to something higher; water cannot rise above its source. What was that “something higher?” Since we are speaking of the “first”, it could never have been animal; if so, there could not be anything but animal consciousness. Manhood—man-consciousness — is therefore not something which has *arisen*, it is Manasic fire eternally burning on the supernal heights; its fuel here is the mass of animal matter ever dragged to those heights by pain and effort, there to be converted into fiery essence. The consciousness of Man is thus a *state*; not any particular substance converted from one form into another, one state into another. One state cannot become another state.

Then what is the primeval spiritual power into which animal life is constantly assimilated and converted?

That is the mystery which must be solved by every man for himself; and when solved each will find himself face to face with *the spiritual star which gave him birth. It is the secret of the highest initiation.*

—*Theosophy*, June 1932.

Know, O disciple, that those who have passed through the silence and felt its peace and retained its strength, they long that you shall pass through it also. Therefore, in the Hall of Learning, when he is capable of entering there, the disciple will always find his master.

—*Light on the Path*

SECRET DOCTRINE QUESTION AND ANSWER SECTION

CONDUCTED BY GEOFFREY A. BARBORKA

Readers of The Canadian Theosophist are invited to participate in this feature by sending their questions c/o The Editors to be forwarded to Mr. Barborka.

Question. In one of your answers given in *The Canadian Theosophist*, Nov.-Dec., 1964, p. 112, there is an implication that we possess the third volume of *The Secret Doctrine*. Is this so? We have always understood that the so-called third volume published in 1897 was merely a collection of articles not originally intended to be included in the complete work.

Answer. Here it is again! The question of the "so-called third volume of *The Secret Doctrine*" keeps bobbing up again and again like a cork—as though the matter had not been fully covered in *The Canadian Theosophist*. Since it has been adequately handled, too much space need not be devoted to it now. Replying directly to the three-word query, the response is: NO. A re-reading of page 112 will show that no mention was made of "the so-called third volume," nor was there any intimation or implication given "that we possess the third volume." Let us turn to what H. P. Blavatsky wrote regarding *her* proposed third volume:

"those who would like to get a more correct understanding of the mysteries of the pre-archaic periods given in the texts, cannot be offered to them in these two volumes [of *The Secret Doctrine*]. But if the reader has patience . . . he will find all this in Volume III of this work. In that volume a brief recapitulation will be made of all the principal adepts known to history, and the downfall of the mysteries will be described." (S.D. Vol. I, pp. xxxix-xl, or. ed.)

It is very clear that we do not possess *this* volume, especially when we may read

the following statement which was made in the Preface, signed by Annie Besant, in the book published as the third volume of *The Secret Doctrine* in 1897 (six years after H.P.B.'s death):

"This volume completes the papers left by H.P.B., with the exception of a few scattered articles that yet remain and that will be published in her own magazine *Lucifer*." (page xx)

Therefore, the questioner's final sentence is correct except for the last ten words. For confirmation of this, attention is directed to Volume I, page 52, of *The Secret Doctrine* (or. ed.): writing upon the Dhyani-Buddhas and their earthly correspondences, the Manushi-Buddhas, the statement is made: "The real tenet is hinted at in a subsequent Volume (see 'The Mystery about Buddha'), and will be more fully explained in its proper place." This very important chapter was omitted from Volume II (or volumes III and IV of the 6-volume edition); and H.P.B. passed on before *her* manuscript of Volume III was given to the printer for publication. However, this chapter was included in the 1897 publication. Thus the chapter entitled "The Mystery about Buddha" was "originally intended to be included in the complete work."

Question (1). Many words, especially those used in a scientific context, have changed their meaning in the nearly eighty years since *The Secret Doctrine* was written. The word "atom," for example, conveys more and different ideas today than in the past, while words like "ether" are all but forgotten. (a) In view of this, how shall we best avoid errors of interpretation?

(b) *The Secret Doctrine* is one of the few nineteenth century books in the fields of religion, philosophy and science which is still being studied. Would it be desirable and feasible to produce a glossary of terms to help the student?

Question (2). (Another querist writes:) We hear it said, from time to time, that *The Secret Doctrine* was written way back in 1888, that it was a book adapted to the needs of an earlier century, but that it is now outmoded by tremendous new advances in science and so on. What would you consider the most appropriate reply to such statements?

Answer. The following response is applicable to both Question (1) and (2) above. (a) By studying and becoming fully conversant with the Sanskrit terms used in *The Secret Doctrine*. The meanings will not change whereas the scientific terminology is continually changing as new discoveries and new concepts are presented to the world. When one is familiar with the Sanskrit terms, especially their root-meanings—which contain the essence of the wisdom of the Esoteric Philosophy—it will not be necessary to alter this knowledge in order to adapt it to the changes continually being made in scientific theories and terminology. The terminology of today, brought about by the discoveries connected with nuclear fission completely changed the scientific viewpoint, especially in regard to the atom. But these discoveries have not changed the essential wisdom of the Esoteric Philosophy. Nor will any future discoveries which will be made in “Outer Space,” if and when observers get there.

With regard to the sentence preceding the (a) part of question (1), in connection with “ether.” In the 1962 edition of the *Encyclopedia Britannica* this statement is made: “The present conception of a dynamic space-time continuum has evolved gradually out of the original conception of a pair of continua: passive space and dynamic ether.” This statement indicates that “ether” is not yet forgotten. Nor would

it seem to be so, if one were to read the lengthy write-up devoted to “ether” in the encyclopedia.

The attention of the querists is directed to this passage in *The Secret Doctrine* (I, 484):

“What several rather mystical Scientists taught was that light, heat, magnetism, electricity and gravity, etc., were not the final *causes* of the visible phenomena, including planetary motion, but themselves the *Secondary effects of other Causes*, for which Science in our day cares very little, but in which Occultism believes, for the Occultists have exhibited proofs of the validity of their claims in every age.”

The latter portion of the sentence should be repeated with emphasis: “Occultists have exhibited proofs of the validity of their claims in every age.” This signifies that the teachings of the Esoteric Philosophy which H.P.B. was presenting in *The Secret Doctrine* were not written solely for her era, but were the teachings that had been enunciated previously. Furthermore, there is no need to fear that they are outmoded because of having been written down in 1886. Each new discovery made in the field of science requires changes in the concepts and theories of its votaries. The wisdom conveyed in the Esoteric Philosophy does not need to be changed to fit in with current scientific theories which soon become outmoded.

As an example, cognizance should be given to this statement regarding Akasa, in contradistinction to that of “ether.” In 1886 the concept of ether was not required to be accepted in order to present the teachings of *The Secret Doctrine*. For it was stated:

“Thus whether the followers of the Royal Society choose to accept ether as a *continuous* or a *discontinuous* fluid matters little, and is indifferent to the present purpose. It simply points to one certainty: Official Science *knows nothing to this day of the constitution of ether.*”

Let Science call it matter, if it likes; only neither as *akasa* nor as the one sacred Aether of the Greeks, is it to be found in any of the states of matter known to modern physics. It is *MATTER* on quite another plane of perception and being, and it can neither be analyzed by scientific apparatus, appreciated, nor even conceived by 'scientific imagination,' unless the possessors thereof study the Occult Sciences." (S.D. I, 487)

(b) Yes, a glossary of terms could be supplied, equating scientific terms to those used in *The Secret Doctrine*. But how soon would it be out of date—within a lustrum? or a decade? A glossarial index, especially in connection with Sanskrit terms, was supplied in *The Divine Plan*, indicating the meaning and exposition of terms as they were used. The suggestion is offered that the work should be consulted for clarification of terms, especially in connection with cosmogenesis.

Question. Approximately one-third of *The Secret Doctrine* is entitled "Symbolism" and large parts of other sections, not so labeled, also deal with glyphs and symbols. Why is this aspect of Esotericism considered so important?

Answer. For the reason that words tend to limit and circumscribe ideas, whereas symbols do not. One should not be satisfied with the first idea that is presented to the mind upon viewing a symbol; instead one should seek to enlarge upon the concept, ever searching for something more extensive. In other words, symbols enable one to expand one's ideas.

Unfortunately people are satisfied with words and descriptions which are provided for them, instead of trying to interpret a symbol for themselves. Is it because the mind is "lazy"? No. It is because one of the functions of the mind is "repetition." (Witness one's dreams.) Once that a concept or idea is presented to the mind, there is a tendency to repeat it over and over again—if permitted to do so. Watch it! Do not be satisfied with words. See how

many interpretations you can give to a symbol, instead of only one.

In addition, *The Secret Doctrine* provides this reason:

"The Secret Doctrine is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate system . . . But such is the mysterious power of Occult symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress, are all recorded on a few pages of geometrical signs and glyphs. The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there . . ." (S.D. I, 272)

To cite a specific example, which every Theosophist should be familiar with: the Seal of the T. S. (B.T.S. in the citation signifies "British Theosophical Society"):

"Does your B.T.S. know the meaning of the white and black interlaced triangles, of the Parent Society's seal that it has also adopted? Shall I explain?—the double triangle viewed by the Jewish Kabalists as Solomon's Seal, is, as many of you doubtless know the *Sri-antara* of the archaic Aryan Temple, the 'mystery of Mysteries,' a geometrical synthesis of the whole occult doctrine. The two interlaced triangles are the *Buddhangums* of Creation. They contain the 'squaring of the circle,' the 'philosophical stone,' the great problems of Life and Death; and—the Mystery of Evil. The *chela* who can explain this sign from every one of its aspects—is *virtually an adept*." (*The Mahatma Letters to A. P. Sinnett*, p. 345, 2nd ed.)

A second edition of Mr. Geoffrey Barborca's major work, *The Divine Plan*, was published recently. A review in this magazine called *The Divine Plan* "an invaluable outline of the original teachings of Theosophy." It is certainly so, and the news that it is again available is welcome.

BOOK REVIEWS

Poems, by Clara and Dorothy Codd. Published 1964 by The Theosophical Publishing House, Adyar, Madras 20, India. 76 pp. Price Rupees 2.50.

This is a collection of some fifty-three poems by Clara and Dorothy Codd.

In a footnote we are advised that most of the poems by Clara Margaret Codd were written more than sixty years ago during a nine month's stay in Southern Ireland. The theme of many of these poems is love as evidenced by such titles as "Love's Rivalry", "The Coming of Love", "The Nectar of Love" and "Love's Melancholy".

The twenty-six poems by Dorothy Mary Codd were written over a period from 1909 to 1961. These cover a range of moods varying from thoughts invoked by a view of Benares at sunset to the solemnity of the death of George VI. Many different styles are attempted, with a fair degree of success. Evident in a number of the poems is Miss Codd's deepfelt love of nature.

Here and there the reader's attention is distracted on meeting a well-known group of images, or a familiar phrase. Generally, I was not greatly inspired by any of these poems, but the thoughts they contain are well expressed.

—D.D.

Porphyry on Abstinence from Animal Food.

Translated from the Greek
by Thomas Taylor
Edited and Introduced
by Esmé Wynne-Tyson
1965

Published by the Centaur Press Ltd., London and Fontwell. Price: 30 shillings.

Porphyry was the pupil of the great Neoplatonist, Plotinus, the philosopher-mystic. Born in the 3rd Century A.D. in Phoenicia, he went to Rome at the age of 30 and there met Plotinus, who became his Master. His literary output was considerable, but only a few treatises have survived the destructive hatred of his enemies, principally Constan-

tine and Theodosius the younger. His chief work, condemned as an attack on Christianity, actually assailed the false and inhumane teachings of his times. The Neoplatonists taught the philosophy of religion in its purest form.

Both Porphyry and Plotinus were vegetarians, teaching that in abstaining from flesh and strong liquors, the health of the soul and of the body is preserved, that one lives longer and with more innocence. Porphyry regarded animals as man's brothers. "Abstinence from Animal Food" was written for philosophers, or wise men, considered by the ancients as the highest specimens of humanity. Porphyry maintained that to abstain from flesh eating is an essential part of the purification of the soul.

In the first book, he reviews for the benefit of his friend Firmus, who had resumed a flesh diet after a period of abstinence from animal food, the arguments of the Peripatetics and Stoics, those of the Epicureans, and of Claudius the Neapolitan, who published a treatise against "Abstinence from Animal Food." He continues with his own exhortations to his friend not "to follow the laws of the body which are violent and adverse to the laws of intellect, and to the paths which lead to salvation."

A discussion on animal sacrifices is pursued in Book Two. The ancient Egyptians first sacrificed grasses; later, fruits, then proceeded to offer animal sacrifices only after they departed from a herbivorous diet and consumed animals, this being the result of famine and war. Porphyry maintains that even though animal sacrifices are approved by philosophers, it does not follow that it is necessary to eat meat.

In Book Three the author passes on to the discussion of justice. His opponents had denied that irrational animals can be injured by men. He demonstrates that every creature which has sense and memory is rational. The fact that man does not understand the language of animals is no proof that they do not speak; men do not even

understand the language of people from other lands. He who loves his fellow man will not hate any species of animal; the greater the love, the greater the justice.

Finally, Porphyry elaborates on the lives and customs of the ancient Greeks, who slew no animal and were thought to be a golden race. He observes that the Egyptians honored their priests, whom they considered to be philosophers. In accordance with the purity of their lives, the priests lived on a frugal diet, many of them abstaining entirely from flesh foods, and in all things were just. Likewise, the Jews abstained from many animals before the Romans seized Jerusalem. A detailed description is given of the mode of life of the Essaeans, who were bound by oaths from killing or eating certain forms of life. The early Syrians, the Persian Magi, the Indian Brahmins and Samanaeans, the initiates in the mysteries of Eleusia and Mithras, also come under examination, all exemplary for their purity and abstinence.

The style of this book is discursive but the argument is well sustained, sound, yet gentle and appealing in its persuasiveness.

—Ruth Playle

Orpheus, by G.R.S. Mead, M.A. Published 1965 by John M. Watkins, London, England. 208 pp. Price 33 shillings.

There are too few books in English on the old mystery religions, and not for a long time has any original scholarship been expended on this subject. The work of past generations is therefore still the main source material for students' research.

This book is a valuable treatise on the Orphic mysteries and is also a helpful guide to comparative studies. Eastern scriptures, including the Stanzas of Dzyan, are frequently introduced to illuminate the fragments of knowledge that have come down to us from ancient Greece.

Translations and commentaries of earlier scholars, particularly Thomas Taylor, are quoted extensively. Taylor had an unusual

insight into the old philosophies, but his writings are now very scarce.

Mead wrote *Orpheus* in the days when his work still reflected the influence of H. P. Blavatsky. It possesses a warm quality that was missing in his later writings. He wrote, he said, "as a man convinced that the Mysteries have not gone from the earth, but still exist and have their genuine adherents and initiators; in the fervent hope that some, at least, who read, will not be unmindful of the past, and with the certain knowledge that a few actually possess a full memory of that past which the many have, for a time, forgotten."

This reprint of the 1896 edition will be enthusiastically received by all whose studies in comparative religion cover the early mystery systems.

—T.G.D.

MYSTIQUE FOR DAWN

When you awaken in the web of dawn
To feel the heart-beat of Infinity,
And, rising, walk on dream-enchanted feet
Into the gardens of Eternal Now,

Oh, pity them who slumber, unaware
Of mystery and magic in the night . . .

Who never hear the horsemen of the wind
With rainbow swords aflame against the
moon,

Or count the faery galleons that sweep
Across the meadows of the Morning star.

O eyes that yet would see beyond the veil
Of Time-illusion, fingers that would touch
The holy substance of Immensity,

Be as the wind that never finds a home;
Be as the rain in which all voices call;
Be as the glorious Earth itself; and know
That Life is Love, and Joy the heart of All.

—George Cardinal LeGros

ORIGINAL AND UP-TO-DATE THEOSOPHY

We lend freely by mail all the comprehensive literature of the Movement. Catalogue on request. Also to lend, or for sale at 20c each post free, our eight H. P. B. Pamphlets, including early articles from LUCIFER and Letters from the Initiates.

THE H. P. B. LIBRARY

1385 TATLOW AVE., NORGate PARK
NORTH VANCOUVER, B.C.

BLAVATSKY INSTITUTE PUBLICATIONS

52 ISABELLA ST., TORONTO 5, ONTARIO

ESOTERIC CHARACTER OF THE GOSPELS
by H. P. Blavatsky

MODERN THEOSOPHY
by Claude Falls Wright.

THE BHAGAVAD GITA
A Conflation by Albert E. S. Smythe.
These three books are cloth bound, price \$1. each

THE GNOSIS
Ancient Wisdom in the Christian Scriptures
by William Kingsland. Cloth, \$2.50

THE EXILE OF THE SOUL
by Roy Mitchell, a key to the understanding of occult psychology.

THROUGH TEMPLE DOORS
Studies in Occult Masonry
by Roy Mitchell, an occult interpretation of Masonic symbolism (cloth bound only).

THEOSOPHY IN ACTION
by Roy Mitchell, a re-examination of Theosophical ideas, and their practical application in the work.

THEOSOPHIC STUDY
by Roy Mitchell, a book of practical guidance in methods of study.

The above four books are attractively bound; paper bound \$1.00, cloth, \$1.50, each.

COURSE IN PUBLIC SPEAKING
by Roy Mitchell. Especially written for Theosophical students. \$3.00.

THE USE OF THE SECRET DOCTRINE
by Roy Mitchell. 10c.

THEOSOPHY, AN ATTITUDE TOWARD LIFE
by Dudley W. Barr. 50c.

THE WISDOM OF CONFUCIUS
by Iverson L. Harris. 25c.

CANADIAN LODGES

CALGARY LODGE:

Address enquiries to Mr. Stanley S. Elliott,
No. 3, 1735 College Lane, Calgary, Alta.

EDMONTON LODGE:

President, Mr. E. P. Wood; Sec.-Treas., Mr. B. J. Whitbread, 10953 88th Ave.; Lodge Room, Room 2, Bradbury - Thomson Block, 10160 101st Street, Edmonton, Alberta.

HAMILTON LODGE:

President, Mrs. Clare Lakin; Corresponding Secretary, Miss L. Baldwin, 27 Melrose Ave. S., Hamilton, Ont.

PHOENIX LODGE HAMILTON:

President, Mrs. Kathleen Marks; Secretary, Mrs. Isabella Brewerton, Lodge address, 49 East 7th St., Hamilton.

KITCHENER LODGE:

President, John Oberlerchener, 19 First Ave., Kitchener, Ont.

MONTREAL LODGE:

President, Mr. Fred T. A. Griffiths, 136 Clandeboye Ave., Westmount, P.Q.; Secretary, Mrs. Mary Howard.

OTTAWA LODGE:

Address enquiries to Mrs. J. C. R. Hanley,
1818 Haig Drive, Ottawa, Ont.

ST. THOMAS LODGE

President, Benj. T. Garside; Secretary, Mrs. Hazel B. Garside, 81 Hincks St., St. Thomas Ont.

SEPT ILES:

Address enquiries to Mr. Fritz Stallmach, 106 Blanchette St., Sept Iles, P.Q.

TORONTO LODGE:

President, Mr. G. I. Kinman, 262 Sheldrake Blvd., Toronto 12 (phone HU 3-5346). Corresponding Secretary, Miss Jane Angus. Lodge Rms., 52 Isabella Street, Toronto 5, Ont.

VANCOUVER LODGE:

President, Mrs. Buchanan; Secretary, M. D. Buchanan, 4690 W. 8th Avenue. The Lodge rooms are at 151½ Hastings St. West.

ORPHEUS LODGE, VANCOUVER:

President, E. F. Wilks; Secretary L. C. Hanson; Room 708, Lumbermen's Bldg., 509 Richards St., Vancouver 3, B.C.

CANYON LODGE, NORTH VANCOUVER:

President, Mr. Charles R. Carter; Secretary, Mr. Terence Moore 1046 Mathers Avenue, West Vancouver, B.C.

VICTORIA LODGE:

Apply to Mrs. J. Housez, 4030 Locarno Lane, Gordon Head, Victoria B.C.