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STAND UP AND BE COUNTED

1965 is International Co-operation Year. Its purpose is to put across the idea, all over the world, that "future peace and progress depend upon co-operation and not on conflict". It is an effort to publicize the ways in which international co-operation is now being achieved, and to teach how it can be further developed.

The reader's attention is drawn to the article "International Co-operation Year" elsewhere in this issue. It was written by Sri M. S. Prasad, and is reprinted from the Indian *Theosophical Review* for April, 1965. This article outlines the meaning and scope of one of the most significant efforts so far to build a foundation on which may be erected a lasting and universal brotherhood of mankind.

An organization such as the Theosophical Society, whose primary objective is the promotion of a universal brotherhood should be vitally concerned with all attempts to foster better human relationships. International Co-operation Year (ICY) is such an attempt and it is an important one.

Although an international organization, we tend to think and act parochially. In practice most of our work and fellowship is confined to local activity, and in any case seldom stretches beyond the national boundaries. What can we do on an international scale to help advance the ideal of brotherhood through better understanding?

A lot can—and should—be done. National sections could establish cultural exchanges with each other; each lodge could

"twin" with a lodge or branch in another land; our magazines, of which there are many, could open up their columns for the views of Theosophists all over the world.

The results might be immediate and surprising. If we forced ourselves to be interested in our fellow-students of other countries, we could find ourselves working together locally with a new spirit of co-operation and friendliness. If we reconditioned our minds to view the Theosophical Movement as one in which national borders were non-existent, we would automatically enjoy an expansion of our understanding of Theosophy.

Mrs. Radha Burnier, General Secretary of the Indian Section of the Theosophical Society, commenting on Sri Prasad's article suggested that "we can organize programmes and courses of study which will help us and others to appreciate other cultures, religions, etc. One of the Objects of the Theosophical Society is to encourage the study of comparative religion and philosophy. Yet very few of us make an effort to understand the approach and thought of others by such study. In many lodges, members study their own religion to which of course, there is no objection. But can we not have wider, more international interests? Can we not bring to our localities a vision of a greater world?"

Dr. J. R. Kidd, President of ICY (Canada) spoke recently to the Canadian UNICEF Committee on the subject of International Co-operation. His talk was sub-

titled, "Man's New Dimension". It is inspiring to think that we of the 20th Century have the privilege to explore and develop this new dimension in human understanding. Our efforts—or lack of them—will undoubtedly affect the progress of humanity for the next several centuries.

There is no question of the extreme urgency for us to act for International Co-operation. In his talk Dr. Kidd threw down a challenge which might well have been

directed to Theosophists: "It's the time now for tough-minded and practical people who believe that brotherhood is possible, perhaps the only safeguard against man's darker impulses, to *stand up and be counted.*"

International Co-operation is a long term ideal. Its success will be largely dependent on the impetus it receives this year. ICY merits our full support. Let's all stand up and be counted.

—T.G.D.

INTERNATIONAL CO-OPERATION YEAR

M. S. PRASAD

The year 1965 has been designated International Co-operation Year by the United Nations General Assembly. The following resolution was passed on 19th November, 1963:

"The General Assembly, conscious of the many grave international problems which remain unresolved and of the consequent need for international co-operation,

Considering it essential that Member States should endeavour to promote measures aimed at the elimination of tension,

Convinced that increased public awareness of the extent and significance of existing everyday co-operation would lead to a better appreciation of the true nature of the world community and of the common interest of mankind,

Convinced that devoting a year to international co-operation would help to bring about increased world understanding and co-operation, and thereby facilitate the settlement of major international problems,

Designates 1965, the twentieth year of the United Nations, as International Co-operation Year.

Calls upon all Member States, the specialized agencies, the International Atomic Energy Agency, and the non-gov-

ernmental organizations concerned;

To take note, and to publicize, to the widest extent feasible, the activities of international co-operation in which they have been or are at present, engaged and their efforts to strengthen and expand these activities;

To formulate such plans and programmes as seem to them appropriate to promote the purposes of ICY;

Requests the United Nations Committee for ICY to draw up and co-ordinate plans for ICY; to organize and prepare for suitable activities for ICY to be undertaken by the United Nations;

Invites Member States, the specialized agencies, the International Atomic Energy Agency, and the non-governmental organizations to make available to the U.N. Committee information on their plans and intentions for ICY;

Requests the Secretary-General, taking into account United Nations participation in ICY, to provide, within existing budgetary limits, all necessary facilities for promoting and carrying forward ICY.

Requests the U.N. Committee to submit an interim report to the 1964 General Assembly."

This decision of the U.N. General As-

sembly was in pursuance of a suggestion made by the late Prime Minister of India, Shri Jawaharal Nehru, during his address to the General Assembly in November 1961. During that address he said:

“We live in this world of conflicts and yet the world goes on, undoubtedly because of the co-operation of nations and individuals. Little is known, or little is said, about this co-operation. . .so the conflicts go on and we live on the verge of disaster. Perhaps it would be a truer picture if the co-operative elements in the world today were put forward and we were made to think that the world depends on co-operation and not on conflicts.”

To examine the practicability of the suggestion made by Shri Nehru the General Assembly appointed a sub-committee which after studying Shri Nehru's suggestion recommended that a special effort be made for increasing international co-operation. The result was the above mentioned resolution which was adopted unanimously by the U.N. General Assembly.

The fact that the UNO, the highest human forum has decided to focus the attention of the world on a worldwide basis on the necessity, existence and significance of international co-operation should be of special interest to members of the Theosophical Society all over the world. Our objective, the first and the most important one, is to establish a nucleus of universal brotherhood. If people awaken to the truth of universal brotherhood, international co-operation will be the natural consequence. On the other hand if international co-operation increases, people will be more receptive to the idea of universal brotherhood. For the moment, people — the thinking people — are increasingly being forced to realize the necessity for international co-operation as the only alternative to drifting towards the destruction of mankind as a whole. This special situation should be made use of by workers for Universal Brotherhood. We have been talking of universal

brotherhood so far as an ideal, now it is a necessity. But unfortunately the conviction of this necessity has not been as widespread as it should be. The ICY is a very good opportunity for all lovers of mankind in general and members of the Theosophical Society in particular to work with greater zeal in collaboration with others for the spread of the idea and realization of the objective of the International Co-operation Year in the context of the truth of universal brotherhood.

It is suggested therefore that we, the members of the Theosophical Society, should consider immediately how to respond wholeheartedly, individually as well as collectively, to the invitation of the U.N. extended to us in the above resolution.

The invitation is twofold:

1. To take note and to publicize to the widest extent feasible, the activities of international co-operation in which we have or are at present engaged.
2. To make available to the U.N. Committee information on our plans and intentions for ICY.

It is suggested to all Lodges to do whatever they can at their respective levels to make the ICY more effective and successful. Each Lodge may have its own ideas and programmes, but what appears to be most obvious and basic is this:

(1) Each Lodge can arrange lectures and discussions to make its members aware of the existence of international co-operation in various fields of human activity at different levels. Lectures should also be arranged to make members familiar with the working of U.N.O.

(2) It can hold public meetings to make people aware of the contribution of the Theosophical Society to world understanding.

(3) It can take initiative to form an ICY Committee locally with the co-operation of other organizations interested in the idea and objective of ICY.

TRUTH — TRANSCENDENTAL AND IMMEDIATE

MONTAGUE A. MACHELL

“For every soul possesses something which inclines downwards to body, and something which tends upwards towards intellect—but the superior part of the soul is never influenced by fraudulent delights, and lives a life always uniform and divine.”
—Plotinus, *The Descent of the Soul*

Theosophy, being The Ancient Wisdom Religion that it is, never has succumbed, and never will succumb, to the fatal captivity of any man-made dogma. The Ancient Wisdom Religion is the shining legend of Spiritual Unfoldment of the Race, handed down from Initiates of furthest antiquity. Implemented and slowly realized *on this earth*, it is *Unearthly* and *Timeless*; for which reason only the Spirit of man can encompass it, and *symbolize* its heavenly significance.

So long as Spiritual Unfoldment is a single and adequate motivation to the disciple's daily living, the *Symbol* will retain its unfettered glory. Only upon the intrusion of some earthly (personal) aim can there occur the urge to “contain” Truth in a workable dogma of self-interest. Wherefore, the first responsibility of the dedicated disciple is to give his *all* to the quest of Unfettered Truth—this shining legend of Spiritual Unfoldment. His supreme test, of course, exists in the fact that this timeless universality of Divine Destiny must be preserved in a material world wherein temporal and personal goals are all-pervading. The Timeless Self, therefore, must again and again *transfigure* an arrangement of temporal and personal objectives by a revelation in the life of Truth's *eternally undogmatic* implications; he must, in the words of Plotinus, build a life on earth “always uniform and divine.”

Why should so glorious and deathless a benediction as this Wisdom Religion be so hard to rediscover in the life of present-day society? Actually, I imagine, because not

merely today, but every day since man was born on this earth, the Duality of Mortality has included the aspect of Light and the aspect of Darkness; and the *conscious* devotees of Darkness have ever opposed the dissemination of Light.

One single but highly significant victim of the conscious promotion of Darkness on the part of a ruthless and unprincipled crusader for More Power for Me, is that age-old, and once universally treasured doctrine—REINCARNATION. Historically instrumental in its effective suppression was the notorious Roman Empress Theodora, wife of the emperor Justinian (483-565). With supernal presumption and daring, by bringing about the revocation of the Chalcedon Decree, she effectively wiped out from the Christianity of her day this then revered fundamental truth that stood in the way of her own utterly unwarranted apotheosis. Wherefore, today, organized dogma declares Reincarnation a barbaric superstition unacceptable to orthodox religion, as a result of which Christian Truth is robbed of the support of a fundamental, age-long accepted basis for uninterrupted Spiritual Unfoldment. Dogmatic fetters have effectively stifled an aspect of Eternal Truth.

The dedicated Theosophist, perceiving this eternal dichotomy of Darkness and Light in all earthly living, is called upon at all times to lend significance to his mundane accomplishments by unwavering loyalty to the transcendental truths of the Ancient Wisdom Religion. A deathless spiritual entity, operating in time, all his think-

ing and doing must reflect the splendor of a timeless past and a timeless future—must, in other words, be instinct with *immortal* implications rooted in a burning realization that the Great Reality is *beyond* Time. The consciously immortal man “stretches” the seams of Time. Walking the Highway of Eternity, he ignores its temporal sidewalks! As Jacob Boehme put it:

“If thou dost once every hour throw thyself forth beyond all creatures, beyond and above all sensual perception . . . yea above discourse and reasoning, into the abyssal mercy of God, then shalt thou receive power from above to rule over death and sin.”

What is this but allowing the Immortal Self to illumine temporal truth with the Logic of Immortality? We are required to remember always that

“. . . though we may be very small outwardly we can be as the universe, our mind is limitless. It is for us to realize our cosmic powers and take time to be a channel for the infinite Spirit to pour through in this great war against darkness, inertia and savagery. As we walk our way and go about our little daily lives, we must be *measureless*, be timeless, be eternal.”

“Never the Spirit was not. The Spirit shall cease to be never!”

Those who, accepting the indispensable truth of Reincarnation, live by it, must allow its radiance to clarify the outlines of their pattern of life, seeing those outlines as the obvious prolongation of a very ancient pattern, traced in numberless previous incarnations and demanding a further prolongation here and now. They must perceive this pattern, with whatever angularities, distortions or repulsions it may hold, to be the pattern *they* have created, demanding corrections, beautifications and adjustments by *them*, and no one else. Perceiving themselves to be Immortal Entities traversing the Highway of Time, they

must fearlessly reject the role of feeble, ineffectual pilgrims swallowed up by Time. Wearing the bright raiment of one coming to a Festival of Fulfilment, it is theirs to affirm again and again the healing mystery of THE ONE. As the *Upanishads* remind us:

“It is farther than far, yet near at hand, set down in the secret place of the heart . . .

Not by sight is it grasped, not even by speech.

But by the peace of knowledge, one’s nature purified—

In that way, by meditating, one does behold Him

Who is without form.”

Each of us is constantly tempted to dramatize the possible anguish inseparable from inner growth. But to do so is a conscious or unconscious excuse for slacking off—taking time out to agonize picturesquely! But this is not playing the game. These words from “Letters of the Scattered Brotherhood” employ a rather original approach to this form of cheating:

“It is dangerous to slip back into the false easement of emotional despondency, apprehension and fear. As you cleanse the body from fatty degeneracy you will realize that the fatty consciousness must go also. That is part of your spiritual constitution. And you can cleanse the body and the mind by the bright discipline of entertaining light.”

“The bright discipline of entertaining light” is the esoteric mystery of dispersing *darkness*—the shadow of the earthly “desire personality.” Dissolution of “the fatty consciousness”, i.e. gorged and over-indulged *personality*, is surely part of the *esotericism* of Growth. Over and over again we are required to remind ourselves that very ordinary “immediate” requirements of selfless living can become “luminous” with the *immortal awareness* the consciously spiritual devotee pours into the moment and the day. So illumined, the most matter-

of-fact "immediate" responsibility takes on "transcendental" meaning. He who understands this holds the key to the divine dignity of day-to-day existence exalted by an *immortal* pattern.

The consciously immortal entity knows that the essence of his living is a surrender to Universality. It is not his, necessarily, to be a unique, loudly-trumpeted *source*. A quite acceptable aim is to submit oneself to the will of THE ONE that he may become a channel through which Eternal Waters pour into the parched deserts of Time. Such a one *yields* to the challenge or the opportunity of earthly service that he may lose himself in the all-embracing Mystery of Becoming.

"Your part, as you know well, cannot be done with righteous and breathless rectitude, but by being receptive so that you can be used as a channel

which is part of being a temple of the Spirit. It is the antithesis of noise and dubious fame; be the silent one, anointed, with rod and staff and the scallop shell of quiet and the promise of truth."

This uncompromising daring of the Immortal Self scorns the enticements of quick earthly gratification. Its goal is Deathless Wisdom *for all*.

"The Wise Ones tarry not in pleasure grounds of senses. The Wise Ones heed not the sweet-tongued voices of illusion . . . Thou has to saturate thyself with pure Alaya, become as one with Nature's Soul Thought. At one with it thou art invincible; in separation thou becomest the playground of Samvriti, origin of all the world's delusions." —*Voice of the Silence*

RELIGION OR PHILOSOPHY

ESME WYNNE-TYSON

The two greatest psychological needs of the West today are: (1) a superior ideology to that of Marxian Communism, (2) the sense of security that accompanies a clear purpose in life and positive moral and spiritual leadership. With the confused and conflicting directives of Churchmen of all denominations, which is all that we have at present to oppose the far more logical materialistic dialectic, only the most credulous could believe that Western religion could meet those needs. What hope then remains to us? A philosopher might reply: "Philosophy"—idealistic philosophy as distinct from the empirical variety.

When they speak of Religion and Philosophy most people believe that they are referring to two modes of thought or ways of looking at life, when, in fact, there are four, three of them so dissimilar as to be irreconcilable. They are *esoteric* and *exoteric*

religion (the *esoteric* being that of the Mystics and Gnostics, the *exoteric* that of the Churchmen), and idealistic and empirical philosophy, the former that of Pythagoras, Plato, Philo, Plotinus and Hegel, the latter of Aristotle and the European thinkers from Descartes—(who visualized the marvels that might accrue from turning the powers of mind from metaphysical speculation to the analysis of matter)—to Marx. There is far more similarity between esoteric religion and idealistic philosophy than there is between the two kinds of religion or the two forms of philosophy. Indeed fundamentally these two are so alike that we might reduce the number of views from four to three were it not for the occasional aberrations and deviations found in esoteric religion.

This likeness is not surprising as religion was once the mother of idealistic philosophy

as certainly as idealistic philosophy became the handmaid of theology. In his Introduction to *The History of Philosophy* Windelband writes:

‘During the unbroken dominance of Church doctrine, there remained for philosophy, for the most part, only the position of a handmaid to ground, develop and defend dogma scientifically.’

While religion remained faithful to the spiritual hypothesis, this partnership resulted in some very exalted teaching, notably that of Philo, Judaeus, Origen, the great Alexandrian Father, and, to a lesser extent, that of Augustine of Hippo, a long-time student of Neoplatonism; although his lapses from reason were frequent and profound. But once the materialization of religious thought set in through the literal-mindedness of inferior theologians, the divergence of theology from her handmaid could no longer be concealed; and by the 6th century the Emperor Justinian, whose love for theology and the authoritarian Church was only equalled by his hatred of philosophy, banished the latter by closing the Academy of Athens wherein the idealism of Plato had, until then, been preserved, so ushering in those spiritually Dark Ages, the darkness of which, contrary to common belief, has not yet been dispelled. When Philosophy was revived, (Ibn Gabirol, a Jewish Neoplatonist, is said to have reintroduced Greek philosophy into the West, c. 1021-1076, it was the Aristotelian variety that eventually found favour with the Church. There was, of course, the brief and glorious revival of Neoplatonic thought during the Renaissance when it flourished in Italy under the Medicis, and was carried from there to the French Court by an enthusiastic François I; but it gradually gave way to the materialistic view which, pervading the Church, led to the genesis of scientific materialism in the works of Descartes in the 17th century. Of Aristotle’s influence on the Church Windelband writes:

‘The reception of Aristotle falls in the century 1150-1250. It began with the

more valuable parts of the *Organon*, hitherto unknown . . . The Church slowly admitted the New Logic . . .’

This new logic was the antithesis of idealistic philosophy, since it was based firmly on the reality of matter and the need for its investigation and analysis; whereas Neoplatonism was even more firmly based on the credo found in the Sixth Tractate of the *Enneads* of Plotinus entitled ‘The Impassivity of the Unembodied.’ which runs:

‘Matter is not Soul; it is not Intellect, is not Life, is no Ideal Principle, no Reason-Principle; it is no limit or bound, for it is mere indetermination . . . It lives on the farther side of all these categories and so has no title to the name of Being. It will more plausibly be called a non-being, and this not in the sense that movement and station are Not-Being (i.e. as merely different from Being) but in the sense of veritable Not-Being, so that it is no more than . . . a bare aspiration towards substantial existence . . . a phantasm unabiding and yet unable to withdraw, so utterly has it failed to accept strength from the Intellectual Principle, so absolute its lack of all Being.’

When we compare this forthright diagnosis of the nature of matter (made centuries before it had been scientifically reduced to blind energy) with the teachings of Plato, especially those of the *Phaedo*, we must admit that this might well be called the creed of philosophic idealism. Here and throughout the works of the Platonists and Neoplatonists, matter is depicted, as it always has been in the highest metaphysical teachings of the world, as *maya*, nothingness, not something to analyse, dissect and perpetuate but something to rise above, to transcend. In the works of Augustine of Hippo we find the writer torn between the lucidity of Neoplatonism and the turgid literal-mindedness of orthodox theology. As a man and philosopher Augustine was drawn to the teachings of Plotinus. He writes in *The City of God*:

‘Where is that saying of Plotinus, “Let

us fly to our bright country, there is the father, and there is all"? What flight is that? To become like God. If then the liker a man is to God, the nearer he is also, why then the more unlike the farther off; and man's soul, the more it looks after things mutable and temporal, the more unlike it is to that essence that is immutable and eternal.'

But as a Bishop of the Church, the simple, mystic way of salvation by becoming more like the Good, the True and the Beautiful, was obviously not enough. It was essential to believe that redemption was only possible by means of vicarious atonement, as a result of the death of a man-god on a cross, and by the ministrations of ecclesia. Nor could the dignity of a Church based on the beliefs that the Word was made flesh—the flesh of the Virgin Mary—a physical resurrection of the dead and a factual geographical hell, continue to support the flesh-despising, world-transcending views of Neoplatonism. Naturally a man who could pray: "Give me Chastity and Continence, but do not give it yet", preferred the involvement in matter offered by the Aristotelian outlook rather than the transcendence of it advocated by the Platonists. And from Augustine's time onward the divergence between esoteric Christianity and exoteric churchianity became as absolute as the philosophies on which they were based, i.e. idealistic and empirical philosophic concepts.

One of the most unfortunate results of the Church's departure from the Platonic to the Aristotelian ethic has been its attitude to the animal kingdom. The realization of the oneness of all life which resulted in the practical humaneness of the Pythagoreans and the Neoplatonists was superseded by the Aristotelian and Judaic view that man was a different and greatly superior creation, and that animals were little more than mechanical puppets. Windelband writes of the outlook of Aristotle:

'The first form of organic life is the vegetative soul which "forms" the mechanical and chemical changes to the pur-

posive functions of assimilation and propagation. The soul of plants is restricted to this purely physiological significance of a vital force; to this is added in the whole animal kingdom, the animal soul, whose constitutive characteristics are spontaneous motion in space and sensation. . . . Vegetative and animal souls, however, form in man but the matter for the realization of the form peculiar to him—the Reason (*Nous*). By its operation impulse becomes will; imaginative representation becomes knowledge. It comes as something newer and higher ("from without") to all the psychical activities which develop from perception even among the beasts.'

Idealistic philosophy, based squarely on the oneness of all life, leads logically to the conclusion that the lesser creatures are man's younger brothers, and therefore should not be ill-treated, or otherwise exploited. The concept of biological man as a superior and separate creation, as found in Judaism as well as in Aristotle, led inevitably to the Cartesian outlook which even denied to the lesser creatures the psychical activities accredited to them by the Greek philosopher, and of which Windelband writes:

'Descartes (stated) that the bodies of animals are to be regarded scientifically as the most complex automata, and their vital activities as mechanical processes. . . . Animals remain for Descartes, bodies; their "sensations" are only nervous movements out of which stimulations of the motor system arise in accordance with the reflex mechanism. . . . Descartes . . . treated the whole psychical life of the animal as a mechanical process of the nervous system.'

This fantastic line of argument (to anyone with personal experience of domesticated animals) which has affected the treatment of the lesser creatures in the West ever since it was formulated, led to the irreverence for life displayed by the scientific materialists, who, denying the exist-

ence of anything so immaterial as a soul, could now apply the same arguments to man as Descartes—(who would have been immeasurably shocked at such a result of his teachings since, as a man of his times, he certainly did believe in a "soul")—applied to the animals.

This brings us to a consideration of esoteric religion, the teachings of the Gnostics and Heretics, from the Marcionites to the Albigenses, who also believed in the oneness of life, and nearly all of whom were vegetarian. But they also believed that this world was not of a good God's creating—"My kingdom is not of this world"—and that it must be outgrown by the practice of non-violence, chastity and brotherly love—the same teachings incidentally as those of Gandhi. Unfortunately, as a direct result of this purely Christian and Essenic point of view, the Albigenses, the last large group to hold it, were exterminated to a man by a decree of Pope Innocent III.

The unification of the Churches which is at present being proposed can do little to help the situation, since Western orthodox religion is, in its way, as materialistic as the "enemy" it confronts. For it is based on the reality and "goodness" of matter. It is concerned with organization, theology, ecclesiastical matters, ritual, and sociology. It talks a great deal about peace without attempting to make non-violence a moral absolute; it deplores sexual immorality without preaching the necessity for chastity, and it upholds rather than opposes the materialistic science on which both communism and capitalism are based.

With empirical science leading us to the tertiary or to extinction by means of its inventions, esoteric religion apparently lost beyond recall, and the exoteric variety in the position of the double-minded man unstable in all his ways, what have we left but Idealistic Philosophy to offer as an alternative to materialism? And it would seem to be most suitable, since it is based on spirituality as total as the materialism we wish it to replace, and which can never be

overcome by materialism. This philosophy, having been an outcome of religion, sought to perpetuate its parent's values.

In the preface of his book, "From Religion to Philosophy", F. M. Cornford writes:

'Philosophy inherited from religion certain great conceptions—for instance, the ideas of "God", "Soul", "Destiny", "Law". . . . Religion expresses itself in poetical symbols and in terms of mythical personalities; philosophy prefers the language of dry abstraction, and speaks of *substance, cause, matter*, and so forth. But the outward difference only disguises an inward and substantial affinity between these two successive products of the same consciousness.'

As we listen to the utterances and sermons of modern churchmen, we cannot fail to realize how hopelessly unsuited is theological terminology to the present age, and how much more suitable would be the language of Philosophy. Today we need a rational presentation of spiritual teachings; and idealistic philosophy was, from the first, a rationalization of religion—a Philosophy of Religion, as Hegel put it.

When Plato wrote his famous allegory of the Cave the inhabitants of which gained a totally false view of life by regarding only the shadows on the walls, his pagan audiences would have recognized this as but another version of the Cave of Matter to which Attis descended, despite the pleadings of his mother, Cybele, and would have accepted the teaching that the one way of salvation was by ascending from the Cave. In his Introduction to the *Commentaries and Homilies* of Origen, R. B. Tollinton writes: "For Greek philosophy from Plato onward, matter was the enemy of Spirit. Christianity made it the organ and medium of Spirit." But it was theology, not Christianity either Jesuine or Pauline, that made this fatal reversal of values. In the Gospel of John 16:28, Jesus spoke of the descent from the Father (Reality) and the need for a return to the celestial world that is man's rightful home; or, as Paul expressed it, the

need to be "absent from the body and present with the Lord". With the ancient Mystery Religions, Jesus taught that the world was something to outgrow and relinquish, not to perpetuate, for he came to bring about the end of the world and all suffering. As certainly as the priests of the Eleusinian Mysteries, known as the *Perfections*, Jesus taught that salvation could only be attained by self-perfectioning: "Be ye therefore perfect even as your Father which is in heaven is perfect."

The situation at the present time is as Sir James Frazer described it when referring to Christianity and Buddhism in *The Golden Bough*. He writes:

Both systems were in their origin essentially ethical reforms born of the generous ardour, the lofty aspirations, the tender compassion of their noble Founders, two of those beautiful souls who appear at rare intervals on earth like beings come from a better world to support and guide our weak and erring nature. Both preached moral virtue as the means of accomplishing what they regarded as the supreme object of life, the eternal salvation of the individual soul. . . . But the austere ideals of sanctity which they inculcated were too deeply opposed . . . to the natural instincts of humanity ever to be carried out in practice by more than a small number of disciples. If such faiths were to be nominally accepted by whole nations . . . it was essential that they should first be modified . . . so as to accord in some measure with . . . the passions, the superstitions of the vulgar. This process of accommodation was carried out in after ages by followers who, made of less ethereal stuff than their masters, were for that reason the better fitted to mediate between them and the common herd. Thus, as time went on, the two religions, in exact proportion to their growing popularity, absorbed more and more of those baser elements which they had been in-

stituted for the very purpose of suppressing.'

Since this expedient "accommodation" has failed so lamentably to bring either morality or peace to the world, would it not be wiser to have greater faith in truth and our fellow-men, and offer them an alternative to the materialism that is the primary cause of our present discontent, suffering and sense of purposelessness and insecurity? By replacing orthodox religion with an Idealistic Philosophy, we would not lose Christianity but regain all that is essential in it; for as John Scotus Erigena has reminded us: "True philosophy is true religion, and true religion is true philosophy." While Augustine of Hippo wrote in his *City of God* that "if God is wisdom, as truth and scripture testify, then a true philosopher is a lover of God".

The doctrine of the philosophy to which these two famous Christians refer could seldom have been described more succinctly than it was by Gibbon when he wrote of the philosophers in his *Decline and Fall of the Roman Empire*:

'When they viewed . . . the extent of their own mental powers . . . they soon discovered, that as none of the properties of matter will apply to the operations of the mind, the human soul must consequently be a substance distinct from the body, pure, simple and spiritual, incapable of dissolution, and susceptible of a much higher degree of virtue and happiness after the release from its corporeal prison. From these . . . noble principles, the philosophers who trod in the footsteps of Plato . . . asserted not only the future immortality, but the past eternity of the human soul . . . as a portion of the infinite and self-existing spirit, which pervades and sustains the universe.'

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NOTES AND COMMENTS BY THE GENERAL SECRETARY

A reminder about the annual membership dues; the 1965-66 dues are now payable. Lodge members should pay their dues direct to their Lodge Treasurer (together with local Lodge dues, if any). Members-at-large will please remit direct to me at 52 Isabella St.

* * *

An anonymous donation of \$1,000.00 for Section expenses was received in June, a very welcome addition to our funds and one which will be used to defray the cost of sending sets of the H.P.B. writings to the Libraries of Canadian Universities, and in binding sets of *The Canadian Theosophist* for these libraries.

In the binding of sets of the magazine we have encountered a problem in connection with Vol. 6 (1925-26). A parcel which was thought to contain issue No. 3 (May 15, 1925) actually contained issue No. 3 of the previous year, Vol. 5. If any members have copies of the May 15, 1925 issue and would be willing to relinquish these, I would be very grateful—about fifteen copies are required.

* * *

The May 1965 issue of the *Adyar News-Letter* reports that the latest release of The Theosophical Publishing House, Adyar, is *Damodar and the Early Pioneers of The Theosophical Movement*, by Dr. Sven Eek, a monumental work of 720 pages, the principal theme of which is the life and collected writings of Damodar, but included are sketches of the lives of H.P.B., Col. Olcott, T. Subba Row, A. P. Sinnett, A. O. Hume, Wm. Q. Judge and others. Mr. Sri Ram, who wrote the preface says "Dr. Eek has gathered together material of interest to anyone who wishes to have a picture of the events of those early days . . ." The price is, Cloth Rs. 37, Board Rs. 35, approximately \$9.00.

The initial chapter of Dr. Eek's book, a biography of Damodar, has been printed

separately as a pamphlet entitled, *Biography of a Disciple, Damodar K. Mavalankar.*

* * *

The first issue of *News-Tibet*, four page typescript features important but little known news items concerning Tibet and its people which were received in the past year—subsequent issues will deal with current events. This first issue tells of continued resistance to Chinese rule in Tibet and the systematic wiping out of religion in that country; most of the larger monasteries have either been destroyed or converted to military uses. It is reported that the Panchen Lama is under house arrest in Lhasa and has been denounced for his support of Tibetan independence and for expressing his belief that the Dalai Lama will return to the Golden Throne. *News-Tibet* is published at 801 Second Ave., New York, N.Y. 10017.

* * *

The date for the World Congress of the Theosophical Society has been changed to July 14-22, 1966. The Congress will be held at Salzburg, Austria, in the Congress Hotel where arrangements have been made for the use of lecture halls, with six language translations of talks. It is hoped that the attendance will be at least 1000, probably more. Mr. John Coats, Chairman and Organizer for the T.S. in Europe, is anxious to know as soon as possible the number of members who will be attending, their requirements for accommodation, etc. If any of our members are planning on visiting Europe next summer and will attend the 1966 World Congress, please let me know so that I may advise Mr. Coats.

* * *

Senor N. E. Rimini, General Secretary, Argentina has again stressed the importance of the Second Inter-American Theosophical Congress to be held in Buenos Aires, Sept. 16-19, 1965, urging that every National Society in North and South America be represented. Matters to be discussed include the formation of an Inter-American Federation. A complete agenda will be sent in August. Senor Rimini recognizes that the

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distance will present difficulties, but points out that last year delegates came from Argentina, Bolivia, Peru and other distant points in South America. The return airfare from Canada is approximately \$650.00.

* * *

I was delighted to learn that Mr. Roberto Hack, General Secretary of the Theosophical Society in Italy, was re-elected at the National Convention held in May, and so also was Dr. Roberto Fantechi, the Vice-General Secretary. These elections are indicative of the success of the strong efforts made by Mr. Hack and Dr. Fantechi to spread the Original Message of Theosophy throughout the Lodges in Italy.

* * *

I have very much pleasure in welcoming into the fellowship of the Society Mrs. Ann Fitzgerald, who joined through Toronto Lodge. —D.W.B.

ANNUAL PICNIC

Two chartered buses left Toronto Lodge, 52 Isabella Street, at 9.30 a.m. on Saturday June 12. Their destination was Niagara Falls and their passengers were Toronto and district members, friends and children. En route one bus was diverted into Hamilton where a happy group from the Hamilton Lodge got on.

At Niagara they were met by a strong contingent from Buffalo, N.Y. During the afternoon they were joined by members of the Phoenix Lodge and others who had motored from several southern Ontario centres. The 1965 Joint Annual Picnic of Ontario and New York State Lodges was one of the largest turnouts for many years, and was certainly the most successful to date.

Apart from a ten-minute shower, the weather was perfect, and rarely is the atmosphere at the Falls so crystal clear as it was on the day of the picnic. During the afternoon, those who did not wish to stay in the shade to chat took long walks in the brilliant sunshine to view the magnificent spectacle of the rushing waters.

All in all it was a very enjoyable outing and the organizers of the various Lodges are to be congratulated on a job well done.

ANNUAL PICNIC — NIAGARA FALLS, JUNE 12, 1965



—Photograph by A. Kleiner

MRS. CONN SMYTHE

After a gallant fight for a year and a half, Mrs. Conn Smythe (Irene Eleanor) passed away quietly in her sleep on Sunday, June 20.

A simple funeral service was held on June 22 in St. Paul's Anglican Church, Toronto. The large building was filled with friends who had come to pay their last respects to the memory of one whose numerous acts of kindness and whose gracious manner had won the hearts of so many.

Our deep sympathy is extended to Mr. Conn Smythe and to the members of the family.

—D.W.B.

DR. HENRY SMITH AT TORONTO

Dr. Henry A. Smith, President of the Theosophical Society in America, and Mrs. Smith visited Toronto Lodge on May 22 and 23. In spite of the fact that it was a holiday weekend and the weather was beautiful, large audiences attended both lectures given by Dr. Smith.

On the Saturday, Dr. Smith spoke to a gathering of members on "Theosophy's Destiny through the Society". He commented on some of the unusual events of the early years of the Movement, and drew examples from incidents in the lives of the founders. He appealed to all Theosophists to remember their ideals of brotherhood, and not to allow personalities to wield influence within the Society. Afterwards, in the Lodge Rooms at 52 Isabella Street, refreshments were served and the members met and chatted informally with Dr. and Mrs. Smith.

On Sunday evening a public lecture entitled "The Divine Plan in a Chaotic World" attracted a crowd to the Theosophical Hall, and an unusually large number remained afterwards to take part in the informal discussion period. Dr. Smith impressed everybody with his knowledge and sincerity. Although this was only his second visit to Toronto he has won many friends in local lodges.

LETTERS TO THE EDITORS

The Editors,

The Canadian Theosophist

Letter CXXXIV—The Prayag Letter

In considering the authenticity of this letter, we have to decide whether its context fits into the general tenor of the writings of the Masters. If it seems to contradict everything they stood for, and the teaching they put forth, one naturally would become suspicious. But far from being unique these ideas are repeated again and again throughout the Letters; and again and again they aroused the same criticism. It was this criticism which called forth H.P.B.'s article, *Lodges of Magic*, from which Dr. Fantechi quotes a fairly long paragraph (*The Canadian Theosophist*, Mar.-Apr., 1965). Be it noted, this quotation gives a very different meaning from the one Dr. Shearman quoted!

The Prayag Lodge was made up mostly of high caste Brahmins, but eventually both A. P. Sinnett and Annie Besant threw in their lot with them. They constantly cried out for phenomena and wallowed in their "selfish exclusiveness". This was one of Annie Besant's fundamental errors. Here was a woman who was already in line for the Presidency of a Society whose principal object was to form a nucleus of the universal Brotherhood of Humanity, adopting the tenets of the most exclusive sect in the country, to whose members the very word Brotherhood was anathema.

This particular Letter, CXXXIV, together with other letters and messages from the Masters had been circulated privately among a few of the members, each making his own copy, I presume. So it came as a bombshell when Judge published it in his magazine, *The Path*, for March, 1894. 1894 had been a very difficult year for Judge. There was a concerted effort at Adyar to oust him from the vice-presidency and the E.S. Many charges of forgery were laid against him by Annie Besant, aided and abetted by one Chakravarti, a high caste Brahmin and member of the Prayag Lodge.

It is of little moment that Annie Besant later retracted these charges for she would not do so publicly. Judge recognized the pernicious influence of this Lodge, and must have thought it high time for this letter to come out in print. And so it was. What a bombshell! Col. Olcott exploded with venom and concocted one of the most disgraceful pieces of writing the Society ever saw. At that moment the April issue of *The Theosophist* was already in the press, but Col. Olcott could not wait. He stopped the press to include an abominable postscript, in which he accused H.P.B. of mediumship and trickery, stating that Chakravarti had told him in New York that the letter was a fraud. One may ask, "how did he know"?

If we examine the details surrounding the activities of the Prayag Lodge, this letter of criticism is very pertinent. As mentioned above, the one cry of the members was for phenomena, but they ignored any suggestion of brotherhood, yet they expected the Masters to give them special instruction but refused to obey the disciplinary rules necessary for the receiving of such instruction. So in this letter they were given an ultimatum. *Be it noted*—had it been merely general membership and study these people had desired, neither their religious beliefs nor their bigotry would have been questioned, but when they wanted to become personal chelas of the Master, that was another thing. And this is most important to remember; the rules of the Society were one thing, but the rules for chelaship were something else. To step into the hallowed circle of direct contact with the Masters is something entirely alien to the ordinary activities of Lodge life, or even to the E.S. Our present critics do not seem to be able to separate these two conceptions and so have raised unnecessary confusion as to the ethics of apparent violation of the principle of neutrality.

But this letter is not the only one in which the Master rebukes these people. There are many. For instance, Letter XXXVIII, in which he says:

"I say again then. It is he alone who has the love of Humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets."

And again, Letter XXXVI:

"Then those Prayag theosophists—the Pundits and Babus! They do *naught* and expect us to correspond with them. Fools and arrogant men."

Did H.P.B. also forge these letters? The truth is that H.P.B.'s appearance in the world, her work, her character and her methods, all presented and *still present* a terrific challenge, which, as Victor Endersby so aptly puts it, at once "separates the men from the boys".

Finally, it is well to remember that the Masters are Buddhists and accept the Lord Buddha as the Patron of all the Adepts. H.P.B. herself took Pansil, and Damodar, the only complete success in the Movement, gave up Caste and was called by the Masters in 1883. These things happened, and those who run may read!

Edith Fielding

☆ ☆ ☆

The Editors,
The Canadian Theosophist

In your May-June number, Dr. Hugh Shearman continues his endeavour to protect his image of his hero, Bishop Leadbeater, by undermining reliance upon the "Mahatma Letters".

Either Bishop Leadbeater is shown, by the evidence, to be the deluded victim of his own imagination, or the Mahatma Letters must be shown to be largely based upon teaching and views, not those of the Mahatmas, but concocted by chelas writing in Their names on their own, which implies that the Mahatmas were either utterly irresponsible or extraordinarily incompetent. Could anything be more nonsensical? Could anything be more quixotic than this hopeless endeavour to prove the impossible?

To our contention that it is inconceivable that the Mahatmas should allow their

work of teaching two Englishmen some of the rudiments of their philosophy in order to introduce these ideas in the West to be falsified, Dr. Shearman makes no reply.

The only shadow of evidence for his contention has been the reiterated statement that H.P.B. said (wrote) that some letters were written by chelas, under instruction, wholly on their own. This has been conclusively shown, (in your Mar.-April number where the long passage in which it occurs, was fully quoted) to refer only to notes written by chelas to those who were imploring the Mahatmas for advice on family matters and business matters.

As Dr. Shearman seems to doubt the existence of such Notes, although the reference occurs in H.P.B.'s letter from which he himself quoted, there is another reference in letter 138, Mahatma Letters, page 470 original edition, a letter by H.P.B. to Mr. Snett in which she wrote, "The shrine was thought of to facilitate the transmission, as now dozens and hundreds come to pray and beg to put their letters inside". Nowhere else is there the slightest indication of chelas writing on instruction but on their own, using the script and the signatures of the Mahatmas.

Dr. Shearman makes much of H.P.B. saying she was "shocked" and "burning with shame" because of such blunders as putting carbolic where carbonic was intended, and so on. Do such blunders on the part of chelas transmitting dictation permit one to contend that whole chapters are solely the work of chelas and that the Mahatmas views on "God" and "religion" and "sacerdotalism" and "priestly imposture" are not those of the Mahatmas?

In the same letter 138, H.P.B. describes in detail how letters are transmitted and tells how two separate methods are used as a check against errors. First, in one method, a photographic picture of the writing in the letter is transmitted, and then, as a check, the letter itself is dematerialized by virgin fire, and sent. There is no indication here of irresponsibility, but rather of

extreme care on the part of chelas.

Dr. Shearman reiterates that H.P.B. or, as in his last letter, "The two Co-Founders believed that the Mahatma Letters were not all uniformly reliable and authoritative and authentic."

So long as Dr. Shearman continues to make these unreasonable statements without foundation, other than his opinion, we shall continue to demand proof. On the other hand, if Dr. Shearman (or anyone else) knows of evidence which could throw further light on this very important matter, we urge that they bring it forward.

W. E. Wilks

BOOK REVIEWS

Thyself Both Heaven and Hell, by E. L. Gardner. Published December, 1964 by The Theosophical Publishing House London Ltd. 31 pp. Price three shillings and sixpence.

When a student of Mr. Gardner's long experience writes a booklet of twenty-seven pages his thoughts and meditations on various ideas are recorded and we get the essence rather than the elaboration of his views.

In this pamphlet the theme is the creative power of the human mind. One would wish the topics listed in the Table of Contents, or some at least, particularly "The Techniques of Creative Thinking", had been more fully developed by so experienced and versatile a writer. Between saying too little, and attempting to say all that can be said, many writers, Theosophical and otherwise, flounder on the rocks of Scylla and Charibdis. However, in this instance, I for one, will make every allowance, and pay my respects gladly to a gentleman twenty years my senior.

But the design and the groundwork has been done. Perhaps a younger and more energetic person will develop these topics in the interest of new readers in Theosophy, giving the book a more realistic title, such as "The Creative Power of the Human Mind".

—E.W.

The Crest Jewel of Wisdom, attributed to Shankara Acharya, translated by Charles Johnston. New edition published 1964 by John M. Watkins, London. 104 pp. Price 12 shillings and 6 pence.

Bhagavad Gita, The Songs of the Master, translated by Charles Johnston. New edition published 1965 by John M. Watkins, London. 132 pp. Price 15 shillings.

Is there a revival of interest in the study of comparative religion? The obvious demand for English translations of Eastern scriptures would suggest this is so. New versions appear frequently, while the best of the older ones are seldom out of print.

The *Bhagavad Gita* is unquestionably the most popular. Sir Edwin Arnold's verse rendering, *The Song Celestial*, is still widely quoted; William Q. Judge's recension and Annie Besant's translation should also be found on Theosophical Book Tables. Now, the version of another early Theosophical student, Charles Johnston, has again been made available to us, together with his English interpretation of *The Crest Jewel of Wisdom*.

Both of these translations are welcome. Students who cannot read the original Sanskrit obtain a better comprehension of the Hindu classics when they have several versions to compare. Often one pen expresses an unfamiliar allegory more plainly than another.

Johnston's prose is inclined to be on the heavy side, but often his choice of phrase seems most appropriate. His *Bhagavad Gita*, sub-titled "The Songs of the Master", contains a General Introduction as well as an Introduction to each chapter, and these constitute a useful guide to that great work.

There is an excellent biography and bibliography of Charles Johnston in Volume IX of *The Collected Writings of H. P. Blavatsky*.

—T.G.D.

☆ ☆ ☆

Iamblichus' Life of Pythagoras, translated from the Greek by Thomas Taylor. Pub-

lished by John M. Watkins. (First reprinted in 1926 from the edition of 1818 limited to 500 copies; second impression 1965 also limited to 500 copies). xi + 252 pp. Price 63 shillings.

Those who are acquainted with Thomas Taylor's work in rare old editions (now mostly to be found in the larger libraries) will need no further encouragement to own this edition than to know that it is available.

Iamblichus' *Life of Pythagoras* contains nearly all the information we have on him whose teachings had such a profound effect on philosophy for many centuries following his death, and whose influence is even now not to be discounted. This edition also includes fragments of the ethical writings of certain Pythagoreans, and a collection of "Pythagoric Sentences". All in all, a most valuable work.

Thomas Taylor was "the most intuitional of all the translators of the Greek fragments," according to H. P. Blavatsky, while Emerson described him as "that eminent benefactor of scholars and philosophers." Certainly, he had a rare gift of setting the ancient classics in memorable English. To read Taylor is in itself an aesthetic delight, while as a guide to the ancient Mysteries and philosophers he is without peer. Madame Blavatsky quoted with approval the answer given by one of Thomas Taylor's admirers to those scholars who criticized his translations of Plato: "Taylor might have known less Greek than his critics, but he knew more Plato!" She herself stated that "there are hundreds of expressions and hints in the *Dialogues* which no modern translator or commentator—save one, Thomas Taylor—has ever correctly understood."

On this recommendation, the translator's notes at the end of the book are worth careful study. Among others he offers learned commentaries on the Pythagorean school's esoteric studies of number and music.

How else to describe this book but as a student's delight! The publishers are to be thanked for making it once again available.

—T.G.D.

THE AUTHORITY OF REALIZATION

One of the great sayings attributed to the Buddha is "Believe nothing on the faith of traditions, even though they have been held in honour for many generations and in divers places. Do not believe a thing because many persons speak of it. Do not believe on the faith of the sages of the past. Do not believe what you yourself have imagined, persuading yourself that a god has inspired you. Believe nothing on the sole authority of your masters or priests. After examination, believe what you yourself have tested and found to be reasonable, and conform your conduct thereto."

This is, or should be the attitude of Theosophists. Consider for a moment *The Secret Doctrine*. The Doctrine, like other great occult books, is holy—holy in the sense that it is dedicated to the most noble of all concepts, the One Divine Life that permeates all things. It is consecrated by the compassion which inspired its writer, by the self-sacrificing devotion to humanity which filled her life. Earnestness and sincerity speak from every page and each teaching is given with the authority of wide knowledge, profound insight and intuitive wisdom. It is a confluent of many streams springing from the mountain peaks of spiritual vision. Its purpose is sacred, not secular, and it is a sacred authority for man's guidance in all that concerns his inner nature.

However, it would be a misapprehension of the whole intent of the book—sacred and authoritative as it is—to regard it as sacrosanct. No one is required to "accept" the Secret Doctrine; "belief" in it will not gain reward in heaven or save one from suffering in hell. It does not bargain and makes no promises save the one that is axiomatic "he who will live the life, shall know the doctrine."

The authority of the Doctrine for its readers derives from that which is implicit in that promise. It is a book to be tested against the experiences of life. If it is silent

to some persons, this is so because they have not found themselves concerned—deeply concerned—in its subject matter. To such persons it is fantastic, amorphic, unreal—it does not touch upon any points in which they are interested. This does not affect the authority of the Doctrine any more than the authority of a master in music is affected by the non-interest of a child. The authority of the Doctrine remains, awaiting the man or the woman who can use it.

To that man or that woman, the Doctrine becomes an enriching book which does two things; first, it throws a great light on past experience and shows its patterning; second, it pushes aside a portion of the darkness immediately ahead. That pattern grows and extends as the enveloping Past moves forward to enclose out of the fleeting Present, the Future that was. Hitherto unperceived subtle relationships are disclosed; effects become related more to their primary, rather than to their immediately apparent causes. As this process goes on, the student changes psychologically. He becomes less prone to hasty judgments; perceiving the causes of his own suffering, he becomes more tolerant and compassionate towards others; observing the infallible relationship between causes and effects, he seeks to harmonize his own words and acts and to work with the law. He ceases to be impatient for immediate results. His mind begins to act more and more as a watcher—he reaches balance, without perhaps being even aware that he has been following an old, old path, and one travelled by many souls before him. None of this happens because he has accepted the exterior authority of the Doctrine. It happens because he has tested the Doctrine in his own life experience and has found that it worked.

It is upon this kind of realization that the authority of the Doctrine is established for its readers.

—Xenos

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. I would appreciate some enlightenment on the following ideas: (1) As I understand it, our globe is 4th in the chain of 7, (2) and is the most dense or physical of all. (3) Also we are part of the 5th Race of the 4th Round, (4) and so have passed the half-way point and are on the Ascending Arc. (5) If so, how can this be reconciled with the statement that we have only recently (5000 years) entered the age of Kali-Yuga and have not come near the densest point or half-way point in the Age of Iron? (6) What I am interested in learning is: What is the present position of humanity with reference to the above? (7) Or am I confusing large and small cycles?

Answer. Numbers have been inserted into the question in order to focus attention upon each statement and to comment thereon. Since the key idea required to answer the question was in fact supplied by the concluding item, it is best to commence with number seven.

(7) Yes, large and small cycles have indeed been confused. The Kali-Yuga, although a lengthy cycle, is but a small one in comparison to the vast stretch of time contained in the Descending and Ascending Arc cycle. Reverting to number one: (1) Yes; the addition of two words is required to make this phrase precise, namely, "manifested globes." (2) Yes; the statement is still further clarified by the addition of: Because our earth is situated on the Seventh Cosmic Plane—the physical plane. (3) This statement should be qualified in this manner: the major portion of the human race is undergoing the develop-

ment pertaining to the Fifth Race of the Fourth Round—because there are still portions of mankind belonging to the last sub-race of the Fourth Race. (4) Yes; the precise statement should be worded: The lowest point in the Arc of Descent was attained during the Fourth Sub-Race of the Fourth Root-Race during the Fourth Round on the Fourth Globe (Globe D, our Earth). Consequently the human race is now pursuing the Arc of Ascent. (5) The key to answering this portion of the statement is this: the Kali-Yuga cycle pertains to the cycle of a Root-Race; the Descending and Ascending Arc cycle pertains to the Round Cycle. Thus it is a matter of a small cycle within the scope of a large cycle. The Kali-Yuga cycle referred to here is the cycle pertaining to the Fifth Root-Race: this cycle commenced 3102 years B.C. The 5000 figure referred to was concluded in February 1898. Thus the Kali-Yuga cycle has 427,000 more years to run its course. With regard to the densest point of the Kali-Yuga cycle (mentioned here): it will occur at its midway portion, of 216,000 years from its commencement—211,000 years hence. One must hasten to add, however, that there will be minor ascents as well as minor descents within the cyclic period of the Kali-Yuga. That is to say there will be races which will have ascending arcs as well as races which will have descending arcs. To illustrate the meaning intended: the glory that was Greece and the grandeur that was Rome exemplified arcs of ascent. Both races, however, also suffered arcs of descent.

(6) As to the present position of human-

ity: although the human race is involved in the Kali-Yuga cycle, nevertheless it is at the same time pursuing the very gradual Arc of Ascent. However, it really depends upon each individual whether a person will take advantage of the ascending cycle or become enmeshed in the Age of Iron.

Of greater import than the Kali-Yuga cycle, in regard to the "position of humanity," is the fact that the human race is engaged in the evolutionary process of developing the manasic aspect of the Kama principle. However, every individual "positions" himself as to whether or not he will make headway in the higher gradations of this aspect of the evolutionary process.

Question. I have a question concerning Vaivasvata. It is in connection with these citations from *The Secret Doctrine*:

"Every Brahman knows that *it is only with Vaivasvata Manu that our Humanity began on this Earth (or Round)*. . . . Vaivasvata is the *seventh* of the fourteen Manus who preside over our planetary chain during its life cycle: i.e., that representing or standing in every Round for two Manus of the same name (a *Root* and a *Seed Manu*), he is the Root Manu of the Fourth Round, hence the seventh." (II, 321, Or. Ed., III, 321, 6 Vol. Ed.)

"A Root and a Seed Manu appear respectively at the beginning and the termination of the human period on any particular planet. It will be seen . . . that a *Manvantaric* period means, as the name implies, the time *between* the appearance of two Manus . . . hence a minor *Manvantara* is the duration of the *seven* races on any particular planet, and a major *Manvantara* is the period of one human round along the Planetary chain. . . . every root-race has its Manu. The present seventh Manu is called 'Vaivasvata' and stands in the exoteric texts for that Manu who represents . . . the Jewish Noah. But in the esoteric books we are told that Manu Vaivasvata, the progenitor of our *Fifth* Race . . . is not the seven Manu, mentioned in the nomenclat-

ure of the Root, or primitive-Manus, but one of the 49 Manus emanated from this Root-Manu . . .

"Vaivasvata, thus, though seventh in the order given, is the primitive Root-Manu of our fourth Human Wave . . ."

". . . the Vaivasvata Manvantara 18,000,000 odd years ago, when physical, or the truly human man first appeared in his Fourth Round on this earth . . ." (II, 308-10, Or. Ed., III, 309-10, 6-Vol. Ed.)

"The number that elapsed since the 'Vaivasvata Manvantara'—or the *human* period—up to the year 1887 is just 18,618,728 years." (II, 69, Or. Ed., III, 79, 6-Vol. Ed.)

So, my question is: (1) Is it possible that the Fourth Round, the Round of man, which began in the middle of the Third Race, really began in the Third Round? (2) Are Root-Race and Round sometimes used indiscriminately, as blinds? as globes, planets and rounds seem to be? (3) Could the Third Root-Race before the middle when animal was the life form then paramount, as vegetable in the second round was, really answer to the Third Round? (4) Do Rounds like Races have their beginning in the middle of the preceding one? (5) Every "cycle must be cut in two" says one of the Mahatma Letters as I remember. (6) There is so much scattered material on Rounds, Races, and Globes and Planets, that show blinds being used, that I would certainly appreciate being set straight on this matter of Vaivasvata and His Humanity and His Manvantara.

Answer. Because of the lengthy citations preceding the series of questions, it will not be possible to give as much space to the responses as one would desire—because of editorial considerations. But the misconceptions occurring in the queries must be corrected. Erroneous concepts always prevent a person from obtaining a clear insight into a problem—notably so in connection with ancient writings. Commencing, then, with the numbered questions:

(1) This is an entirely erroneous concept, based upon a faulty premiss, as is also the statement made in number (3). To state that Round 1 may be called the Mineral Round, Round 2 the Plant (*not* vegetable) Round, Round 3 the Animal Round, leaving Round 4 for the Human Round is totally erroneous. This is not the teaching of *The Secret Doctrine*. Instead, here is what is enunciated. The Human Life-wave is now predominant on our earth—the fourth Globe, true; but the Mineral Kingdom's Life-wave was once predominant on our Earth—at the time that the Human Life-wave was predominant on Globe A. The Plant Kingdom's predominance on our earth occurred when the Human Life-wave was manifesting on Globe B. The Animal Kingdom's Life-wave predominance on Globe D (our earth) took place when the Human Life-wave was functioning on Globe C. Globes and Rounds are *not* used indiscriminately. Each Kingdom has its predominance on *one* of the Globes of the chain, not for the entire Round. The significance of one Round implies the accomplishment of the circuit of the seven Globes of the Chain: commencing with Globe A, descending through Globes B and C to Globe D (our earth); thereafter ascending through Globes E, F and G. Vaivasvata Manu is supervising the accomplishment of the circuit of the seven globes for the entire Round—the Fourth Round.

At the conclusion of one Round there is a Sandhi—or a “junction period” amounting to 1,728,000 years. This is a period of resting during which there is no evolutionary activity on any of the seven globes of the Chain, before the next Round commences. Therefore it is not possible for the 4th Round to commence during the middle period of the 3rd Round as queried in question 1. Another reason may be given why it is not correct to designate the First Round as “the Mineral Round.” The reason is this: during the First Round the Human Kingdom (or rather the hosts of monads pertaining to the Human Kingdom,

or the Human Life-wave) must pass through the Mineral Kingdom and upwards on the ascending rungs of the Ladder of Life, i.e., the Plant and the Animal, as well as the phase then applicable to the Human Kingdom—totally different from today's rupa.

(2) No. Rounds and Root-Races are not used indiscriminately. An entirely different evolutionary concept is connected with the Round-development and is not interchangeable with the Racial development. The two should not be confused. Only a briefly sketched view of Rounds 1, 2 and 3 is given. Volume II of *The Secret Doctrine* is chiefly concerned with our earth during the Fourth Round (only) and the development of the Root-Races. It is true that the word “planets” is often used where “globes” are intended—in connection with a Planetary Chain. As for “blinds” in connection with the Rounds: this concerns Inner and Outer Rounds, and has no bearing upon the Root-Races. As for “blinds” in connection with the Root-Races: these occur in dealing with Sub-Races, and Sub-Sub-Races, and very likely also Sub-Sub-Sub-Races. Here one's intuition is called upon to solve the problem!

(3) Incorrectly conceived, and answered in question 1. While it is true that the era of the dinosaurs produced gigantic animals, it should not be forgotten that the “humans” of those days were also gigantic beings, i.e., the Third Root-Race beings.

(4) No indeed. As already pointed out, the evolution of the Races is not comparable to the evolution of the Rounds. Moreover, the rupas of the seven globes are different in each Round. Likewise the rupas of the Kingdoms are different in each Round.

(5) This may be interpreted as follows: Every cycle is composed of two arcs. These may be called an arc of descent and an arc of ascent. These represent the two phases of the cycle—which is thus “cut into two.”

(6) The reason that there is difficulty in understanding about Vaivasvata is because it is an example of how “blinds” are em-

ployed. Vaivasvata stands for a Round (a Regent of a), a Globe, a Race (the 4th), a Race (the 5th), a Sub-Race, as well as cyclic events connected with humanity, such as the separation of the sexes; the Great Flood. One has to use intuition, then, as to what Vaivasvata stands for. In explanation. As Vaivasvata is the name of the Fourth Round Manu, all the lesser Manus—whether Global or Racial—come under the regency of Vaivasvata. Hence, when each Lesser Manu enters his period of regency, each one may be referred to as the representative of Vaivasvata Manu, and therefore may be termed “Vaivasvata Manu.” This is so because each Lesser Manu is regarded as an emanation from the originating source, which is the Round Manu. In exoteric literature Manu is said to “create” 7 x 7 Manus: this signifies the 7 Races on the 7 Globes. In conclusion, here is a citation from *The Secret Doctrine*:

“There is no real discrepancy in speaking of the Vaivasvata Manvantara . . . 18,000,000 odd years ago, when physical, or the truly human man first appeared in his Fourth Round on this earth; and of the other Vaivasvatas, e.g., the Manu of the great Cosmic or sidereal Flood (a mystery), or again the Manu Vaivasvata of the submerged Atlantis, when the racial Vaivasvata saved the elect of Humanity, the Fifth Race, from utter destruction. As the several (and quite different) events are purposely blended in the *Vishnu* and other *Puranas* in one narrative, there may yet be a great deal of perplexity left in the profane reader’s mind. . . . The blinds which conceal the real mysteries of Esoteric philosophy are great and puzzling, and even now the last word cannot be given.” (II, 310, Or. Ed., III, 310-11, 6-Vol. Ed.)

Of a gift to be received or given, of an act to be done, time drinks up the flavour, unless it be quickly performed.

—Indian Proverb

LOOK TO THIS DAY

Look to this Day, for it is Life.
 The very Life of Life.
 Within its brief Span lie all the Verities
 And Realities of your Existence:
 The bliss of growth,
 The Glory of Action,
 The Splendor of Beauty.
 Yesterday is but a Dream,
 Tomorrow is but a Vision.
 But Today well lived makes every
 Yesterday a Dream of Happiness
 And Every Tomorrow a Vision of Hope.
 Look well therefore to this Day.
 Such is the Salutation of Dawn.

—Sanskrit

THE THREE TRUTHS

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

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

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

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

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

Idyll of the White Lotus

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The Theosophical Society was formed at New York in 1875. It has three objects:

1. *To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.*
2. *To encourage the study of Comparative Religion, Philosophy and Science.*
3. *To investigate the unexplained laws of Nature and the powers latent in man.*

The Society affords a meeting place for students who have three aims in common, *first*, the ideal of Universal Brotherhood; *second*, the search for Truth, and *third*, a desire to associate and work with other men and women having similar aims and ideals. The acceptance of the First Object is required of all those who desire to become members; whether or not a member engages actively in the work contemplated in the Second and Third Objects is left to his or her discretion.

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