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ERNEST E. WOOD

The death of Professor Ernest E. Wood on September 17 at the age of 83 removed from the scene of his lifelong Theosophical activities one of the foremost scholars in the Society, one who was ardently devoted to its ideals and one whom thousands of persons will remember with deep gratitude for his readiness to share with them his kindly and clear-sighted wisdom. When the time of his passing came, Life was gracious to her faithful servant and allowed him to depart from the aged body quietly and peacefully after he had completed his last book, a translation from the Sanskrit of the *Viveka Chudamani*. Then, having some difficulty with his breathing, he went to bed but quickly fell into a coma and, after four days of unconsciousness, he slipped away.

Ernest Wood came into incarnation well prepared in mind and character for the very important part he was to play in the Theosophical Movement, and very early in his life the old ties with the Ancient Wisdom were re-established. His first encounter with Theosophical thought was at the age of 16 when he and his father heard a lecture by Mrs. Besant. *The Light of Asia* soon became his constant companion and deeply moved by the Buddha's words on animal sacrifice, Ernest and his brother became vegetarians. At 19 he joined the Manchester Lodge. The study of Sanskrit attracted him and he soon became proficient in that language. Thanks to his own initiative, good judgment and energy his bus-

iness affairs prospered and at 25 he felt free to take what was to have been a three months' visit to Adyar. But he stayed for 38 years and his remarkable competency in many fields of endeavour brought him many responsibilities as lecturer, author, teacher, founder of several schools and colleges, Recording Secretary, Editor of the *Adyar Theosophist* and other duties.

Professor and Mrs. Wood came to Canada in 1921, visiting and lecturing at all 27 Lodges from Victoria to Halifax. They returned the next year and Professor Wood again spoke for the eastern lodges before leaving Canada to fulfil speaking engagements throughout the United States. We did not see them again until 1947 after they had left India permanently. Then they visited Toronto three times, usually staying a week or more, and Professor Wood's inspiring public lectures and his talks to members were of great help to the lodge work there.

He was the author of some thirty-eight books and also of the well-known Question and Answer Bulletin which was started after he and Mrs. Wood settled down in Houston, Texas following his retirement as principal and dean of The American Academy of Asian Studies in San Francisco. They also founded there the School of the Woods for pre-school children, following the Montessori methods. Several books were written during that period.

His books, and his translations from the Sanskrit, reflect his intuitive understanding

of his themes and his well-ordered mind in expressing these. Several of his earlier books, including his well known *The Glorious Presence*, are now out of print. For me the book which reveals his own unique character and attitude towards life is *Is This Theosophy?* published in 1936 after his unsuccessful candidacy for the Presidency of the Society following the death of Mrs. Besant. This book, written in the first person, tells of his youth in England, his years in India and gives intimate glimpses of life at Adyar and of the work in India in the early part of this century and also of that fantastic period when the Society fell into an abyss of psychism. This, and Lady Lutyen's more recent *Candles in the Sun* will give future students of Theosophical history some idea of the almost incredible structure of illusion which was

fabricated in the 1920's and which brought the Society to a low ebb of influence and respect.

Despite the many painful disappointments and disillusionings which he encountered in his Theosophical life, Ernest Wood never gave way to bitterness. He observed and evaluated Theosophical vagaries with kindly detachment and with sympathy for those whose zeal had led them into strange paths. Very early in his own search for truth he realized that enlightenment must come from the divine principle at the innermost centre of man's being, and throughout his long life he strove to inspire men to put aside all lesser goals and seek within themselves the supreme source of wisdom.

A great soul has passed from among us, but the fragrance of his life will remain for all who knew him and loved him.

—D.W.B.

LOOK FOR THE REALITY

MOLLIE GRIFFITH

When we first come into contact with Theosophy we are introduced to the works of some of the most inspirational writers of present and past generations. Some passages from their works become especially significant to us, and as time goes on they seem to yield a depth of meaning not realized when first encountered. One of these is, I believe, the motto of our Society—"There is no Religion Higher than Truth".

To those of us who are members of this Society, Theosophy is an expression of Truth, or more accurately for most of us, it is a reflection of Truth, and it is this reflection which inspires us to look for the Reality which it reflects. People often say to us, when discussing some of our teachings, such as Reincarnation, "I don't think I like that idea. I don't want to come back here—I have had more than enough already". It never seems to occur to them

that likes and dislikes have nothing whatever to do with the question. The only point to be considered is whether or not it is true. We often get the same response to the teaching of the law of Karma, which corroborates and explains the well-known text from the Bible that "whatsoever a man sows, that shall he also reap". Some people do not like this idea either, and there are moments perhaps when we can sympathize with them, for it does require a certain amount of courage to face the fact that whatever happens to us on any of the planes of nature, is the result of our own past doings, in thought, word or deed, whether as an individual or as a member of a group.

This is thought by some to be a hard doctrine, tending to make us unsympathetic towards others, but knowledge of the further fact that we are all pilgrims journeying towards a common goal should make us

more, not less, understanding of our fellow-men and the other kingdoms of nature. Although there are no innocent people suffering for wrongs they never committed, nevertheless the struggle from the unreal to the Real is fraught with serious difficulties and trials, in the meeting of which we often fail. This upsets the balance of nature and is reflected in us, in what we call "pain". It is at these times above all, that we certainly need help, not to weaken us but to inspire us with the courage to meet our troubles in such a way that harmony will eventually be restored.

When Winston Churchill gave his famous "blood, sweat and toil" speech, far from depressing the English people it aroused their highest courage, for he was telling them the naked truth. I feel that the idea of personal responsibility and the bearing of our own burdens should do the same for us. We do receive help but no one is going to carry us to the mountain-top.

It is true that we have seen a vision, but between seeing a vision and its fulfillment are lives of struggle, with their ups and downs, joys and sorrows, and if this idea has no appeal to some who have become used to the thought of a state of everlasting peace when this life is over, it acts as a challenge and stimulus to others. I thought of this when listening to President Kennedy's funeral service, with its constant prayers for his eternal rest. One could not imagine him, a dedicated man of action, being thrust into such a condition at his stage of evolution. We do read about a state sometimes called "the deathless state" from which this idea may have sprung, but it is a state beyond our present understanding, and one that can only be reached after ages of experience have been accumulated. We do need some rest and peace from the constant struggle but this is provided for by periods of activity being followed by periods of rest, as day and night, life and death.

To return to our motto, "There is no Re-

ligion Higher than Truth" the question is sometimes asked, "Well, what is truth, and how can one know it?" We cannot know it, of course, except within the bounds of our present limitations, but nevertheless we do make some sort of mental conception of what we are looking for, when we deem ourselves "truth-seekers". We are trying to understand the functions of life on the inner and outer planes, sometimes called the laws of nature, and nature, to quote one of our Teachers is not "just the physical visible universe, but the entire aggregate of everything that is inwards and outwards of all planes in all spheres throughout the Boundless". This is something we shall have to consider, for we shall never be effective exponents of our philosophy which means so much to us, and could mean so much to the world in general, until we are able to say "we know" rather than "we believe". How to reach that state is our problem, and how to reflect rather than obscure the truth should surely be our present aim.

It would be unrealistic to underrate the difficulties which lie ahead, but we have a blueprint of the plan of life and a chance to help in its unfoldment. As students of this philosophy, we know very little at present, but H.P.B. told us to "seek out him who knows still less than thou". While trying to fulfill life's purpose ourselves, we should be willing and anxious to pass on to others what has been given to us, when and if they will allow us.

In the world today there is a great deal of soul-searching going on, especially among the various sects of the Christian religion. Such men as the Bishop of Woolwich are facing some of the questions which puzzled us before we came in touch with Theosophy. I even heard on the television a Roman Catholic priest stating that an atheist was not really a godless man, but rather one who could not be satisfied with orthodoxy. These men, and there are many at the present time, may not yet accept our Theosophical teachings, but if they are courageous enough to discard so much which

has been taught in the past and are sincerely seeking for light, it may be that the time is not far off for the flowering of those seeds of Truth planted by H.P.B. and others.

That "There is no Religion Higher than Truth" is obvious to a serious thinker, but even to draw nearer to it involves the most difficult task of trying to see life in its wholeness, rather than from our separate point of view. It is this sense of separation or selfishness, we are told, that lies at the

root of our troubles and it was to help remedy this condition in the world, that the Masters through H.P.B. gave us the wonderful teachings of Theosophy.

So if we aspire to ever become co-workers with nature, we must so live that we may gradually be able to discriminate between the unchanging light within and the changing objects of sense without. From the personal point of view, we must reach out to the impersonal.

LEADBEATER ON MARS

DR. ROBERTO FANTECHI

Some Theosophists still believe, in spite of Madame H. P. Blavatsky's explicit denial, that the planet Mars is part of the earth chain. Their faith in the wonderful (!) clairvoyance of Mr. C. W. Leadbeater leads them also to believe that Mars is inhabited by a man-like race, that the "canals" are obviously the work of such beings, that their civilization is very much earth-like and highly progressed, and so on.

Man has now had a fair glimpse of the surface of Mars through the photos taken by Mariner 4. After seeing them we wish that at least as great a shock be received by Theosophists as that by the scientists on seeing a bare and moon-like surface, full of craters, witness of a dramatic story of heavy meteorite bombardment over long ages, with areas covered by what looks like ice. From the standpoint of earth life, a dead, frozen, horrible world.

No trace of the "canals", of course: if they exist, they can be at most volcanic cracks as suggested by Dr. W. H. Pickering years ago.

To be fair to Theosophy and its Pioneers, we must avoid that the weapons of the too-often blamed "materialistic science" destroy the good together with the bad. So let us

turn to our main Theosophical source, *The Secret Doctrine*, and see what information we can draw from it.

In Vol. I, p. 165 (Orig. Ed.), p. 219 (Adyar Ed.) we read what can describe the actual physical state of Mars at present:

"... It is quite correct that Mars is in a state of obscurity at present..." (Quoted by H.P.B. from a Master's Letter.)

And in Vol. II, p. 700-702 (Orig. Ed.), Vol. IV, p. 270-272 (Adyar Ed.) we find a very wise and realistic standpoint, and a warning against any anthropomorphic play of imagination:

"... while accepting the old Hermetic axiom: 'As above, so below'—we may well believe that as Nature on Earth displays the most careful economy, utilizing every vile and waste thing in her marvellous transformations, and withal never repeating herself—we may justly conclude that there is no other globe in all her infinite systems so closely resembling this earth that the ordinary powers should be able to imagine and reproduce its semblance and containment.

"... even great adepts (those initiated

of course), trained seers though they are, can claim thorough acquaintance with the nature and appearance of planets and their inhabitants belonging to our solar system only. They *know* that almost all the planetary worlds are inhabited, but can have access to—even in spirit—only those of our system; and they are also aware how difficult it is, *even for them* to put themselves into full rapport even with the planes of consciousness *within* our system, but differing from the states of consciousness possible on this globe . . .

“Thus scientific reasoning, as well as observed facts, concur with the statements of the seer and the innate voice in man’s own heart in declaring that life—intelligent, conscious life—*must* exist on other worlds than ours.

“But this is the limit beyond which the ordinary faculties of man cannot carry him. Many are the romances and tales, some purely fanciful, others bristling with scientific knowledge, which have attempted to imagine and describe life on other globes. But one and all, they give but some distorted copy of the drama of life around us. It is either, with Voltaire, the men of our own race under a microscope, or, with de Bergerac, a graceful play of fancy and satire; but we always find that at bottom the new world is but the one we ourselves live in. So strong is this tendency that even great natural, though non-initiated seers, when untrained, fall a victim to it; witness Swedenborg, who goes so far as to dress the inhabitants of Mercury, whom he meets with in the spirit-world, in clothes such as are worn in Europe.”

But:

C’est pas seulement a Paris que le crime fleurit:

Nous au village aussi l’on a des beaux assassins!

as a certain French song goes, and we have but to turn to *The Inner Life*, Vol. II (3rd Edition, The Theosophical Press, Wheaton),

by C. W. Leadbeater, to find ourselves in a similar and much more exciting situation. On pp. 275 and following, we find a detailed description of the human life on Mars. And the canals are there, of course!

“ . . . The great system of canals which has been observed by terrestrial astronomers was constructed by the second order of moon-men when they last occupied the planet, and its general scheme is to take advantage of the annual melting of enormous masses of ice at the outer fringe of the polar snow-caps. It has been observed that some of the canals are double, but the double line is only occasionally apparent; that is due to the fore-thought of the Martian engineers. The country is on the whole level, and they had great dread of inundations; and wherever they thought that there was reason to fear too great an outrush of water under exceptional circumstances the second parallel canal was constructed to receive any possible overflow and carry it away safely. (1)

“ . . . The climate of the inhabited portions of the planet is very good, the temperature during the day at the equator being usually about 70° Fahrenheit, though there are not many nights in the year when there is not a touch of frost. . . . The country is therefore to a large extent free from the unpleasantness of rain or snow.

“ . . . In physical appearance the Martians are not unlike ourselves, except that they are considerably smaller. The tallest men are not above five feet in height and the majority are two or three inches shorter.”

(1) Lowell’s observation of double canals has been challenged on the very simple ground that he used a 6 in. telescope, claiming to have seen paired canals whose separation was only 0.26 seconds of arc, while the limiting separation of such a telescope is only 1 second of arc. (Sir H. Spencer Jones, *Life on Other Worlds*, ch. 8).

“... there are blondes and brunettes, some of the people having a faintly yellowish skin and black hair, while the majority have yellow hair or violet eyes—somewhat Norwegian in appearance.

“They are very fond of flowers, of which there is a great variety.”

(We notice that *Science* magazine, 149: 969-978, 1965 reports that there is strong ultra-violet light on Mars which would prevent any earth-type life from existing on its surface.)

Mr. Leadbeater then gives a rather long account of the scientific development of Mars, where no religion, no priest, no ecclesiastical power exist, a kind of scientific positivism being the accepted belief throughout. But there is a “secret society” whose members “took up the direct study of mesmerism and spiritualism”, and which is directed by a pupil of one of our Masters”. The existence of this secret society is suspected by the authorities, but these have learnt not to interfere in the society’s affairs; the secret society, in fact, is used to protect itself just by killing any injurer. And,

“Some at least of the members of the secret society have learnt how to cross without great difficulty the space which separates us from Mars, and have therefore at various times tried to manifest themselves through mediums at spiritualistic seances, or have been able, by the methods which they have learnt, to impress their ideas upon poets and novelists.”

Knowing the old spiritualistic background of Mr. Leadbeater—this allowed him to be, for instance, the “psychic” through whom Mr. Sinnett kept up his supposed communications with the “Masters of H.P.B.”—we could presume that this was the source of his information. But it is not so:

“The information which I have given above is based upon observation and inquiry during various visits to the planet.” A strange fact in Mr. Leadbeater’s ob-

servations is that they all relate to fields upon which there was, at the time they were made, no possibility of an independent control. Nobody would have then thought that an enquiry could be possible in the structure of the atom, or on the surface of a distant planet. And nobody is able today to search into the distant ages of the past and of the future, so thoroughly described by Mr. Leadbeater. He gave no contribution to research in more useful—and more controllable—fields like, for instance, history or archaeology, apart from some glimpses in the near future which have proven wrong: he saw the Christ and Julius Caesar reincarnated in the 20th Century (and this caused, in Italy and elsewhere, a rush of some “Theosophists” towards Fascism), but he saw neither the atomic bomb, nor the failure of his own “Christ”, nor the spread of Communism, nor the development of space exploration. Everything is going against his amazing revelations, not only the Philosophy of the Founders, but also the facts of science.

This could be in a way forgiven and forgotten, if a cult had not developed within the Theosophical Society, based upon other “visions” of his. It is high time now, even for the most deluded, to ask themselves whether they are following just an illusory system, worshipping empty idols, paying homage to sanctified but unworthy memories, thus paralyzing the progress of the Theosophical Society along its original, true path.

If we believe that Theosophy and the Theosophical Society are meant for the progress of humanity, we cannot let all this pass without any reaction.

For the spiritual health of a great number of our members, and for the good reputation of the rest, it would be beneficial for the Theosophical Society to adopt, in regard to Mr. Leadbeater, a policy which could lead in due time to cast out of the Theosophical doors that gentleman and his visions; gently, but firmly, and the sooner the better.

DREAMS OF ROMANTICISM AND CLASSICISM

PETER BANDTLOW

I

In the dark night of existence
We dream many dreams.
Dreams which tear at the soul of man.
Out of profuse wilderness
Man cries, "HELP!"
The word unchanged echos back,
Then he knows the void.
He searches to escape,
And out of searching begins to dream.
There is the earthly paradise, and
There is the divine paradise.
Still the echo remains
For it was God who spoke into the
wilderness.

In a poem, an essay, or any written piece, there are certain elements present which convey to us something beyond the particular message of that work. We are told much about the nature of human communication as well as human thought. The first thing of which we are aware is a dialogue. Obviously we are speaking to someone else or even to ourselves. But there must be a gap, an abyss between the communicator, the communication, and the one to whom the communication is directed. We may speak of man's dreams as a reaching out and seeking to communicate. The basis which he works from are his perceptions and thoughts. Here we have the abyss. It lies between man and all else, as well as between man and himself. We also have the dreams which take many forms. They are usually one of two general forms, or a combination of these two—the classical and the romantic. The term classical immediately brings before us the concept of the rational mind. We think of order and precision. Here we see man idealized, but idealized in a particular way—as the rational creator, as reason or the god. Apollo is quite close to this conception in Greek

thought. Here the mind of man is at work and all else is imperfection when compared to it. If the mind dreams of that which is outside of it we might hear it say:

"Apollo, father-god of Orpheus
attend us!

Another's music has led Eurydice
into fantasy."

Other than the classical, our dreams may take a romantic view. This view comes into being when man looks without and then looks again within, seeing himself as man caught within a great complex of existence which is very dear to him. It is from this romantic view or complex that both happiness and melancholy have their origin.

Man stands in his soul
Looking deep within.
When he looks outward
He is a man with wings.

Thus we see man existing in and of himself, and man existing in relation to himself and the outside world. These views though exclusive of each other, are nonetheless two halves of the whole which make up the life of man. Literature or philosophy of any kind is incomplete if one or the other is missing.

II

Holderlin, one of Germany's greatest poets, exemplifies what I have just written. This lyric and romantic writer had both as subject matter for much of his work, and as food for his soul, the dynamic and powerful pantheism of the nature outlook of the ancient Greeks, and the "Sturm und Drang" tradition of German predecessors. We see the eternity of Classical antiquity pervading all his work. However, his work has much more than this transcendent order—it also has a feeling of estrangement from that which is essentially a part of one's own being. The power of the classical order shines

through the fragile lyricism of his romantic point of view, giving it body.

Before going into a consideration of the poetry of Johann Christian Friedrich Holderlin I would like to give a brief summary of his life.

Holderlin was born on March 20, 1770, at Lauffen on the Neckar, a town in Wurttemberg. Wordsworth, Beethoven, and Hegel were born this same year. His father died two years later, and his mother remarried. His stepfather died when he was nine. After this he lived with his mother and grandmother. At 14 he was sent to a Klosterschule (monastery school) to study theology, and received the strictest discipline. He felt isolated even at this time, and by the age of 15 he began writing poetry. In his early poetry (before 1800) we see the predominance of the philosophical theme over all else—indeed at the expense of his lyricism. In his later poetry these ideas have been assimilated into his general experience and thus are one with his work. In 1790 he wrote two theses and received a degree in philosophy. Holderlin, through his entire life, accepted Christianity, even though he felt great difficulty in reconciling faith with reason. Spinoza had a distant effect on his thinking. In 1793 he completed his theological studies. Then he began writing a novel, *Hyperion, or The Hermit of Greece*. He met Schiller in 1793 and wrote a drama, *The Death of Empedocles* in 1799. He was never able to get the university positions he wanted and spent much of his time as a private tutor. The one position of this kind that he liked he lost because of his attachment to the wife of his employer, his "Diotima". In July 1802 he arrived home in a state of serious mental derangement. He seemed to improve for a while, but then became worse and remained so until his death in 1843.

III

I would like now to give some samples of Holderlin's poetry in English translation. The first two are typical of his Epi-

grams, and belong to his early period. *Sokrates und Alkibiades* is a very interesting poem. Belonging to his early period it explores the wise and the beautiful. When he asks "kennest du Grossers nicht" he is phrasing his question in the cutting words of masses of people who cannot understand such a reaction from such a wise man. Then he answers their objection. One verse, the concluding one, from *Der Mensch* is included. This poem gives his view of man. We see from it that his view is not far from that of Nietzsche. Written later, *Haefte des Lebens* and *Thranen* are good examples of his mature poetic style. Here also we see his philosophy integrated into his general attitude. *Fragment II* was written during his madness. The final and longest poem is *Patmos*. In his book entitled *Holderlin*, Michael Hamburger says, ". . . *Patmos*, the most profoundly Christian of Holderlin's hymns, concerned as it is with the fate of St. John and of the other Apostles after the death of Christ, links Christianity to Greece. *Patmos* is Holderlin's consummate achievement; certainly no other poem of his, nor perhaps of any other author but Dante, has succeeded in conveying divine mysteries in a manner so powerful and so direct . . ." Here we see a clear, naked vision—but it is a vision illuminated by totally unfamiliar light. I will comment further on this later on.

HOLDERLIN'S POEMS

(translated by the author)

Two Epigrams:

Sophocles

Many tried joyfully in vain to speak of
the greatest joy;
Here finally, I see it—in the tragic.

The Root of All Evil

Unity is god-like and good; where then
does the sickness come from
That among men, there is only *One*
Thing, and only *The One*?

My much loved islands, eyes of the
wonder-world!
You alone are all that concern me,
Your shores, where the idolatress
Yields love, but only to the gods,

Tears

Heavenly love! tender one! should I
Forget, when I, O you fateful ones
Fiery, and full of ashes
Already wild and deserted,

O, where shall I find when
Winter comes, flowers, and where
The sunshine,
And the shadows of earth?
The walls stand
Silent and cold, in the wind
Weathercocks rattle.

The Middle of Life

With yellow pears hanging
And full with wild roses,
At the edge of the lake,
The graceful swans
And drunk with kisses,
You dip your heads
Into sacred-quiet water.

Is his life not above all else
That lives? But deeper and more
powerful
The grip of fate, all-compelling
Also the flaming strong heart.

Who thinks most deeply loves what is
most alive
Who has seen the world understands
high values
And often the wise men
Finally bow their heads to the beautiful.

One verse from *Man*
Socrates and Alcibiades

Holy Socrates, why do you honor
This youth always? you know nothing
greater?
Why do you look with love
On him, as if on gods?

For too grateful, there the holy ones
Served in days of beauty, and
The heroes in fury; and many trees
Stand there as cities once stood,

Seen as sentient man, now are,
The heroes dead, the isles of love are
Almost distorted. Still upon everything
Love must be pushed and tricked.

Your softening tears, clouding my eyes
But not completely. A single memory
Will outlive me, so that my death is noble
You thieves and deceivers!

Fragment II

The lines of life are many,
Life the paths and boundaries of the
mountains,
What we are here, elsewhere a god
completes,
With harmonies, eternal recompense and
peace.

Patmos

For the Landgrave of Homburg
(Second Version)
(The first stanza)

Near is
God—and too hard to grasp.
But where there is danger,
There also the preserving powers.
In darkness live
The eagles, and fearlessly go
Across the abyss—sons of the Alps
On lightly built bridges.
Therefore, around are found
The summits of time,
And the best loved live close, wearying on
Separate mountains
Then give innocent water,
O give us wings, to most faithfully
Cross over and to return.

IV

Having just seen some examples of Hold-
erlin's poetry, we can see quite clearly the
three elements which I spoke of earlier.

We are no longer speaking of only an idea of art, but are dealing with concrete examples. There can be no dispute on the subject matter of these poems—here we find both classical and romantic themes. However, in speaking about the point of view and the technique involved, we are presented with more subtle distinctions. Especially in the two poems *Haefte des Lebens* and *Thranen* we see, or more accurately, we feel the romantic spirit. There is love, but love which is graceful, and there is a certain art in the world described by these two poems. However, there is the other element present in Holderlin's poetry, the classical. This classical side is best exemplified by *Patmos*. Here we are presented with a large and unusual view of the world. But with this there is a feeling for

relationship which is strong in its austerity or nakedness. It is like a thin line of meaning which stretches as the web of a spider through the world—hung so sparsely upon this structure. And yet this meaning is predominant. It is not lost in a maze of ornamentation. Here is the classic at its greatest. Here also we see the estrangement of the author from the rest of life. This separation or abyss is perhaps a necessary part of the classical. Even though there is no extra ornamentation, through these few stark lines, the romantic spirit still lingers:

“Es rauschen aber um Asias Thore
 Hinziehend da und dort
 In ungewisser Meeresebene
 Der schattenlosen Strassen genug.
 Doch kennt die Inseln der Schiffer.”

MAN — A LIVING CREATION

CYRIL BENTON

The great thinkers of all ages are united in claiming man as a living creation; not a being spontaneously begotten by the whim of a personal God, but the product of an evolution billions of years in the making. Man's fleshly temple is inhabited by an animal-soul in the throes of becoming a human-soul. It is directed in these efforts by a God-like entity who projects his spark or divine-ray into the establishment of the physical body to teach and guide this extraordinary creature called "Man" to his zenith in material evolution. Thus in time to come, man will become a veritable God on earth, master of the physical realm and all its kingdoms of nature—from its rocks to its animals. Man is not yet monarch of all he surveys—far from it; that he will become so, is a promise from the overshadowing Lords of Mind, the great "Host" in charge of this phase of our evolution upon earth.

Our earth is made up of four realms of matter: one visible, three invisible; with

one begetting the other from the lowest to the highest; each one being a phenomenon of the other. These realms are the Physical, the Etheric, the Vital-pranic, and the Manasic—the realm of mind from which the three lower realms are produced. "All things are the production of mind", said the Buddha. All the ancient sages and philosophers have taught this in one way or another. And so, dwelling upon such knowledge, we become enlightened as to man's real make-up. He partakes of these four realms, and the materials they are made of are exactly the same as that built into him. The perfected soul can step out into any one of these realms as he pleases, before or after death. Such souls are rare of course, but they exist. These are the leading lights of our human family who have conquered and become masters of these material realms. All of us have to make this grade of evolution in some future life-time in a coming earthly incarnation.

(Continued on page 116)

NOTES AND COMMENTS BY THE GENERAL SECRETARY

With the death of Dr. Albert A. Schweitzer on September 5 at the age of ninety in his mission hospital at Lambarene, Africa, a great humanitarian whose life was dedicated to Brotherhood "without distinction of race, creed, sex, caste or colour" passed into rest from his life-long labours in the service of mankind. Among the noble company of men and women of all ages who have been living exemplars of the spiritual life, Dr. Schweitzer was pre-eminent. The whole world unites in saying farewell to one of its most notable sons.

Mr. Sidney A. Cook, a former National President of the American Section and International Vice-President, died on August 5 in England. Mr. Cook had been a member of the Society for 51 years and in many fields of endeavour had contributed greatly to the work of Theosophy not only in the United States but also in the wider international field. He visited Canada several times.

Dr. Martin Linton Cole, a former member of Toronto Lodge, passed away on September 4. Dr. Cole had been very active in the lodge work during its early days on Isabella St. and the Lodge's collection of slides for illustrated lectures was much enlarged and properly indexed by him. Our sincere sympathy is extended to Mrs. Cole.

The annual report shows that our membership now stands at 346, an encouraging advance from a few years ago. There were 21 new subscriptions to the magazine during last year.

I am happy to note that Hamilton Lodge has taken another step forward and now

occupies very convenient quarters at No. 1 Duke St. near the business centre. Separate space will be provided for the library and there will be ample parking space for visitors.

Toronto Lodge now has a Young People's Group which meets in the afternoon of the 2nd and 4th Sundays of each month. Interesting discussions take place in a friendly and sympathetic atmosphere. All young persons are cordially invited.

The recent visit to Toronto of the Reverend Harold O. Boon of the Philadelphia Lodge attracted many to his lectures and his audiences were very favourably impressed with Mr. Boon's competent presentation of his subjects. His talk on Sunday, October 17 on "Life, Death and Reincarnation" brought forth many questions in the discussion period which followed.

Mr. Boon's subject of Reincarnation reminded me that we have a large supply of an excellent booklet on this subject *You Will Come Back*. Copies will be gladly supplied to all lodges and members who would like to have them. Interest in this booklet often encourages enquirers to ask questions about other aspects of Theosophy.

I have very much pleasure in welcoming two new members into the fellowship of the Society, Mr. Leon Doyer and Mr. J. Kamdar, both of Toronto Lodge. And I am happy to welcome to the Canadian Section Mr. Dara Mirza who was recently admitted to the Toronto Lodge from the Theosophical Lodge in Karachi, Pakistan. Mr. Mirza was associated with the Young Theosophists movement in Pakistan and is now taking an active interest in the Young People's group at Toronto Lodge.

As this will be the last issue of *The*

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Canadian Theosophist to be received by our members and subscribers before the Christmas and New Year Season is upon us, I wish to extend to all our readers my very best wishes.

—D.W.B.

LETTERS TO THE EDITORS

The Editors,

The Canadian Theosophist

Please allow me space to "take a stand", as suggested by one of your contributors. Your recent issue published comments on some difficulties in the American Section. Toronto Lodge has been favoured with a number of successful lecture-visits by American speakers. Amongst them were Dr. Henry Smith, Miss Joy Mills, Mr. Sam Wylie, and Mrs. Dora Kunz—all members of their National Board of Directors. For such aid in our efforts to disseminate theosophic teachings to the general public, we are greatly indebted. My experience as Program and Class Convenor for Toronto Lodge—which comprises approximately two-thirds of the membership of the Canadian Section, fosters the opinion that it ill-becomes Canadian members to meddle in the internal affairs of another T.S. Section. No explanation is owing to us for decisions made by the American Board of Directors.

On the other hand, the split Theosophical movement in this country is scarcely a shining example of brotherhood for the rest of the world. The published report of the General-Secretary's trip across Canada last year indicated very lax organization and ineptitude. The list of Lodges published on the back page of *The Canadian Theosophist* is—to put it mildly, a misrepresentation. For some years a number of them have not had even the seven members necessary to hold their charters.

Perhaps a full-time National-Organizer who would really apply himself or herself to the project is needed. Do we have a person qualified for such an undertaking? Perhaps this country is too large with its comparatively sparse population for adequate organizational endeavours. Should it be divided into the Eastern and Western Canadian Sections? If we earnestly set about cleaning up our own back-yard, it would probably require all our time as well as

the pages of *The Canadian Theosophist*.

The above may be taken as a contribution to the suggestions requested by the General-Secretary in your most recent issue.

Helen V. Barthelmes

☆ ☆ ☆

The Editors,

The Canadian Theosophist

Dr. Wilks' "On Taking a Stand" in the Sept.-Oct. issue has in the first few paragraphs clearly explained his own stand as set forth in his letters and articles over the years. In essence I have agreed with him in practically every way, though I have doubts as to the necessity and even the advisability of some of his statements.

But never, I think, has his timing been so unfortunate as in the present case; I feel it was quite unintentional on his part, for he could not have known that Dr. Smith was about to retire on a "leave-of-absence," but I can only hope that no one will read into Dr. Wilks' article an attempt on the part of the Canadian Section to influence the politics of the American Section. Apart from it being none of our business, three separate and conflicting sources of information have shown me that few of us in Canada—probably including Dr. Wilks—can be aware of what is really behind the recent trouble in the American T.S. We can only wish them well . . .

But I feel entitled to say that Dr. Wilks, in his enthusiasm for "the taking of an immovable stand," has allowed himself to become somewhat fixed in his viewpoint; surely he should be aware that the parent T.S. has already officially dissociated the Society from those groups he has for so many years railed against. If Dr. Wilks feels—and probably with good reason—that there are still those who are unduly proselyting on behalf of such movements, let him write to those people, not to the members of the Canadian Section. I see, for instance, no evidence in Canada of any undue influence by the E.S., which Dr. Wilks says is ". . . a secret body illegally existing within the Soc-

ety, which controls the thought and activities of most lodges and members." Does this apply to the Canadian Section, Dr. Wilks? Name me one such Lodge.

Far from being illegal, the E.S. was founded by H.P.B. herself, about 1887 and against the advice of Col. Olcott, who was eventually won over by a letter from K.H., No. XIX in *Letters from the Masters of the Wisdom*. About a year later the name was changed from "The Esoteric Section of the T.S." to "The Eastern School of Theosophy" in order to show its independence from the control of the Theosophical Society. Its only official connection is that its members must also be members of the T.S.; all that is really known to us outsiders is that the E.S. is a body which holds no public meetings and whose members join by invitation only. Dr. Wilks can scarcely object to this policy, for it is, I have heard, the same policy that has been staunchly followed by his own Lodge for lo these many years.

The L.C.C. was re-organized in England by C.W.L. not after, but before, Krishnamurti became a head-line. And it was originally organized over a hundred years before C.W.L. and the T.S. were ever heard of. While its connection with the Society has been unfortunate, it is one group from which the T.S. has specifically dissociated itself. Any present connections are unofficial and personal; our members are free to join any church, and frankly, the only obvious connection I know of between the Canadian Section and the L.C.C. are the periodical disclaimers by Dr. Wilks. It is a dead horse in this country—for pete's sake let it stay buried. Missionary work should be done only where it may be needed.

The same remarks apply to talk of A.B. and C.W.L. Censure of those who "would not allow any criticism of them" should be directed also at those who would allow ONLY criticism of them. True, they both made mistakes—but not only are those mistakes obvious to all who read with care,

those who care to think can learn from those mistakes. And can learn, too, from those qualities which made both of these people acceptable to H.P.B. during the several years in which they worked together.

As to mistakes—we all make them. The Masters went on record as saying they are not infallible, while *The Secret Doctrine* contains, amongst other errors, some five pages of utter nonsense concerning the Keely motor—one of the greatest frauds in American history, yet so palpable in its fraudulence as to cause me to conclude that H.P.B. wrote those pages with the deliberate intention of forcing us, at some such time as this, to stop blindly following a leader—whether A.B. or C.W.L. or H.P.B. Perhaps too she realized that, while some people would follow a so-called leader in order to worship, others would follow just as zealously in order to condemn.

We can read the works of all such “leaders” study them, think on them—but form our own conclusions aided by our own experience. Thus shall we achieve the only real knowledge we can ever have, for all second-hand knowledge is merely opinion, and biased, whether it be right or wrong.

Cedric Weaver

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The Editors,
The Canadian Theosophist

The article “On Taking a Stand” by W. E. Wilks in the Sept.-Oct. issue of your magazine has been the source of great satisfaction to many fair-minded members of the American Section. It is indeed deplorable that time and again the members of the Society are subjected to the ugly spectacle of the unjust persecution of our officials and lecturers who have the courage to take an open stand for progress and for the original message of H.P.B. and her mentors. That this is precisely what has happened recently in the American Section is abundantly clear to those who—like myself—had the opportunity of perusing a large number of documents bearing on the

case and were present at the convention of the American Section in July 1965. It is perhaps even more deplorable that a body claiming to be a school of spiritual development, i.e. the E.S. should be so frequently misused by some of its prominent members for the patently unspiritual ends of political intrigue, character assassination and unbrotherly gossip. That this too has happened in this case is also a fact which I am prepared to prove before any court if necessary.

Dr. Wilks is correct when he states that the recent crisis served as a “salutary and valuable experience” to many. One of the valuable results has been the formation of a long contemplated but never before actualized body of members, now known as the *National Committee for Progressive Theosophy*. This committee intends to promote mostly the policies which Dr. Smith attempted to implement, and which are aptly outlined in four points in the article by Dr. Wilks. In behalf of this group of members I would like to extend greetings to our friends in the Canadian Section and inform them that they may obtain further information about us by writing to *National Committee, P.O. Box 607, Oak Park, Illinois*.

Stephan A. Hoeller, Chairman,
The National Committee for
Progressive Theosophy

“Follow up the ladder. If there is something wrong materially, see if you can awaken enough desire or emotional energy to work for a change. If this does not solve the problem, set the mentality to work. If this does not succeed try love or interest in the welfare of others, and when that fails remember the greatness of the life urge and that it will persist and persevere until it has fulfilled itself. Do you see the value of this box of tools? If so, meditate upon them, and see that all are being used, as required, according to their natural and orderly functions. Do your best and leave well alone.”
—Ernest Wood

BIOLOGICAL ASPECTS OF RACE

This declaration was prepared and signed by 22 leading anthropologists assembled by Unesco. They "unanimously agreed on the following":

1. All men living today belong to a single species, *Homo sapiens*, and are derived from a common stock. There are differences of opinion regarding how and when different human groups diverged from this common stock.

2. Biological differences between human beings are due to differences in hereditary constitution and to the influence of the environment on this genetic potential. In most cases, those differences are due to the interaction of these two sets of factors.

3. There is great genetic diversity within all human populations. Pure races—in the sense of genetically homogeneous populations—do not exist in the human species.

4. There are obvious physical differences between populations living in different geographic areas of the world, in their average appearance. Many of these differences have a genetic component.

Most often the latter consist in differences in the frequency of the same hereditary characters.

5. Different classifications of mankind into major stocks, and of those into more restricted categories (races, which are groups of populations, or single populations) have been proposed on the basis of hereditary physical traits. Nearly all classifications recognize at least three major stocks.

Since the pattern of geographic variation of the characteristics used in racial classification is a complex one, and since this pattern does not present any major discontinuity, these classifications, whatever they are, cannot claim to classify mankind into clear cut categories; moreover, on account of the complexities of human history, it is difficult to determine the place of certain groups within these racial classifications, in particular that of certain intermediate populations.

Many anthropologists, while stressing the importance of human variation, believe that the scientific interest of these classifications is limited, and even that they carry the risk of inviting abusive generalizations.

Differences between individuals within a race or within a population are often greater than the average differences between races or populations.

Some of the variable distinctive traits which are generally chosen as criteria to characterize a race are either independently inherited or show only varying degrees of association between them within each population. Therefore, the combination of these traits in most individuals does not correspond to the typological racial characterization.

6. In man as well as in animals, the genetic composition of each population is subject to the modifying influence of diverse factors: natural selection, tending towards adaptation to the environment, fortuitous mutations which lead to modifications of the molecules of desoxyribonucleic acid which determine heredity, or random modifications in the frequency of qualitative hereditary characters, to an extent dependent on the patterns of mating and the size of populations.

Certain physical characters have a universal biological value for the survival of the human species, irrespective of the environment. The differences on which racial classifications are based do not affect these characters, and therefore, it is not possible from the biological point of view to speak in any way whatsoever of a general inferiority or superiority of this or that race.

7. Human evolution presents attributes of capital importance which are specific to the species.

The human species, which is now spread over the whole world, has a past rich in

migrations, in territorial expansions and contractions.

As a consequence, general adaptability to the most diverse environments is in man more pronounced than his adaptations to specific environments.

For long millennia, progress made by man, in any field, seems to have been increasingly, if not exclusively, based on culture and the transmission of cultural achievements and not on the transmission of genetic endowment. This implies a modification in the role of natural selection in man today.

On account of the mobility of human populations and of social factors, mating between members of different human groups which tend to mitigate the differentiations acquired, has played a much more important role in human history than in that of animals. The history of any human population or of any human race, is rich in instances of hybridization and those tend to become more and more numerous.

For man, the obstacles to inter-breeding are geographical as well as social and cultural.

8. At all times, the hereditary characteristics of the human populations are in dynamic equilibrium as a result of this inter-breeding and of the differentiation mechanisms which were mentioned before. As entities defined by sets of distinctive traits, human races are at any time in a process of emergence and dissolution.

Human races in general present a far less clear-cut characterization than many animal races and they cannot be compared at all to races of domestic animals, these being the result of heightened selection for special purposes.

9. It has never been proved that inter-breeding has biological disadvantages for mankind as a whole.

On the contrary, it contributes to the maintenance of biological ties between human groups and thus to the unity of the species in its diversity.

The biological consequences of a mar-

riage depend only on the individual genetic make-up of the couple and not on their race.

Therefore, no biological justification exists for prohibiting intermarriage between persons of different races, or for advising against it on racial grounds.

10. Man since his origin has at his disposal ever more efficient cultural means of non-genetic adaptation.

11. Those cultural factors which break social and geographic barriers, enlarge the size of the breeding populations and so act upon their genetic structure by diminishing the random fluctuations (genetic drift).

12. As a rule, the major stocks extend over vast territories encompassing many diverse populations which differ in language, economy, culture, etc.

There is no national, religious, geographic, linguistic or cultural group which constitutes a race *ipso facto*; the concept of race is purely biological.

However, human beings who speak the same language and share the same culture have a tendency to inter-marry, and often there is as a result a certain degree of coincidence between physical traits on the one hand, and linguistic and cultural traits on the other. But there is no known causal nexus between these and therefore it is not justifiable to attribute cultural characteristics to the influence of the genetic inheritance.

13. Most racial classifications of mankind do not include mental traits or attributes as a taxonomic criterion.

Heredity may have an influence in the variability shown by individuals within a given population in their responses to the psychological tests currently applied.

However, no difference has ever been detected convincingly in the hereditary endowments of human groups in regard to what is measured by these tests. On the other hand, ample evidence attests to the influence of physical, cultural and social environment on differences in response to these tests.

The study of this question is hampered by the very great difficulty of determining what part heredity plays in the average differences observed in so-called tests of overall intelligence between populations of different cultures.

The genetic capacity for intellectual development, like certain major anatomical traits peculiar to the species, is one of the biological traits essential for its survival in any natural or social environment.

The peoples of the world today appear to possess equal biological potentialities for attaining any civilizational level. Differences in the achievements of different peoples must be attributed solely to their cultural history.

Certain psychological traits are at times attributed to particular peoples. Whether or not such assertions are valid, we do not find

any basis for ascribing such traits to hereditary factors, until proof to the contrary is given.

Neither in the field of hereditary potentialities concerning the overall intelligence and the capacity for cultural development, nor in that of physical traits, is there any justification for the concept of "inferior" and "superior" races.

* * *

The biological data given above are in open contradiction to the tenets of racism. Racist theories can in no way pretend to have any scientific foundation and the anthropologists should endeavour to prevent the results of their research from being used in such a biased way as to serve non-scientific ends.

—Reprinted from THE UNESCO COURIER, April, 1965.

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. Please clarify the meaning of this passage: the monad starts out on its journey as an un-self-conscious god-spark in the lowest of the elemental kingdoms and attains self-consciousness in the Human Kingdom.

Answer. This question has its origin in that very important pronouncement which is known as the third fundamental proposition of *The Secret Doctrine*. Since these three propositions are "fundamental conceptions which underlie and pervade the entire system of thought" known as the Esoteric Philosophy, therefore this portion of the proposition is deserving of careful consideration. Specific reference is here made to that portion which describes "the

obligatory pilgrimage for every Soul" a spark of the Universal Over-Soul, "through the Cycle of Incarnation (or 'Necessity') in accordance with Cyclic and Karmic law, during the whole term." (S.D. I, 17; I, 82 6-vol. ed.; I. 45 3rd ed.)

The phrase "the Cycle of Incarnation (or 'Necessity')" here signifies the passage of the monad through Seven Cycles of Manifestation, which is the equivalent of 7 Rounds. This in turn signifies "the whole term" of the Earth's planetary life-cycle, or planetary manvantara, which again means the full period of a planetary period of activity, or manifestation. Continuing the clarification of the term: 1 Round signifies the passage of the monad through 7 Globes

of the Earth-Chain (of which our Earth is the fourth in the chain of seven globes), accomplishing 7 cycles of manifestation on each one of the 7 Globes. These 7 cycles of manifestation are termed 7 Root-Races. (It may be noted that in its turn each Root-Race is divisible into 7 Sub-Races; and into 7 Sub-sub-races, etc.)

Before defining the term "un-self-conscious god-spark," let us consider the clarification of "the lowest of the elemental kingdoms."

The kingdoms of Nature, or the hierarchies of Nature, which perform the obligatory pilgrimage through the Cycle of Necessity upon the Earth are divisible into 10 Classes. Six of these are invisible—because our eyes are not geared to see them—and four are visible. The four visible Classes or Kingdoms are enumerated in this manner (in descending order—describing their evolutionary status in descending scale): the Human Kingdom, the Animal Kingdom, the Plant Kingdom, the Mineral Kingdom. Superior to the Human Kingdom are three Classes of the Dhyani-Chohanik Kingdoms. Inferior to the Mineral Kingdom (in evolutionary degree or status) are three Classes of the Elemental Kingdoms, which may be listed in descending order as the 1st, the 2nd, and the 3rd Elemental Kingdoms.

The obligatory pilgrimage which the monad pursues in compliance with Cyclic Law, requires it to undertake an ascending journey through the hierarchies of nature. Therefore it becomes necessary that the monad must pass through "every elemental form of the phenomenal world of that Manvantara." These words of the proposition signify the passage through the three Kingdoms or Classes of Elementals, commencing with the lowest class of the Elemental Kingdoms.

It is doubtful whether a person reared in the Western world would consider the possibility that a mineral would possess consciousness, or a plant, for that matter. Nevertheless, the following significant statement is made in *The Secret Doctrine*:

"Every atom in the Universe has the potentiality of self-consciousness in it." (S.D. I. 107; I, 167 6-vol. ed.; I, 132, 3rd ed.) However, since the three Elemental Kingdoms are lower in evolutionary status than is the Mineral Kingdom, the term that is applied to the monad when passing through the Elemental Kingdoms is "un-self-conscious." Then, too, when the monad passes through the three manifested kingdoms below the Human Kingdom, it is still in a non-self-conscious state, albeit possessing the potentiality of self-consciousness.

In further clarification of the term "Elemental," it is to be noted that while the Mineral Kingdom represents the lowest stage of consciousness in the manifested kingdoms of nature, it nevertheless is representative of an entity that has a permanent or fixed form. The kingdoms below the Mineral Kingdom represent entities still lower in the scale of evolution than the first of the manifested kingdoms. Hence the kingdoms below the Mineral Kingdom are termed Elemental, of which there are three grades or classes. Such entities do not have a fixed or stationary rupa (to use the technical term—which signifies a "form" rather than a "body."). Because of the basic urge to attain a fixed form an elemental assumes a form, although it is unable to retain its assumed shape. Eventually its evolutionary urge will be fulfilled, when it ascends into the first of the manifested hierarchies of nature.

The significance of the term "monad" should likewise be clarified. It is used in two ways: (a) as equivalent to the dual principles Atma-Buddhi, i.e., Atman, when manifesting with its upadhi, Buddhi; (b) as an equivalent to "the Spark" which issues from its Source. To illustrate the point, two passages from *The Secret Doctrine* may be cited: (a) "'Pilgrim' is the appellation given to our *Monad* (the two in one) during its cycle of incarnations." (b) "The fundamental identity of all Souls with the Universal Over-Soul, . . . and the obligatory pilgrimage for every Soul—a spark of

the former . . .” (Statements in connection with the fundamental propositions: S.D. I, 16-17; I, 82, 6-vol. ed.; I, 45, 3rd ed.) In (a) the Monad is clearly defined as the dual principles Atman and Buddhi; in (b) the “Spark” or Atman is rendered “Soul”, while Paramatman (the Source of Atman) is rendered the “Universal Over-Soul.” In later passages the Spark is further clarified by being referred to as the Monadic Essence, in contradistinction to the Spark when united with its upadhi, Buddhi, which is termed the Monad.

Following its emission as a Spark, its journeyings through the illimitable reaches of Space are brushed aside and it lands in the dense regions of form, where it is defined as an “un-self-conscious god-spark” because at its issuance the spark is regarded as being unaware of the consciousness of self, for the reason that it is not associated with a vahana (a vehicle), nor is it linked with an upadhi (here using this term in its literal significance: “a substitute” or “veil of spirit”).

Please note that a distinction is made between an upadhi and a vahana. Although in common usage both Sanskrit words may be translated—and are usually so rendered—by the English word “vehicle,” nevertheless there is a distinction. For the sake of clarity, then, to repeat: an upadhi is a “veil of spirit”, in the sense of a “principle” (of man’s sevenfold constitution), whereas the vahana is the vehicle of the six higher principles: the Sthula-sarira, generally rendered the physical body, or the physical vehicle for the manifested kingdoms. The vahana is also referred to as the “vesture.” Each of the ten Kingdoms of Nature, or the hierarchies of nature, has its appropriate vahana or vesture, which is also its rupa.

At the time of its issuance the Spark is not aware of its identity with its Source, although it ever retains its primal urge of attaining the evolutionary status of its Source. To express it by a figure of speech: the Spark seeks to rebecome the Flame. It is

this urge which impels it to pursue the obligatory pilgrimage through the Circle of Necessity.

In pursuing its obligatory pilgrimage of ascending the Ladder of Life—each one of the ten Classes or Kingdoms of Nature representing one of the rungs or rods of the Ladder of Life—the monad does not become identified with, or involved in the habiliments of the hierarchies of nature or the vestures pertaining to each Class or Kingdom. It remains apart, so to speak. It dons the vesture pertaining to each Kingdom, at the time that the vahana undergoes the evolutionary activity appropriate to its status on the Ladder of Life.

The Spark (Atman) remains linked with its Source (Paramatman) even though unaware of, or unconscious of, its linkage. Since the Monadic Essence is only able to function on its own plane, in order to make contact with lower planes it must do so by means of upadhis. It therefore emanates an upadhi. This “veil of spirit” is Buddhi. This duad is inseparable during the period of the cycle of manifestation: it is termed the Monad. But even the Monad is unable to function on the lower planes without an upadhi. Therefore, the Monad emanates its upadhi—Manas. Yet even this “three-in-one” is not able to function consciously on the physical plane without an appropriate vehicle. Therefore, it becomes necessary to acquire an appropriate vehicle in order that the Monad may contact the physical plane by means of its upadhis through its vahana. The appropriate vehicle is prepared during the Great Cycles of Manifestation, through the Round-development of the principles of the human constitution.

The question arises: Since the monad does not become involved in the evolutionary status of its vestures during its ascent of the Ladder of Life and does not obtain consciousness of its status, how is self-consciousness attained?

This is the magnificent theme which *The Secret Doctrine* develops in its second vol-

ume. Therefore only a brief answer may be given here. The lower kingdoms do not have the appropriate vehicle, nor is the vahana evolved by means of evolutionary activity in the kingdoms below the Human. Herein lies the great difference between the Animal Kingdom and the Human Kingdom. But the Human Kingdom is able to provide the appropriate vehicle: by means of the developmental processes of the principles of the sevenfold human constitution, in connection with the upadhis. However, it was not until the Fourth Great Cycle of Manifestation (namely the Fourth Round) upon the fourth globe of the seven spheres and during the Third great Root-Race, that the consciousness of self was awakened from dormancy. Yet even this awakening would not have taken place during the present Fourth Round had it not been effected by the Great Benefactors of the human race. These Benefactors are the Solar Pitris, known as the Manasaputras. Because of their superior development of the Manas-principle (which accounts for their being named "the Sons of Manas"—the Mind-principle), they were able to activate the human vehicle so that they brought about the awakening of the Manas-principle within the human rupa. In this manner was awareness of self, or self-consciousness, conveyed to the Human Kingdom.

MAN — A LIVING CREATION

(Continued from page 106)

Man, as a human animal-soul, is limited to these four realms of matter in all his operations. By himself he cannot get out of them or escape from them. Even so-called death from the physical realm is merely a transition, a birth into the next realm, in an astral body suitable to the invisible Ethereal realm. Although partaking of seven principles in his final completion, man is, at the present time, functioning mainly as a four principled being which we can call the lower quaternary. Into this make-up,

from a higher triad, the overshadowing God—called the Higher Self or Spirit—projects his spark or divine-ray, thus giving unto each a conscious mind-force and allowing each in turn and time to become an intelligent human-being. Later, when certain rules and regulations have been adhered to, the soul of man becomes fused with his overshadowing God, the Spirit. This fusing is sometimes called the divine marriage and connects man with the three spiritual realms beyond the Manasic or mental realm. When such a climax occurs, "Man goes out no more" says the scriptures; which means, man has graduated and need no more incarnate in these realms of matter. All physical life ended, man indeed, becomes one with the Gods.

The same intelligent forces that endowed man with a portion of their divine-ray of consciousness also realized the immense cycle of time it would take to graduate the human animal-soul from the school room of physical earth-life. This period, or cycle of time, is approximately 4-billion 320-millions of years of which a little more than half has already been expended. At the end of this period, all the planets of our system will be in conjunction signifying the end of our earth's rotation and the beginning of a long and similar period of rest. It is recorded that not all of us will be fit candidates to graduate at the end of this time; about one third of our human family will be failures and will have to repeat the whole range of experience over again.

In our present state of evolution, desire is master of thought. Man must conquer this condition to make thought the master of desire. This is the next step in the course of our evolution. The soul of man is a center of consciousness, arising from aeons of experience in unthinkable periods of time within the lower kingdoms of nature. It has experienced physical life in all manner of forms—from the rocks, the trees, and the animals, and on to its present state of man. The soul is now experiencing self-consciousness, through the aid of a hier-

archy of beings who have previously travelled every step of this same road. And so, step by step, man has conquered each rung of the lower ladder to reach a state of self-consciousness in a fleshly body—already occupied by hosts of lower entities in the throes of their evolution, and whose one dominant feature of existence is “desire”—the desire for physical existence. Only thought from the Manasic realm can conquer these agencies of desire that infest every square inch of man’s physical anatomy, from his head to his feet and from his epidermis to his innermost internal organs; all is life, craving for existence until the very brain of man reeks with desire for something or other above all else. As strange as it may seem, these carnal and earthly desires must be slain by the soul ere one can stand naked before the face of the radiance of his overshadowing God—the Lord of the Flame. Through the gift of mind-force and the agency of thought, each man has the key to unlock the door to his own salvation from these realms of matter and illusion.

As no stream can rise higher than its source, man cannot rise to a greater height than the hierarchy of beings that now overshadows him and guides him. Every step taken in the long trek of evolution has always been made with the help of such an overshadowing group of entities endowing him with a higher principle. All sentient life, therefore, is a link system with each group of entities helping each other by one overshadowing the other, from one realm to the next. This takes place continuously from the mineral kingdom upward to the highest kingdom one can mentally conjure. Thus we see man in his present status, as merely another link in the long chain of sentient life, with beginnings and endings completely out of sight.

Man’s physical body contains and synthesizes all known forces in nature. All systems of leverage and motion are shown to be within the body of man; the same as all states of consciousness in nature, also are

contained therein. The same consciousness of the stones and rocks is found in man’s bones; that of the vegetable life is found in the hairs of his head; all stages of animal life are to be found in the different cells and organs of his body. Man is part and parcel of every phase of life that he has gone through over billions of years of evolution, in all forms from land and sea to the very air and atmosphere of our planet. If further proof were wanting of our past evolution in the lower kingdoms of nature, then we have only to study the foetus. There one will find recapitulated in the nine months of gestation in the body of the mother—every phase of life. For the first few weeks, the foetus simulates the stone of the mineral kingdom, the flora and fauna of the plant kingdom, and then the various formations of the animal kingdom; each in turn is recapitulated by the incoming soul on its way back to earthly incarnation. With all this, man would still be born on all fours like the animals, were it not for that spark of fire, the divine-ray, he carries with him—a gift from the Gods. Man did not become a thinker until he was thus bestowed with the light of mind.

When a center of consciousness is placed within any one kingdom of nature, the entities partaking of such are helpless to win their way out of that kingdom. In this sense, evolution becomes meaningless outside of the ensouled of any particular kingdom. For instance, if a certain consciousness be locked in the stony embrace of the mineral kingdom, it must remain in that state until help from a higher group of entities enables it to pass out of such a state. The same, for those entities ensouled in the vegetable and animal kingdoms, they become equally as helpless to pass out of their respective kingdoms, unaided. Ensouled entities, operating in the various kingdoms of nature, are locked in until they have experienced the fullness of nature’s lessons they are to learn. A few billions of years in any one kingdom means **nothing**, for time is not.

As a pilgrim through all kingdoms of nature, man is, in the long run, the sheer product of evolvment. But the real cause of evolution comes from above, from those who have extended a helping hand from a further advanced group of entities. Evolution then, in the real sense of the word, is not a pushing up from below—except within the limits of a kingdom. Life, with its various factors or grades of consciousness, is passed down from one group of entities to another; but, no entity can become a thinking man until those operating in the higher Manasic realm extend their divine presence to claim him for their own. Such a fusing and gathering is not the work of an instant, but occupies untold ages. Conscious thought—in the form of lower-mind or lower-manas—must reach down and envelope the animal-soul entity called Earth-man, and struggle long untold ages, from one earthly incarnation to another, ere it can claim a candidate that will be sure of a foothold on the pathway that leads toward the abode of the Gods.

Man then, is a nugget of pure virgin gold who has passed through the hands of many hierarchies of workmen to receive the impress of each. Each group bestowed its own nature upon him, until he reached a point where mind-force was bestowed upon him by the Manasic Host—to make man in their own image and likeness, a mind-born son of a Manasic God. What are you doing about it? Are you abusing this wonderful gift of mind to injure your fellow-man by the blind passions of your lower nature—hatred, greed, jealousy, and brutality? Or, are you attempting to uplift him with kind words, deeds, and fair judgement? Let us not overlook the great cosmic Law of Compensation in all our thoughts and actions. It is the final judge; it plays no favorites. Each one of us in the human family of man is a living creation destined for far greater heights of glory. Let us carry on and prove ourselves worthy of the great gifts already bestowed upon us.

A GRAIN OF MUSTARD SEED

In the eighteenth chapter of St. Matthew's Gospel there is a little story of the failure of the disciples to heal a sick child. The father then went to Jesus and the child was cured. Later the disciples asked the Master why they had failed and he answered them "Because of your unbelief . . . if ye have faith as a grain of mustard seed . . . nothing shall be impossible to you."

The real significance of this story is lost in those interpretations which place the emphasis on the size of a mustard seed. It is indeed, very small, though not "the least of all seeds" as an earlier parable has it. But the smallness of the seed is not the point, for "faith" is not to be measured in inches or grams. A mustard seed, like every other seed, possesses within itself faith in its ability to grow. A sequoia seed, which is a very small seed, has inherent within it the power to become a giant tree. It has the latent power to expand into the fullness of a complete living entity, to draw sustenance from the soil and air, to select its food and by the chemical processes natural to it, to convert the minerals of the soil and the nitrogen and oxygen of the air into a mammoth body, towering high above all lesser species of trees and enduring for hundreds and perhaps several thousands of years.

To have "faith as a grain of mustard seed" is to believe that inherent within every human being is the power of growing and expanding into the fullness of our divine nature. This is the one true faith, the one catholic faith for all humanity, that hidden within every human heart there is the seed of perfection which can be awakened to an active, growing life. This is the "faith" of the avatars, the divine teachers, and of all seers and mystics who follow in their path. If it were not true, there could be no hope for the human race.

It was in this faith that the present Theo-

sophical Movement and the Theosophical groups of earlier centuries were founded. It is the essence of all theosophy and has been nobly summarized in the three truths of *The Idyll of the White Lotus*: "The soul of man is immortal and its future is the future of a thing whose growth and splendour 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."

At the present time there is a greater need than ever that this faith should be re-announced. Man's command over material forces has in the past few years increased many thousand-fold over that attained in previous centuries. But this has not brought peace, security, holiness and sanctity; it has not increased our sense of human dignity nor brought about a civilization based upon human worth. Today there is widespread distrust and fear in the world—a fear deeper than when the Axis was almost triumphant in the Second World War. Then it was fear of one enemy—today it is world-wide fear. Nations distrust other nations, and within nations, groups distrust groups. During the war, the possibility of a united world seemed near, a new world was to be born—today it seems farther away than ever.

Today unless we have faith—faith in the ability of mankind to surmount ultimately any disaster that befalls it—the outlook would be tragic indeed. It is a time of confusion, uncertainty, fear, distrust and disregard of spiritual values. Mankind is at one of its crossroads; it can fall back into a stone age, living in the cliff caves of former skyscrapers, or it can go forward in faith—the faith of a grain of mustard seed—to achieve the high potentialities of its true divine nature.

—Xenos

REV. HAROLD O. BOON AT TORONTO LODGE

On his seventh visit to Toronto Lodge the Rev. Harold O. Boon of Philadelphia spoke to some 40 members at 52 Isabella Street on Saturday, October 16th. His subject was "The Theosophical Society's Past, Present and Future." An informal question period followed, after which refreshments were served and the members had a further opportunity for discussion with Mr. Boon.

Public meetings were held at the Theosophical Hall on Sunday, October 17th and Monday, October 18th, when Mr. Boon spoke to interested audiences on "Life, Death and Reincarnation" and "The Mystic Way—An Invitation to Adventure." Question periods followed both lectures.

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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