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## TOLERANCE

The desirability of tolerance is frequently emphasized by Theosophical speakers, and chairmen of Theosophical meetings often quote the sentence, "Every member is expected to show the same tolerance for the opinions of others that he expects for his own."

That is a noble saying and we as individuals should respect its idealism. We should not prostitute it by quoting it in support of a demand on our part for tolerance of those opinions of ours which are silly, self-complacent, vicious or downright stupid.

"Opinion" is a word of very wide application. In legal work, a solicitor gives an opinion after a thorough examination of all the known facts and after a careful study of the decisions given by the courts in similar cases in the past. In forming his opinion he may not be in possession of all the facts, or his judgment may be faulty; his opinion may therefore be set aside by a court of justice—as a matter of fact in nearly every case, one of the two conflicting opinions is disallowed. A solicitor does not expect "tolerance" for his opinions; he has a right to a fair, impartial hearing and to an unbiased judgment between his views and those of the opposing counsel. He does not expect any forbearance or indulgence; if it is apparent that his opinion is based upon a fundamental error in his knowledge or understanding of the facts, or upon a misapprehension of the law in the case, he will not be permitted to take up the time of the court in arguing from false premises.

The majority of our everyday opinions are not formed with the same careful consideration and exercise of judgment which goes into the formation of a legal opinion. The dictionary defines opinion as "a judgment or belief formed without certain evidence; belief stronger than impression, less strong than positive knowledge." Opinions for the most part are manufactured on the plane of the lower mind, *kama-manas*, and are usually a mixture of reason, prejudice, desire, wishful thinking. They are given hastily, without due consideration; we do not pause long enough to dry out their watery content of emotionalism. But although they are often formed hastily, they are not discarded easily. We cling to our opinions—particularly after we have once fixed them in words.

When we speak of "tolerance for opinions" we are actually thinking of tolerance towards the person expressing an opinion. Every person is entitled to what is called "freedom of expression." However, this may be a temporary ideal in human development and one which may be surpassed in later ages when the expression of a vicious opinion will carry a social liability similar to that which attaches to the performance of a vicious act.

In our Theosophical work, tolerance implies patience, kindness, gentleness and courtesy towards the person whose attitude may differ from our own; it does not imply acceptance of the other person's view-

point and does not prohibit the complete rejection of his opinion nor the expression of an entirely contrary opinion.

Every expressed opinion is open to criticism and in our judgment of it we should decide without bigotry or prejudice. If in our judgment the opinion expressed is false and harmful, we have the right, whether we exercise it or not to attack the opinion expressed, to show up its basic unsoundness and endeavour to destroy the effect of its

expression. Tolerance is not indifference and as a matter of fact, where there is indifference there can be no tolerance. Tolerance is a positive virtue relating to one's attitude towards other persons—opinions should not be subject to tolerance or intolerance; they should be judged on their merits.

This article is merely the expression of one person's opinion. —Xenos

## QUO VADIS?

ROBERTO HACK

*The following is an extract from the report of Signor Roberto Hack, Secretary General of the Italian Theosophical Society, to the 51st National Congress held at Rapallo, Italy, May 27, 1965. For this translation we are indebted to Mrs. R. M. Vosse, of South Africa. —Eds.*

The title, that of the well-known novel by the Polish author Sienkiewicz, might well be used today when referring to the Italian Theosophical Society: Quo Vadis?

Over three years ago, at Easter, 1962, that is before the elections of that year for the position of Secretary General took place, we published among the members of the Italian Section a Manifesto-Programme with the clearly explanatory title, "For the Renewal of the Italian Theosophical Society". It was intended to show my way of thinking, as a candidate for that office, as well as of those who, grouped around me, were looking forward to a new trend in the life of our Section. In this, among other things, we reminded members of our I.T.S. that, according to the ideas of the Masters of Wisdom, the Theosophical Society should have constituted "a 'Brotherhood of Humanity,' a real Universal Fraternity . . . an institution which would make itself known throughout the world and arrest the attention of the highest minds"; and emphasizing that in the chaotic rush of events in

our modern world, Theosophy could be one of the most powerful forces capable of remodelling it, of creating a new world, as it contains all the elements required for this purpose as given in the Original Message.

In this Manifesto we also stated that the Theosophical Society is a real school of life, in which the best human qualities have the opportunity of developing, of training and strengthening themselves, *provided* that the essentials be borne in mind, namely those things which constitute the foundation and the actual reason for our existence as a Theosophical Society, firmly setting aside all superstitions of any sort whatever, be they materialistic, religious or pseudo-spiritualistic. We must do away with the old-rooted idea that Theosophy has by now been completely defined and is to be found in appropriate manuals, whereas it is Inner Illumination, it is Consciousness of the Divine Truths, and therefore the study of books can only be a help. For the attainment of Truth a lively and free spirit of research is required, a truly *open* mind, which is

even ready to recognize errors and contradictions, is capable of developing ideas, motives which have the ability to transform consciences, to free them, to regenerate them. For all these reasons we stated that it was of prime necessity to diffuse the Original Teachings, which are able to lead to real spiritual knowledge, to the culture of the soul, to spiritual development. H.P.B., founder of the modern Theosophical Movement, in the first number of *The Theosophist* (October, 1879) which she founded, wrote: "The Society, as a body, has no creed, as creeds are but the shells around spiritual knowledge; and Theosophy in its fruition is spiritual knowledge itself—the very essence of philosophical and theistic enquiry . . . The very root idea of the Society is free and fearless investigation . . . once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought—Godward—he is a Theosophist; an original thinker, a seeker after the eternal truth with 'an inspiration of his own' to solve the universal problems."

I consider that students of Theosophy, if they really attain to a genuine understanding of theosophical principles, ought no more to fall back into sectarian mental habits. The first and fundamental aim of our Society, namely that of forming the nucleus of a Universal Brotherhood of Humanity, truly constitutes a powerful dynamic impulse which awakens the inmost spiritual resources latent in man in a way that no lesser ideal would be capable of doing. Besides, the idea of acquiring knowledge of the inexhaustible "book of Nature" by means of experience, is directly opposed to the moral and intellectual passivity which characterizes western religions and constitutes the main cause of sectarianism. And, finally, the combination of metaphysical study with religious mysticism introduces the gradual development of the *mind*; and this will lead the sincere and dispassionate researcher in the theosophical field to a progress marked by continually ascending steps.

It is true that nowadays Brotherhood as a universal ideal is spoken of in various quarters, and this has occurred mainly because of the enormous sufferings brought to the human race by distinctions of race, creed and colour, even in the past few decades. It should, however, not be forgotten that the Theosophical Movement endeavoured to make the ideal of Universal Brotherhood the essential basis of human relationships long before the world wars of the twentieth century broke out in all their fury; and that 90 years ago, when the Theosophical Society was founded, the objects which it proclaimed represented revolutionary reforming ideas, that had a notable occult influence on modern thought, both in the social field and in the philosophical and cultural ones generally, as well as in the psychological one, anticipating complex psychological problems of our present times. It can therefore be said that as an actual fact in its three Objects, the Theosophical Society had formulated clearly *fundamental requirements for the future*, capable of promoting the welfare of the whole of humanity; and in this age of coarse and illogical materialism only the Esoteric Philosophy can oppose an adequate resistance to the continual attacks upon all that each man regards as the dearest and most sacred portion of his inner spiritual life. It shows the necessity of an Absolute Divine Principle in Nature. It does not deny Divinity, as it does not deny the existence of the Sun. Esoteric philosophy has never thrust God out of nature, neither has it Divinity as an absolute and abstract Entity. It only refuses to accept all the Gods of the so-called monotheistic religions, Gods created by man in his own image and similitude; "an unfortunate and blasphemous caricature of the Ever Incognizable," as H. P. Blavatsky wrote.

Unfortunately, as we underlined in the above-mentioned "Manifesto", gradually, after the death of H.P.B., and particularly during the first decades of this our twentieth century, a tendency toward authoritarianism and blind faith, as well as a pre-

ference for various types of formalities and ceremonies, crept into the Theosophical Society, much to the detriment of true freedom of thought and of fearless independent investigation, clipping the wings of individual effort and giving origin to diverse theories which in time became a sort of dogmatic creed. This state of affairs which was a cause of anxiety, as emphasized by us both in the pages of our monthly review *Alba Spirituale* and in my reports to our previous Congresses— at Milan in 1963 and at Perugia in 1964—has fortunately stirred the consciences of numerous theosophists, and in various National Sections of the International Theosophical Movement, both in Europe and America as well as in Asia itself, we are witnesses to the growing manifestation of a new ferment of life, to an ever stronger desire to drink from the first springs, from the Original Message, such as it was, free from later speculations and interpretations, even though these were doubtlessly formulated in good faith and with the intention of rendering more easily accessible the mighty theosophical works.

Our actions, however, though respectful of the ideas of others, have frequently been interpreted in a manner which by no means corresponded to the truth! During these three years we have adhered faithfully and loyally to the principles exposed above, which principles have been and still are our own closest and most profound convictions, having been developed through living experience in a wholehearted, sincere and loyal devotion to the grand ideal placed before us by Theosophy and by those who were its original inspirers. The words of the Mahatma Koot Hoomi to Sinnett (*The Mahatma Letters to A. P. Sinnett*, Letter LV) are constantly present in our spirit and in our mind: "If you remain true to and stand faithfully by the T.S. you may count upon our aid and so may all others to the extent that they shall deserve it. The original policy of the T.S. must be vindicated, if you would not see it fall into ruin . . . I have told you long ago. For years to come

the Society will be unable to stand, when based on "Tibetan Brothers" and phenomena alone. All this ought to have been limited to an *inner* and very SECRET circle. There is a hero-worshipping tendency clearly showing itself, and you, my friend, are not quite free from it yourself. I am fully aware of the change that has lately come over you, but this does not change the main question . . . *learn to be loyal to the Idea; rather than to my poor self.*" Neither could we forget the other words of the same Master addressed to Annie Besant in 1900: "The T.S. and its members are slowly manufacturing a creed. Says a Tibetan proverb, 'credulity breeds credulity and ends in hypocrisy' . . ." and that "the best corrective of error is an honest and open-minded examination of all facts subjective and objective."

And in Letter XCI, Master K.H. wrote: "For the present we offer our knowledge—some portions of it at least—to be either accepted or rejected on its own merits independently—entirely so—from the source from which it emanates. In return we ask neither allegiance, loyalty, nor even simple courtesy . . ." And he also said, "In your world of *maya* and kaleidoscopic change of feelings—truth is an article rarely wanted in the market; it has its seasons and very short ones." Must we perhaps still learn this bitter truth, personally, ourselves?

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We would like to remind all the members of the I.T.S., but in particular those friends who have wished to attribute to us—albeit in good faith—intentions of detracting from the reputations of some of the Theosophical Society's past leaders; of the following words of Annie Besant, written in an article on "Theosophy and Christianity" (*Lucifer*, October, 1891): "Theosophy is a body of knowledge, clearly and distinctly formulated in part and proclaimed to the world. Members of the Society may or may not be students of this knowledge, but none the less it is the sure foundation on which the Masters have built the

Society, and on which its central teaching, a Brotherhood of Mankind, is based. Without Theosophy Universal Brotherhood may be proclaimed as an Ideal, but it cannot be demonstrated as a Fact . . . Now by Theosophy I mean the 'Wisdom Religion' or the 'Secret Doctrine', and our only knowledge of the Wisdom Religion comes to us from the Messenger of the Custodians, H. P. Blavatsky. Knowing what she taught we can recognize fragments of the same teachings in other writings, but her message remains for us the text of Theosophy, everywhere . . . Only, none of us has the right to put forward his own views as 'Theosophy' if it is in contrast with hers, because all that we know of Theosophy comes from her. When she says 'the Secret Doctrine teaches', none can say her nay. We may disagree with such teachings, but it remains 'the Secret Doctrine' or Theosophy; she always encouraged independent thought and criticism, and never resented differences of opinion, but she never wavered in the distinct proclamation that 'the Secret Doctrine is so-and-so' . . . The Theosophists have it in charge not to whittle away the Secret Doctrine . . . Steadily, calmly, without anger but also without fear, they must stand by the Secret Doctrine as she gave it, who carried unflinchingly through the storms of almost seventeen years, the torch of the Eastern Wisdom. The condition of success is in perfect loyalty . . ."

Mahatma K.H. wrote (*The Mahatma Letters to A. P. Sinnett*, Letter IX: "For countless generations hath the adept builded a fane of imperishable rocks, a giant's Tower of INFINITE THOUGHT, wherein the Titan dwelt, and will yet, if need be, dwell alone, emerging from it but at the end of every cycle, to invite the elect of mankind to co-operate with him and help in his turn enlighten superstitious man. And we will go on in that periodical work of ours; we will not allow ourselves to be baffled in our philanthropic attempts until that day when the foundations of a new continent of thought are so firmly built

that no amount of opposition and ignorant malice guided by the Brethren of the Shadow will be found to prevail."

Brothers, dearest Brothers, shall we not strive in order that one day we may be worthy to form a part of this small band of "the elect of mankind", called by the Elder Brothers to co-operate with them and to assist them in the gigantic task of dissipating the prejudices and superstitions that obscure the greater part of human hearts and minds?

Finally I would like to close this part of my Report by quoting some ideas expressed by H.P.B. and contained in the Message sent by her to her faithful co-worker, W. Q. Judge on the occasion of the 1883 Convention of the American Section of the Theosophical Society:

"But let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher—one who has no right to dogmatize . . . Although theosophical ideas have entered into every development or form which awakening spirituality has assumed, yet Theosophy pure and simple has still a severe battle to fight for recognition. The days of old are gone to return no more, and many are the Theosophists who, taught by bitter experience, have pledged themselves to make of the Society a "miracle club" no longer. The fainthearted have asked in all ages for signs and wonders, and when these failed to be granted, they refused to believe. Such are not those who will ever comprehend Theosophy pure and simple. But there are others among us who realize intuitively that the recognition of pure Theosophy—the philosophy of the rational explanation of things and not the tenets—is of the most vital importance in the Society, inasmuch as it alone can furnish the beacon light needed to guide humanity on its true path.

"Orthodoxy in Theosophy is a thing neither possible nor desirable. It is divers-

ity of opinion, within certain limits, that keeps the Theosophical Society a living and healthy body, its many other ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergencies would be impossible, and the Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever growing Knowledge.

"It must be remembered that the Society was not founded as a nursery for forcing a supply of Occultists—as a factory for the manufactory of Adepts. It was intended to stem the current of materialism, and also that of spiritualistic phenomenalism and the worship of the Dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings which are but another form of materialism. For by "materialism" is meant not only an anti-philosophical negation of pure spirit, and, even more, materialism in conduct and action—brutality, hypocrisy, and, above all, selfishness—but also the fruits of a disbelief in all but material things, a disbelief which has increased enormously during the last century, and which has led many, after a denial of all existence other than that in matter, into a blind belief in the *materialism of spirit*.

"The tendency of modern civilization is a reaction towards animalism, towards a development of those qualities which conduce to the success in life of man as an animal in the struggle for animal existence. Theosophy seeks to develop the human nature in man in addition to the animal, and at the sacrifice of the superfluous animality which modern life and materialistic teachings have developed to a degree which is abnormal for the human being at this stage of his progress.

"Men cannot all be Occultists, but they can all be Theosophists. Many who have never heard of the Society are Theosophists without knowing it themselves; for the

essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him. Kindness, absence of every ill feeling or selfishness, charity, good-will to all beings, and perfect justice to others as to one's self, are its chief features . . .

"Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind. We are the friends of all those who fight against drunkenness, against cruelty to animals, against injustice to women, against corruption in society or in government, although we do not meddle in politics. We are the friends of those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing down the poor. But in our quality of Theosophists, we cannot engage in any one of these great works in particular. As individuals we may do so, but as Theosophists we have a larger, more important, and much more difficult work to do . . . The function of Theosophists is to open men's hearts and understandings to charity, justice and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being. Theosophy teaches the animal-man to be a human-man; and when people have learned to think and feel as truly human beings should feel and think, they will act humanely and works of charity, justice, and generosity will be done spontaneously by all."

Friends! If we observe the developments of human thought in the world, we understand that the final vindication of the mission and work of H. P. Blavatsky cannot be far off; and the publicising of her writings and of those whose messenger and mouthpiece she was to the outside world, will doubtless contribute to hasten the arriv-

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# ON TAKING A STAND

W. E. WILKS

It is perhaps one of the less well recognized facts of the spiritual life that nothing can be achieved without taking a strong stand back of one's values or the principles one upholds. "A brave declaration of principles."

This is a self-evident truth, for it is quite plain that if the principle being upheld is put forward clearly but mildly or diffidently, much as if one were talking (or writing) about the weather, then the effect upon one's hearers will be no more than the effect of your talk would be upon the weather. There must be a punch in what is said, a "this means you" in it to produce the desired effect. It is quite possible to speak or write clearly and rationally and to stir nothing below the surface and leave nothing but contented, smiling, complacent faces. It is the attitude held, the position taken which counts. Further it is imperative to not retreat one step, either then or later, whether under pressure or not. It is easily possible to say drastic things which make people think and to destroy their effect by taking it back by making a good fellow of oneself afterwards.

This, the taking of an immovable stand, is rarely seen in action for it demands force, courage and character; but such individuals are the greatest need in our Society. It is not easy to stand out from the popular view or attitude; one's personality squirms and tries to get out from under, but nothing less than this will serve. Without such individuals we follow the old Kama-Manasic round until it peters out for lack of emotional enthusiasm, and leaves things exactly as they were from a spiritual point of view.

Spiritual energies must be projected with force and vitality and be backed up by an indomitable stand, and the strain of the recoil must be taken in the life of the individual. Just as a gun fired without a breach block ends in smoke, so Spiritual energies projected must have resistance to take the

recoil. When some individual takes a stand in this way, few people remain unaffected; each feels forced to agree or disagree, is stirred up to think and reconsider and come to a decision.

The reason why H.P.B.'s theosophical life was so stormy, and aroused such great opposition, as well as ardent followers, is because she was ever taking a stand for Spiritual as against material, self-centred things.

Just now in our neighbours to the South such a war is going on in the American Section, T.S. The National President, Dr. H. A. Smith has taken a strong stand behind certain things:

1. Dissociation of the Theosophical Society from all other pressure groups (Esoteric groups, Co-Masonry, L.C.C., etc.)
2. For complete freedom of thought.
3. A truer interpretation of the Objects of the Society.
4. A closer adherence to the study of the works of the Founders.

By doing so he has been threatening the status quo of a popularized modification of Theosophy called Neo-Theosophy, the study and proselytism of which has formed the chief activity of the T.S. for many decades, with the result that it has prevented access to Theosophy by presenting it as psychic wonders and fabulous enticements, utterly repellent to mature enquirers.

By this stand Dr. Smith has aroused the opposition of the entrenched forces of the past many decades, organized and led by some of the E.S., a secret body illegally existing within the Society, which yet controls the thought and activities of most lodges and members. This domination has to cease. The attempt to free the Society from this secret domination should be the main task of all members. Only when this has been achieved can the T.S. become free

to again take up its work as a body of truth seekers.

In any case this clash brought about by Dr. Smith's stand for freedom of thought will be a salutary and valuable experience which will make members reconsider, study, and think for themselves and become self-responsible individuals instead of "Yes men" in a party line, as in the past. Not for nothing has Theosophy been called "The great Sifter."

From time to time the T.S. undergoes a severe shaking up. A crisis arises which forces members to think and decide what direction the Society shall take. There have been many such in the past, but none for the past forty years, since Krishnamurti disbanded his Order of the Star and left the Society. From that time the Society has gone ahead on the dwindling enthusiasms of the past, based upon the popularized modifications of theosophy put out by A.B. and C.W.L., and the many subsidiary movements created to renew enthusiasm, the chief of which have been the L.C.C., and Co-Masonry, as well as other secret orders.

Now a new dispensation has arisen in the T.S., inaugurated by the International President, Mr. Sri Ram, who has advocated and doubtless sent directions to members to study *The Secret Doctrine* and *The Mahatma Letters*. Mr. Gardner's booklet, *There is no Religion Higher than Truth* which proffered proof that many at least, of C.W.L.'s psychic pronouncements were false, and probably were the result of mistaking his own wishful thought forms for reality, has done a great deal to question the reliability of Bishop Leadbeater's many psychic pronouncements upon which Neo-Theosophy was largely built. Lady Emily Lutyens' book, *Candles in the Sun* which relates from the inside, the amazing psychic hysteria which preceded the wind-up of the World Teacher episode, has also had its influence. It is to be expected that everywhere members will be considering and re-evaluating the teaching, attitude, and values upon which the Society has been run in

past decades and Dr. Smith's courageous stand will materially help all those who are not deeply prejudiced against change in the *status quo*.

In Canada soon after we left the American Section and became a National Section on our own, with our own Magazine, *The Canadian Theosophist*, the same war took place which exists now in the American Section, and which split the Canadian membership into two groups. Those who put freedom of thought and its expression, and consequently the right to criticize the activities of the "Beloved Leaders" A.B. and C.W.L. on the one hand, and those who held loyalty to these Leaders paramount, and would not allow any criticism of them. So in Canada we have two groups; the Canadian Federation, directly attached to Adyar, who put great faith in the teachings and values of the Philosophy of the Leaders A.B. and C.W.L., and the Canadian Section whose members above all value freedom of thought and its free expression, and who find their greatest inspiration in the works of H.P.B. and the *Mahatma Letters*. These two bodies are on friendly terms, but cannot work together except in a general way, as they follow quite different and often diametrically opposite aims. It is possible that as the new dispensation changes the attitude and values at present accepted in the Society we may all come to agreement on fundamental things, but so long as amiable agreement at the expense of truth is considered as brotherhood, and to take the place of truth above all, things will go on as before.

Whatever comes out of this clash between Neo-Theosophy and the original teachings of the Mahatmas, brought about by Dr. Smith's stand, nothing but good eventually can come of deeply considering where we are going and where we want to go.

—Dr. Wilks' article was written prior to the Annual Convention of the American Section, when Dr. Henry A. Smith requested leave of absence for the remainder of his term of office.—Eds.



# SOME BASIC CONCEPTIONS OF THE SECRET DOCTRINE

WINIFRED TIPLIN

1. An Omnipresence, Eternal, Boundless and Immutable Principle on which all speculation is impossible.

This Infinite and Eternal Cause—dimly formulated in the Unconscious and Unknowable, is the Rootless Root of all that was, is, or ever shall be. It is Be-ness rather than Be-ing.

2. The Eternity of the Universe as a boundless plane, periodically the playground of numberless Universes incessantly manifesting and disappearing.

3. The fundamental identity of all Souls with the Universal Over Soul—the latter itself being an aspect of the Unknown Root and the obligatory pilgrimage for every soul—a spark of the former through the Cycle of Incarnation.

4. The Evolutionary scheme of cosmic and human evolution.

Though this Immutable Principle cannot in any manner or degree be known in the strict sense of knowing, yet we find its positive existence is a necessary datum of consciousness and that as long as consciousness continues we cannot for a moment rid it of this intuitional knowledge.

\* \* \*

*An Omnipresence, Eternal, Boundless and Immutable Principle . . .*

“And I have felt  
A presence that disturbs me with the  
joy  
Of elevated thoughts; a sense sublime  
Of something far more deeply inter-  
fused,  
Whose dwelling is the light of setting  
suns,  
And the round ocean, and the living  
air,  
And the blue sky, and in the mind of  
man;  
A motion and a spirit, that impels

All thinking things, all objects of all  
thought,

And rolls through all things.”

—William Wordsworth

“Pierce through the time element,  
glance into the Eternal. Believe what  
thou findest written in the sanctuar-  
ies of Man’s Soul, even as thinkers in  
all ages have devoutly read it there.”

—Thomas Carlyle

Time and Space are not God but crea-  
tions of God. A concept of the Absolute as  
the Rootless Root, the Causeless Cause,  
the Fullness and Perfection of all things,  
implies an Absolute in which all things are  
already and eternally given.

This apparent static Absolute does away  
with an Absolute postulated as a being  
eternally in the making or a Reality in the  
flux of things or even a Pluralistic Universe.  
Let us seek the answer in the depths of our  
own experience where we feel ourselves  
most intimately within our own life.

*The Eternity of the Universe . . .*

There is no creation of the universe but  
periodical and consecutive appearances from  
the subjective to the objective plane of be-  
ing at regular intervals of time covering  
immense duration.

*The Identity of all Souls with the Univer-  
sal Soul . . .*

“I am the Ego which is seated in the  
hearts of all beings. I am the begin-  
ning, the middle and the end of all  
existing things. I established this whole  
universe with a single portion of my-  
self and yet remain separate.”

—Bhagavad Gita

All are One inasmuch as all are of  
One.

Space, immovable in its abstraction, is uninfluenced by either the presence or absence in it of an objective Universe. It is without dimension and is self-existent. Space is a great reservoir of power; air, ether and energy fill an apparent void. Innumerable atoms are floating there to be breathed in and renew life. From such, Spirit is born—Spirit and a Spiritual Essence of matter—the first dual spark of life. Spirit is a universal power astir in all life. Spirit is the witness of the Cosmic dance.

Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration and it does not exist where no consciousness exists in which the illusion can be produced, but lies asleep.

K. H. writes, "Time is something created entirely by ourselves. Of all the sentient and conscious beings on earth, man is the only being that takes any cognizance of time although it makes him neither happier nor wiser."

Space, Time, Spirit, Matter, Motion—after such was manifested, evolution started on its upward and onward progress; through eons of cycles all species of life were manifesting, through manvantaras to pralayas, then on to human evolution.

Man as we know him today, with intellect, will, reason and latent powers, can rise through knowledge of divine science to heights beyond which there are no limitations.

"When the centuries behind me like a fruitful land reposed;  
When I clung to all the present for the promise that it closed;  
When I dipt into the future far as human eye could see;  
Saw the vision of the world and all the wonder that would be."

—Tennyson

In May, 1927, Miss D. J. Winter of Czechoslovakia wrote to Miss Margaret Ford of England, relaying the suggestion, "That one day throughout all the world should be devoted for the benefit of animals." October 4th was chosen as it is the day dedicated to St. Francis of Assisi, the apostle of Humaneness.

Some countries who have participated in this idealistic and massive program are: Great Britain, Italy, France, India, Germany, China, Poland, Greece, Burma, Israel, Denmark, Holland, Japan, Africa and Switzerland. This thread of compassion remains unbroken in spite of world upheavals.

Since we support the industries which use animals in their products, we should be most willing to support the societies which are working to influence industry in using humane methods in treating and preparing animal products. In Canada there are many societies made up of dedicated people who are aware of the terrible suffering of animals in industry today. They are doing good work, but against many obstacles, and that most sacred trust has yet to be honoured.

Air Chief Marshal Lord Dowding, speaking in the British House of Lords in 1957 said: "Nearly all of us have a deep rooted wish for peace—peace on earth; but we shall never attain to true peace—the peace of love and not the uneasy equilibrium of fear—until we recognize the place of animals in the scheme of things and treat them accordingly . . . If we have not yet reached the stage when we are willing to dispense with animal experimentation, let us at least ensure that pain and terror are eliminated to the fullest possible extent from our treatment of the animals . . ."

I should be happy to give information on Canadian Humane Societies to anyone who wishes to write to me care of this magazine.

Gaile Campbell

## NOTES AND COMMENTS BY THE GENERAL SECRETARY

The Second Inter-American Theosophical Congress, which will be held in Buenos Aires, has been postponed until October 28-31 as the President, Mr. N. Sri Ram, who was to have presided, is under doctor's orders not to undertake any trips at present. At the meeting of the Canadian Executive Committee held on July 11, Mr. G. I. Kinman was appointed as the Canadian delegate, but this was before the postponement was announced and Mr. Kinman cannot attend on the later date. It is now questionable whether a representative will be attending from Canada.

Volume 1 of *The Complete Works of H. P. Blavatsky* was published by Rider & Co. in 1923, but unfortunately the entire stock of this and of three subsequent volumes was destroyed, along with the plates, in the bombing of London. Now Mr. Boris de Zirkoff has undertaken the task of republishing these, and Volume 1, revised and greatly enlarged, will be ready early next year; it will be published as Vol. 1 of the series entitled *H. P. Blavatsky Collected Writings*. Vols. 5-10 of this series have already been published, and the Canadian Society has donated copies to many university libraries in Canada. To assist with the publishing of the forthcoming volume, the Canadian Executive has advanced \$500.00 toward the expense and will receive a supply of the new volume upon publication.

Mr. de Zirkoff has devoted years of unremitting labour to the task of collecting, indexing and publishing all available writings of H.P.B., including the translating of those written in the French and Russian languages. The Theosophical Movement is under a great debt of gratitude to Mr. de Zirkoff.

I regret to report the death on August 6 of Mr. R. H. Long at the age of 86. Mr.

and Mrs. Long joined the Hamilton Lodge in 1922 and continued their membership there although they resided in Pittsburgh for a number of years. Mr. Long was in apparent good health up to the day of his passing; death came within a few minutes after a sudden heart attack.

Our sincere sympathy is extended to Mrs. Long.

Toronto Lodge now has several younger members and adherents and a Young People's Group has been formed under the direction of Mr. and Mrs. Albrecht Kleiner. I am very happy to learn of this, first, because I feel that young persons advance in proficiency and attainments if they are given responsibility, and second, because it is to the younger generation that we must look for our leaders in the decisive years ahead of us.

At the July meeting of the Canadian Executive several suggestions made by Mr. T. G. Davy for furthering Theosophical work were read, but as Mr. Davy was out of town we had not the benefit of his personal presentation and development of the suggestions. I hope that at the October meeting of the Board the ideas will be considered in detail. In the meantime I will mention the first only of the suggestions that "We should try to get ideas from the members on what can be done". Mr. Davy's experience has been that some people are just waiting to be asked to express their opinions or to do some work; will you please let us have your suggestions—we need your ideas.

I have much pleasure in welcoming five new members of Toronto Lodge, Mrs. Mary E. Henderson, Miss Jean Nowiski and Messrs. Keith Finn, Heinrich Wenchel and Raja Kumar Chaudhur, whose applications for membership in the Society were received in July.

THE ORGAN OF THE THEOSOPHICAL SOCIETY

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subscribers to *The American Theosophist* of which he was editor, will share in my regrets. Under his editorship the magazine steadily improved and his editorials revealed his breadth of view and his understanding of fundamental Theosophical principles. Apparently this "leave of absence" was forced upon Dr. Smith at the recent American Convention. For some months it has been obvious from the official magazine that there was some trouble in the American headquarters; Dr. Smith was removed as Editor, and a recent issue published a long letter from Mr. James S. Perkins, International Vice-President, commenting on the situation but explaining nothing. I have not received any official news yet but there have been a number of rumours concerning the trouble and its causes. Possibly the next issue of *The American Theosophist* will give an explanation.

Each separate National Society in the T.S. is, of course, quite independent in the conduct of its internal affairs provided that the Rules of the parent organization are not contravened and the basic freedom of thought and expression is not curtailed and the United States members have the right to exercise their own judgment in electing—and removing — their executive officers. However, Dr. Smith's influence and standing in the Theosophical world are such that members in many National Societies would welcome a clarification of the difficulties which have resulted in the removal of such a prominent Theosophical worker.

D.W.B.

## LETTERS TO THE EDITORS

*The Editors,*  
*The Canadian Theosophist*

I was very sorry to learn that Dr. Henry A. Smith, President of The Theosophical Society in America, is on "leave of absence" for the remainder of his term of office, and I am sure that many of our readers who have heard Dr. Smith speak or who are

Your July-August, 1965, issue to hand. We note, with some regret, the continued bickerings of our fellow-member W. Wilks of Vancouver, B.C. His target, Dr. Hugh Shearman at the most has caused us to ask ourselves searching questions about the re-

liability and authenticity of the Mahatma Letters. Actually there is no evidence anywhere that the publication of these letters was directed by those who wrote them. Some quotations from them might interest your readers.

In *The Mahatma Letters to A. P. Sinnett*, we are told in Trevor Barker's introduction, written September 1923, that they were received from 1880 to 1884. Thirty-five years passed before they were given out to the general public for consideration. And Barker hints that "there is a passage in one of the letters in this volume in which The Master K.H. says that neither he nor his brother M. would ever permit the publication thereof". We must conclude, it seems, they were published in 1923 regardless. But in the matter of communications, whether to a Master or from him to anyone, we have the words of Letter No. LIII (marked strictly private and confidential, but the date not given - no doubt in 1881):

"Another of our customs, when corresponding with the outside world, is to entrust a chela with the task of delivering the letter or any other message; and if not absolutely necessary - to never give it a thought. Very often our very letters - unless something very important and secret - are written in our handwritings by our chelas."

Dr. Wilks should reflect on this. Not only did H.P.B. tell us that some of the letters were written by chelas, but under a master's instruction, but we are told by K.H. himself that was so. So Hugh Shearman may breathe again.

We are entering into the fourth quarter of the first hundred years of the history of the T.S. The far-flung and awakened interest in the Mahatma Letters may be indicative of what is to come. Could it not be that all who have served our cause in the past 75 years, whether loyal to what they deem to be the original teachings, or those who are "freethinkers" while being Theosophists, have moved a little closer towards perfec-

tion because of their efforts? I think so. And could not an open and candid mind about the Masters be the correct point of view? And in its train a closer evaluation of what they seek to teach us? This so the T.S. will not remain a haven for but a few and have its publications used to debate matters of little consequence. They seek to teach us what? First that to be a master we must pass down the same road of personal evolution that they did. They are not our masters, only their own. Second, to seek to inculcate into wider and more public acceptance that life is a creative experience. And that we can grow in abilities and powers by learning how to acquire them. Third, that the motives that direct people's lives are the criterion of their day-by-day experiences. This grafted into our educational system - the rendering of a fitness to live life creatively. And we say so again.

I believe that the T.S. may become a powerful influence for good in our times. And that the Masters who wrote those letters nearly 85 years ago were seeking not to receive our devotion to themselves alone, but to that which they did give their lives to, the conquest by man of his lower nature. And his increased awareness of a more fruitful era.

Frederick E. Tyler

☆ ☆ ☆

*The Editors*  
*The Canadian Theosophist*

I C Y

" . . . the world depends on co-operation and not on conflicts."

—Jawaharlal Nehru.

The most vital and immediate challenge voiced in *The Canadian Theosophist* for July-August is contained in M.S. Prasad's message on International Co-operation Year. How right he is in remarking that . . . "the necessity, existence and significance of international co-operation should be of special interest to members of the Theosophical Society all over the world." Is not International Co-operation the most modest definition

possible of the primary objective of its Founders? Are not Theosophical Societies the world over spiritual laboratories wherein an alchemical transmutation of the explosive mixture of separate national entities into a Spiritual Brotherhood is being carried on? International Co-operation is the obvious, taken-for-granted miracle the Universal Brotherhood and Theosophical Society were created to perform! Surely, as Theosophists, we *are*, in thought, word and deed, devoting ourselves to nurturing it. Surely, such a sublime consummation *is* being achieved, appearances to the contrary notwithstanding!

Our job, clearly, is to discover ways of hastening the process. And those means go far beyond merely preaching and propagandizing. International Co-operation *is* in action in multifarious, small, unpublicized groups. Could we not open the columns of our publications to entities and organizations from one end of the world to the other, who are deeply (and at times almost *hopelessly*) involved? Might not their efforts become cumulatively impressive if *they* would reiterate their faith, and recount what they *have done and are doing*? Could they not be approached to give us and the world a *report* of International Co-operation as they see it and are carrying it on?

It is time, surely, that world-wide officialdom was made aware of what small, individual groups of *intense earnestness*, in every country in the world, are contributing to International Co-operation. They may be surprised by the world hunger for Brotherhood these bodies make evident. What members of such bodies have to say, *unofficially*, may have an incalculable impact on organized world agencies.

Theosophy and Theosophical publications can be justifiably proud to act as a Clearing House for news of Global International Co-operation Year. It may be taken for granted that the telling of the story may call for *several* years! This is an immediate as-

pect of the Great Reality, and the Great Reality transcends Time. Similarly, Brotherhood is the imperishable Initiation Robe of the Eternal. Theosophy is the loom whereon that Robe is woven!

Montague A. Machell

☆ ☆ ☆

*The Editors*

*The Canadian Theosophist*

What amazes me about the "spiritual versus psychic" controversy is the amazingly naive materialism of the pro-psychists, which literally holds that because the spiritual is "higher" than the psychic, and the psychic presumably "higher" than the physical (it isn't) one must approach the spiritual by "mastering" the psychic first. There is no such topological-geographic relationship. The spiritual, the psychic, and the material, are all *aspects* of the One, all co-existing. All inseparable as the powers in nature. As faculties of man, they can be developed in any one of six orders or concurrently. Where there is *concurrent* development of the psychic and spiritual of a nature approved by any real guru, the spiritual will be well ahead of the psychic all the time. Of course, psychics hipped on "development" can always find a "guru." But what kind?

The injunction that the spiritual must be developed first, made so often by H.P.B. (I never heard that she was a "vest pocket adept from New York" before I saw Mr. Carter's letter) was simply an expression of one of the most common-sense propositions of all time; that you do *not* try to use a weapon or a tool until you know *how* to use it. Where I was raised in Alberta, all the kids were taught to use guns; but they were not allowed to use them until they knew better (often by dint of well-tanned derrières) than to point them at anybody - loaded or unloaded - or carry them around cocked. The same basic rule applies everywhere. The know-how of using psychic pow-

## BOOK REVIEWS

ers resides in ethics and the elimination of pride, lust and avarice. How many people does Mr. Carter know who have accomplished that to the extent necessary to cope with the infinitely complex intricacies of the use of psychic powers in a non-psychic society? Some day, perhaps he will, as I have recently done, find himself coping with the problem of preventing murder and/or suicide because some friend did acquire such powers while his nature was unpurged. And I don't mean a *bad* person either; just one like the rest of us in character; probably above average. I have personally seen altogether too much of that sort of thing.

I personally have *one* of those faculties myself—precognitive dreaming. I never tried to develop it—it first showed up when I was a small boy quite ignorant of all this—and though it did save my life once, it has also been accompanied by months upon months of mental hells on earth by foreseeing tragedy which could not be prevented. What use is that sort of thing except as an expiation of bad karma?

Only a man who has (a) virtually outgrown all emotional involvements, (b) put aside all the seven deadly sins, (c) developed in himself as his ruling power impersonal love for all humanity and (d) the fortitude of the devil in the face of oncoming disaster, is in any position to develop such faculties.

Mr. Carter has tunnel vision when he reads; otherwise he would have noted what the Mahatma said about the fate of Mohammed Murad Ali Beg in the *Letters* and what H.P.B. said about him in the *S.D.*, also her article on the psychic versus the noetic, among other expressions.

He is at liberty to learn the hard way if he wants to. I don't have to keep still while he misleads other people.

As to Pryse—I suspect that Mr. Carter has his works, and unless the “psychism first” theme is there, somebody much respected by Mr. Carter himself has misled me.

Victor Endersby

*Damodar and the Pioneers of the Theosophical Movement*, compiled and annotated by Dr. Sven Eek, published by The Theosophical Publishing House, Adyar, 720 pp, price Rs 37 cloth, Rs 35 board. (App. \$9.00).

Damodar K. Mavalankar was an outstanding member of the Theosophical Society during its early years in India, and Madame Blavatsky said of him that he “was ready from his last birth to enter the highest Path and suspected it”. Damodar had read *Isis Unveiled* which made a profound impression on him and within seven months after H.P.B. and Col. Olcott landed in India on Jan. 16, 1879, Damodar became a member of the Society; he was twenty-two years of age at the time. His unique qualifications for Theosophical work were immediately recognized and within a very short time he moved into a position of responsibility in the affairs of the Society. He became business manager of the Publications Department, whose chief work was publishing *The Theosophist*. Dr. Sven Eek states that the success of the magazine “was in large measure due to the unwearied zeal and labour of young Damodar.” In *Old Diary Leaves* (Vols. 2 and 3) Col. Olcott speaks of Damodar in the highest terms of esteem and affection, including this: “. . . among other real helpers whom we had found in India, there was poor, slender, fragile Damodar Mavalankar, who had thrown himself heart and soul into the work with a devotion which could not be surpassed. Frail as a girl though he was, he would sit at his table writing, sometimes all night, unless I caught him at it and sent him to bed . . .”

This new book on Damodar contains all his known writings, including his articles in *The Theosophist*, his letters to Mr. Judge and Mr. Sinnett, answers to queries in the magazine, etc. The author's previous book, *Damodar, the Writings of a Hindu Chela*,

published in 1940 by The Theosophical University Press, Point Loma, contained much of this material, but not all nor did it include the valuable notes relating to some of the pioneers in the Movement—the Coulobms are also included, certainly not as pioneers, but because their treachery influenced Theosophical history and dealt the Movement an almost disastrous blow.

But the chief interest in this book will arise from the writings of Damodar and from what little can be recorded of his inner life. To read the book is to enter what Bhagavan Das calls “the mystic romance of those young days”, particularly the six years between 1879 and 1885 when Damodar finally left Adyar for direct training under his Master, K.H. So much evidence is given of the actual existence of the Masters, that one may wonder whether the whole early period of the Society was a unique time in occult affairs when the veil hiding the great Brothers from human sight was temporarily drawn aside and some of the most worthy aspirants for occult knowledge had an unparalleled opportunity.

For Damodar, the reality of the Masters was established early in his life. Three times he had had visions of a glorious personality; twice this vision came to him when he was seriously ill—and twice his life was saved. The third vision came while he was meditating. And when Damodar first entered the Bombay Headquarters of the Society, he saw a picture of the man whom he had seen in his visions and to whom he attributed the saving of his life. He learned that this man was one of the Adepts, K.H., whom Damodar was soon to meet and become his disciple. On Nov. 25, 1883, while on a visit with Col. Olcott to Kashmir, Damodar disappeared for three days and on his return stated that he had been at his Master’s ashram undergoing training. Col. Olcott writes, “He left, a delicate-framed, pale student-like young man, frail, timid, deferential; he returned with his olive face bronzed several shades darker, seemingly robust,

tough, and wiry, bold and energetic in manner; we could scarcely believe that he was the same person.” After this experience, Damodar’s writings indicate a greater maturity of mind, although his earlier articles and his letters to Judge and Sinnett show that he was advanced beyond his years in his knowledge of the esoteric philosophy. Greater responsibility became his with the departure of H.P.B. and the Colonel for Europe. He soon sensed the growing hostility of the Coulobms and sent warning letters to H.P.B. and Olcott. Difficulties arose between Damodar and Dr. Franz Hartman, who had been appointed Chairman of the Board of Control during the absence of the two founders, concerning Damodar’s reticence in disclosing the contents of his correspondence with H.P.B. and the Colonel. A similar reticence on Damodar’s part contributed to a grave misunderstanding with Richard Hodgson of the Psychical Research Society when the latter was “investigating” the occult phenomena at Adyar, and this misunderstanding apparently influenced Hodgson in making his report.

But during all this Damodar’s powers were developing and his inner life ripening. In February 1885 the call of “deep unto deep” became irresistible and Damodar left Adyar for the last time, determined to reach his Teacher in Tibet, or die in the attempt. His diary of the first two months of this journey is reproduced in this book. The last entry was on April 23, saying that Damodar was proceeding the remainder of the way alone, sending his things back with the coolies. Colonel Olcott writes, “. . . this is the last written trace of this devoted, high-minded, enthusiastic young Brahmin, whose record ever since joining H.P.B. and myself at Bombay is one of unbroken energy and zeal in the cause of humanity. A nobler heart never beat in a human breast . . .” About a year later, a letter from K.H. to Col. Olcott states that the trials through which Damodar passed were almost too much for him, that he had been prostrated but would



recover. Damodar, the letter states, had had to atone for questionable things in which he had over-zealously taken part and the letter warns Olcott that "the time has come when you must lay the foundation of that strict conduct—in the individual as well as in the collective body—which, ever wakeful, guards again conscious as well as unconscious deception."

This is a fascinating book, not only for its account of Damodar, his writings and the hints of his inner progress, but also because of its many interesting glimpses of some of the members of the Society at Adyar during its early years. It is not a history of those times, but no student of Theosophical history can afford to be without it. We are grateful to Dr. Sven Eek for this valuable contribution to Theosophical literature. D.W.B.

☆ ☆ ☆

*Biography of a Disciple, Damodar K. Malvalankar*, by Dr. Sven Eek. Published 1965 by The Theosophical Publishing House, Adyar, Madras, India. 32 pp. Price Rupees 0-80.

The text of this booklet appears as the initial chapter of *Damodar and the Pioneers of the Theosophical Movement* by the same author, which is reviewed above.

☆ ☆ ☆

*H. P. Blavatsky, Collected Writings, Volume X—1888-1889*. Compiled by Boris de Zirkoff. Published 1964 by The Theosophical Publishing House, Adyar, India. xxxiv + 461 pp. Price \$6.50.

The period covered in this volume includes the busy months when *The Secret Doctrine* was being published; during this time also, Madame Blavatsky assumed sole editorship of the magazine *Lucifer*.

In view of all this and considering that H.P.B. was by then a very sick woman, it is remarkable that she found time to write at all, let alone write so brilliantly and pun- gently. The quality of her work, the amazing range of her knowledge, her dedication to the cause to which she devoted all her

time and talents are evident here on every page.

Volume X of the *Collected Writings* contains important articles on Christian Science, Is Theosophy a Religion?, The Theosophical Society—Its Mission and Future, to name but a few. There is also translated from the French a valuable essay on The Psychology of Ancient Egypt. Even the miscellaneous pieces, footnotes, etc., which appeared in *Lucifer* and elsewhere have much of interest to the serious student.

In addition to Madame Blavatsky's literary output of this period, this volume also includes the record of the weekly meetings of the Blavatsky Lodge in London in 1889. Previously published as *The Transactions of the Blavatsky Lodge*, these oral teachings are elaborations of some of the material presented in *The Secret Doctrine*. It is therefore fitting that they have been accorded a place in Madame Blavatsky's collected works.

Like its predecessors, this book attests to the painstaking efforts of its compiler. The combined bio-bibliography is a continuing source of interesting information on the personalities of the early days of the Theosophical Movement. As usual, there is an excellent index. T.G.D.

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## QUO VADIS?

(Continued from page 78)

al of that moment. These writings are today equally fresh and to the point as they were at the time when they were penned, and they constitute a living testimony of her courage, her spirit of sacrifice and her profound spiritual knowledge. The greatest philosophical and scientific thinkers of our time frequently re-echo genuine theosophical ideas, the essence of the ancient Trans-Himalayan esoteric science, which she disclosed to the western world nearly a century ago.

# THE SYMBOLOGY OF THE SEAL OF THE THEOSOPHICAL SOCIETY

ELSIE BENJAMIN

This subject might seem a far cry from the so-called "practical problems of living", but I shall endeavour to show that the Wisdom that the various symbols comprising the seal contain is very close to the living of our daily lives. A Theosophist is often asked what is the value of studying ancient religion, symbolism, the histories of by-gone peoples, the future of the Races, etc. I think of the Theosophical conception of man as being really *consciousness*, which should not be such a far-fetched idea even to a non-Theosophist. You don't have to be a Theosophist to realize that very little of *you* is your physical body; it plays little part in your spiritual and intellectual life, (true, should you be ill, it is sometimes difficult to remove the consciousness from the body). And you certainly realize that what you love in your friends is something quite apart from the physical part of them. In other words, it is your consciousness that you live and function in—which indeed is you yourself.

So then I realized that man actually extends, both in time and space, as far as his consciousness can go; and when we study the Wisdom of the ancients as we find it in history, symbolism, literature, or archeology, we are expanding our consciousness to embrace those egos of olden times. When we study the destiny of the human race in future aeons, we are expanding our consciousness into the future. When we study about the stars and the sun and the other solar systems, we are expanding our consciousness out into space. Now what do you suppose happens if students in various parts of the world are also studying these subjects in their many aspects, each one expanding his consciousness (which is himself) in space and time? Don't you

think these different consciousnesses must merge to a degree, thus proving that in the higher immortal part of man, each one of us is not separate from another? I shall presently show how that is illustrated in our Seal. I fully believe that interest in and widespread study of such lofty subjects, would in time, because of this merging of the consciousness of one with another, do away with that spirit of 'separateness' which is the heresy of the present age. To me that is a very practical problem, closely affecting our every-day living.

I think of four general types in symbology: 1) Universal symbols which have come down to us from the mists of history (and it is some of these that we shall study today). 2) Symbolism in the mind of an artist which he portrays in colour or sound, expressing his ideas in concrete form. 3) Literary symbols, i.e. symbols by means of stories or legends, metaphors and figures of speech, or truths hid in parables. 4) There are what we might call fictitious symbols, those which from day to day may be used to portray some idea, but which are not based on any universal key. I might instance the use we make of red signals to indicate danger.

## *The Swastika*

We come now to the first of the symbols we shall study, the swastika, found at the top of the Seal, the origin of which can be traced in occult records back to Atlantean times, and which is so universal that even in historic times it can be found among many peoples and in widely separated parts of the globe. It is really a Cross, and all crosses symbolize manifestation, life as contrasted with death, waking with sleeping; and in the case of universes which also sleep and wake, it would portray the active

life of a universe when Spirit comes 'down' as it were from above, and Matter rises from below, and the two conjoin. No manifestation is possible without the conjunction of Spirit and Matter, the vertical line of the cross representing Spirit, and the horizontal matter.

In the Swastika each arm is bent backwards in the same direction, indicating the whirling motion of evolution, whether of worlds or men. Nothing can stand still while in manifestation, it must go forward or backward. As regards men, it can stand for the dual forces in man at work all the time, energy and inertia, will and passivity. The centre of the swastika is its neutral point, the focus toward which are drawn all evolving beings, who are 'ground over and over' so to speak, on the wheel of evolution, by means of repeated lives, until they are transformed into something higher (which will be portrayed in another symbol.)

This form of the cross was used by early Christians, and by the Greeks. It is also a favourite Buddhist symbol; and they use a beautiful metaphor in connection with the periodic appearances of Teachers who come to give Truth to mankind: each one comes and gives another 'turning to the Wheel of the Law', which the swastika symbolizes.

#### *The Serpent*

This is really two symbols in one, the serpent meaning Wisdom, and in its form of a circle meaning immortality, endless cycles. The circle not only stands for Wisdom in the abstract, but for those who have attained to Wisdom, in other words initiates and seers. In mythology the serpent has a dual meaning, the nagas and the sarpas, the nagas standing for initiates; the sarpas standing for those who are mean, tricky, wily, deceitful; for instance, in the Bible narrative, the serpent is depicted as a tempter; but he really was a Teacher, 'tempting' Adam and Eve only in the sense of showing them that their way towards salvation lay in leaving the passive Garden of Paradise and going out along the Path of Evolution, and he persuaded them to 'eat of the Tree of Knowl-

edge'. We also have in the New Testament the exhortation "Be ye wise as serpents".

In this symbol, with its active head biting its passive tail, it is shown that there is never a beginning or an end to things, the cycle course of nature. If you start at the head of the serpent and travel around to its tail, you come to the head again. In the same way, if you begin with the morning of a 24-hour day, and go on through the day, you do not come to an end, but to another morning. So the serpent in its circle represents birth and death and rebirth again, in other words reincarnation. This is also signified by the serpent casting off its old skin, as we do our old bodies, and emerging forth again with a fresh skin or garment.

Another interesting phase of the serpent biting its tail, thus forming a circle, is this: the ratio of the circumference of a circle to its diameter is closely three to one, expressed by the mathematical constant  $\pi$ . But if you try to work out the figure exactly, you will find that you never can obtain a finite number. There is an endless line of digits after the decimal point. This is symbolic of the unknown factor in human affairs, both in the sense of there never being a definite period or stopping of anything, and in the sense of life not being pre-determined or governed by fatalism. Each act we do produces its effect, which in turn becomes an act producing *its* effect, and so on and on; in other words the constant working of the karmic law in nature.

The scales of the serpent also can have a double significance: they can represent the various facets of truth, each facet being one aspect of Truth as viewed by an individual; and they can also represent the myriads of individual men travelling on the path of evolution in search of truth.

#### *The Interlaced Triangles*

Here again we have Spirit and Matter combined, showing the worlds of manifestation. This symbol has been called the Seal of Solomon, also the Seal of Vishnu. The white triangle stands for Spirit, the dark

one for Matter. The white one should always point up, showing the mastery of spirit or the forces of light, over matter or the forces of darkness. If the black one pointed upwards, it would indicate a reign of darkness and evil over the world. The two triangles interlaced can also stand for Wisdom concealed and Wisdom revealed. In order to make the wisdom of the ages available to men, it is necessary that it be 'brought down' from the spiritual realms and 'revealed' to men. You will notice also that there are six points or angles and a central enclosed space. These can show the sevenfold aspect of nature; and as regards man, the six points may stand for six of his principles, and the central space for the Seventh, the Atman, the Divine. It is in this seventh or highest that all things become one. It is the Universal Principle.

#### *The Egyptian Tau*

This, found in the centre of our Seal, is also called the ansated or handled cross, and as a cross it bears all the general meanings that the swastika does, only it has perhaps a more *cosmic* significance. The vertical part, surmounted by a globe serves to show the descent of spirit from the inner realms, until it is crossed by the horizontal line of matter in the worlds of manifestation. This symbol also stands for regenerated Man, or for an Initiate, and is indeed a sign of initiation. In ancient pictures initiates were often depicted carrying this cross. In Christian symbolism it conveys the idea of the 'Word made flesh', mystically a crucifixion.

#### *The Complete Seal*

So we have the encircling serpent, with the swastika enclosed in a circle at its head, the interlaced triangles within the circle of the serpent, and the tau in the centre. The six points of the interlaced triangles almost touch the serpent, showing the reaching out by man, in all his principles, towards Wisdom and immortality during his evolutionary journey; and the tau, the regenerated man, stands in the centre, which, representing the Divine or Atman, shows that man

has become at one with his Divine part. It is in our highest principle, the divine, that men find the realization that they are indeed not only brothers, but are in essence one and not separate entities. That is the aim of evolution: the realization of man's own divinity, and his kinship with all that is.

\* \* \*

From *The Mahatma Letters*, pp. 345-6

"Does your B.T.S. (British Theosophical Society) 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 *Sriantara* 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*. How is it then that the only one among you, who has come so near to unravelling the mystery is also the only one who got none of her ideas from books? (H.P.B.) Unconsciously she gives out—to him who has the key—the first syllable of the *Ineffable name!* Of course you know that the double-triangle—the *Satkiri Chakram* of Vishnu—or the six-pointed star, is the perfect seven. In all the old Sanskrit works—*Vedic* and *Tantrik*—you find the number 6 mentioned more often than the 7—this last figure, the central point being implied, for it is the germ of the six and their matrix . . . the central point standing for the seventh, and the circle . . . —endless space—for the seventh *Universal Principle*. In one sense, both are viewed as *Avalokitesvara*, for they are respectively the Macrocosm and the microcosm. The interlaced triangles—the

upper pointing one—is Wisdom concealed, and the downward pointing one—Wisdom *revealed* (in the phenomenal world).

“The circle indicates the bounding, circumscribing quality of the *All*, the Universal Principle which, from any given point expands so as to embrace all things, while embodying the potentiality of every action in the Cosmos. As the point then is the centre round which the circle is traced—they are identical and *one*, and though from the standpoint of *Maya* and *Avidya*—(illusion and ignorance)—one is separated from the other by the manifested triangle, the three sides of which represent the three *gunas*—finite attributes. In symbology the central point is *Jivatma* (the 7th principle), and hence Avalokitesvara, the *Kwan-Shai-yin*, the manifested ‘Voice’ (or *Logos*), the germ point of manifested activity;—hence—in the phraseology of the Christian Kabalists ‘the Son of the Father and Mother’, and agreeably to ours—‘the Self manifested in Self—*Yih-sin*, the ‘one form of existence’, the child of *Dharmakaya* (the universally diffused Essence);, both male and female. Parabrahm or ‘Adi-Buddha’ while acting through that germ point outwardly as an active force, reacts from the circumference inwardly as the Supreme but latent Potency.

“The double triangles symbolize the Great Passive and the Great Active; the male and female; Purusha and Prakriti. Each triangle is a Trinity because presenting a triple aspect. The white represents in its straight lines: *Gnanam*—(Knowledge); *Gnata*—(the Knower); and *Gnyam*—(that which is known). The black—form, colour, and substance, also the *creative*, *preservative*, and *destructive* forces and are mutually correlating, etc., etc.”

\* \* \*

Lastly, one of the greatest values in symbolism is that it cuts across the separative barriers of language, just as music or paint-

ing does, so that whatever language the student speaks, show him the pictorial symbol and it is as eloquent and full of meaning to him as to you, provided he has studied it!

*The above lecture was originally given by Mrs. Benjamin at Point Loma, California, in 1941. It is reprinted from the Corresponding Fellows Lodge of Theosophists Bulletin No. 232 (December, 1964).—Eds.*

## SELECT SENTENCES OF SEXTUS THE PYTHAGOREAN

Do not investigate the name of God, because you will not find it. For every thing which is called by a name, receives its appellation from that which is more worthy than itself, so that it is one person that calls, and another that hears. Who is it, therefore, that has given a name to God? God, however, is not a name to God, but an indication of what we conceive of him.

You have in yourself something similar to God, and therefore use yourself as the temple of God, on account of that which in you resembles God.

Such as you wish your neighbour to be to you, such also be you to your neighbours.

Think that your body is the garment of your soul; and therefore preserve it pure.

To live, indeed, is not in our power, but to live rightly is.

Divine wisdom is true science.

You will not possess intellect, till you understand that you have it.

Wish that you may be able to benefit your enemies.

It is better to have nothing, than to possess much and impart it to no one.

To neglect things of the smallest consequence, is not the least thing in human life.

Endeavour to be great in the estimation of divinity, but among men avoid envy.

Wish that what is expedient and not what is pleasing may happen to you.

—Translated by Thomas Taylor

# 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 *The Secret Doctrine* the Human Monad is said to be the combination of Atman with Buddhi, while in many other presentations the Monad is described as dwelling on the plane of "Anupadaka," one degree "above" Atman. Is this latter view justified on the basis of *The Secret Doctrine*?

**Answer.** This question poses a real problem. Yet from the standpoint of *The Secret Doctrine*, the last sentence should be answered: No—for the reason that it is based on a faulty premiss.

The difficulty which arises in answering a question such as this one lies in the fact that it involves the use of terms and ideas which have not been fully explained. This is bound to result in confusion. One hastens to add, however, that one term was explained, namely, that of "Monad," or rather the "Human Monad." This was defined in *The Secret Doctrine* as the first two principles in the sevenfold constitution of man, namely Atman and Buddhi.

Directing attention to the term "Anupadaka." This is a Sanskrit compound, more correctly Anupapadaka: *an*, not or non-; *upa*, a prepositional prefix meaning towards, near; *padaka* derived from the verb-root *pad*, to come, to go. *Upa-padaka* signifies causing to occur or happen, producing, effecting; an-upapadaka: not effecting, non-producing; however, the word is generally rendered "parentless," especially when used in connection with a particular class of Buddhas named the Anupapadaka-Buddhas. Nevertheless, the word Anupapadaka is more frequently used in connection with

the Tattvas—a word which may be rendered the Cosmic Element-Principles. There are seven Tattvas, the first of which is named *Adi-Tattva*, meaning the Primordial or the first Element-Principle. The second is *Anupapadaka-Tattva*; the third *Akasa-Tattva*.

It is to be noted that in the nomenclature of the Planes referred to by the questioner, the First and Second Cosmic Planes are named the same as are the Tattvas, namely *Adi* and *Anupapadaka*. The Third Cosmic Plane, in this enumeration, is *Atmic* or *Nirvanic*; the fourth is *Buddhic*; the Fifth is *Mental*; the Sixth is *Astral*; the Seventh is the *Physical Plane* (cf. *A Textbook of Theosophy*, p. 41 by C. W. Leadbeater). Evidently Dr. Besant became aware of the fact that the nomenclature was unsatisfactory, because the following notification was published in the book just named: "The President has now decided upon a set of names for the planes, so for the future these will be used instead of those previously employed 1. Divine World; 2. Monadic World; 3. Spiritual World; 4. Intuitional World; 5. Mental World; 6. Emotional or Astral World; 7. Physical World. These will supersede the names given in Vol. II of *The Inner Life*." (p. 41)

Directing attention to the exposition of the Cosmic Planes as presented in *The Secret Doctrine*, a diagrammatic representation of the Seven Cosmic Planes is now referred to. Instead of naming the three highest Cosmic Planes, a triangle is superimposed upon Planes 1, 2 and 3, and they are referred to as the Divine and Formless World of Spir-

it. The Fourth Cosmic Plane is named the Archetypal World; the Fifth is the Intellectual or Creative World; the Sixth is the Substantial or Formative World; the Seventh is The Physical Material World. These four planes are described as follows:

"These are the four lower planes of Cosmic Consciousness, the three higher planes being inaccessible to human intellect as developed at present." (S.D. I, 200; 249 6-vol. ed.; I, 221, 3rd ed.)

Globes A and G are situated on the 4th Cosmic Plane; Globes B and F are on the 5th Cosmic Plane; Globes C and E are on the 6th Cosmic Plane; While Globe D, our Earth, is alone situated on the 7th Cosmic Plane. With reference to the three highest planes the statement is made:

"The three upper are the three higher planes of consciousness, revealed and explained in both schools (the Kabalistic and the Eastern) only to the Initiates." (S.D., I, 199; I, 248, 6-vol. ed.; I, 220-1, 3rd ed.)

"These seven planes correspond to the seven states of consciousness in man. It remains with him to attune the three higher states in himself to the three higher planes in Kosmos. But before he can attempt to attune, he must awaken the three 'seats' to life and activity. And how many are capable of bringing themselves to even a superficial comprehension of *Atma-Vidya!*" (S.D. I, 199; I, 249, 6-vol. ed.; I, 221 3rd ed.)

According to this statement, then, it would seem that the three highest principles of man may be attuned to the three highest planes. This being so, then Atman may be able to be attuned to the First Cosmic Plane—superior even to what was termed Anupadaka in the question. To apply the term Atmic to the Third Cosmic Plane would seem to be inappropriate.

Turning now to the diagrams of the planes presented in the volume which Dr. Besant published and called "the third volume of *The Secret Doctrine*," on page 555 of the 1897 edition (p. 528 of Vol. 5 in the 6-vol.

ed.), the "Cosmic Planes as six with Auric Egg as Seventh" are represented. The Third Cosmic Plane is named Mahat, to which Manas is placed as a correspondence. The Second Cosmic Plane is named Alaya, to which Buddhi is placed as a correspondence. The First Cosmic Plane is depicted as the "Auric Envelope or Atmic Elements of Manifested Kosmos" to which Atman is the correspondence. Furthermore, it should be borne in mind that Atman is defined as: "the one real and eternal substratum of all—the essence and absolute knowledge" (S.D. I, 570; II, 294 6-vol. ed.; I, 623 3rd ed.) surely applicable to the First Cosmic Plane.

The following statement should also be taken into consideration: "each principle is correlated to a plane" (S.D. I, xxxv; I, 57 6-vol. ed.; I, 19 3rd ed.)—the principles referred to are the seven principles of man. This clearly indicates that Atman is correlated to the First Plane.

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### 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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