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WAS THIS THEOSOPHY?

A correspondent in this issue calls us to task for having "for a long time taken a stand against everything that was said or done by Rev. C. W. Leadbeater."

Periodically it seems necessary to reiterate that the pages of *The Canadian Theosophist* are open for all sincere expressions of opinion. Included are those which are *not* influenced by the "authority" with which Mr. Leadbeater has been invested in some quarters. Few other Theosophical magazines give their readers the privilege of free comment—to the detriment, we feel, of the Society. If they did, it is likely that the above-named gentleman would be the object of critical comment throughout the Theosophical world.

We grant that in his works there is much emotional appeal. If we understand the purpose of the Theosophical Movement, however, it was not to attract people who cater to their emotional natures. On any level higher than this it is all but impossible to consider his writings.

An article in our Nov.-Dec. 1965 issue entitled "Leadbeater on Mars" exemplifies the unreliability of his fanciful stories. And no one can say that Mr. Leadbeater was misrepresented therein. It was all very well for him to warn his readers not to accept all he wrote as the truth; but when one has stumbled through the imaginative narrative and the plagiarisms, what original teachings are left which are trustworthy?

In that article, the author, Dr. Roberto Fantechi, surely put his finger on the crux of the matter when he wrote, "A strange

fact in Mr. Leadbeater's observations is that they all relate to fields upon which there was, at the time they were made, no possibility of an independent control."

An examination of Mr. Leadbeater's character and methods is recommended for all students, and especially those who blindly put their faith in his ideas. Mr. Ernest Wood, who worked closely with him for many years, and whose integrity and motives surely cannot be questioned, disclosed in his autobiography, *Is This Theosophy?* some of the amazing background of C.W.L.'s literary output. In these pages (and no doubt Mr. Wood left unsaid more than he revealed) we get a picture of one who might have been an unusual force for good had it not been for undesirable personal traits and tendencies which inevitably dragged him to the opposite extreme.

Perhaps we have been too guilty in the Theosophical Society of hiding our skeletons in the closet. As long as Mr. Leadbeater continues to be considered a Theosophical authority however, students should be aware of his activities which led to the acceptance of his resignation from the Society in 1906. If this were not enough, there remains the transcript of the High Court trial at Madras (1913) in which his disgusting practices were further admitted. It can only be ignorance of these facts that prevents many sincere students from dissociating themselves from his name.

Surely a person who has allowed his lower appetites to corrupt himself (and

others) cannot be thought a dependable advisor on psychic, mental and spiritual activity? Let those who rush to Leadbeat-

er's defence think on these things before extolling one who has brought so much discredit to Theosophy. —T.G.D.

FROM THE PRESIDENTIAL ADDRESS

To The 90th International Convention

Of The Theosophical Society

N. SRI RAM, *President*

On November 17th, 1965 the Society completed 90 years of its existence and work, and entered the last phase of its cycle of one hundred years. While those of us who realize the importance of its character and mission—what it is meant to achieve—may well look back on the events and achievements of its past, we should, I think, look also and much more towards the future—not in mere wishfulness or vague hope that something will happen by itself to change all things in a miraculous manner, but realizing that the future will be a product of the present plus whatever new forces are set in motion in the present. The responsibility for what that future shall be cannot be laid altogether on a cold abstract destiny, but must rest largely upon ourselves.

Therefore, how we act now and the quality of our action is important. Of what nature should that action be? Should we, as Lodges and individuals, merely do more of what we have been doing, move more energetically in the ways to which we are habituated, or should there be action of a different nature, with a new quality, manifesting a truer understanding? If we are to aim at a change of consequence in the human condition, it must be born out of a comprehension deeper and truer than what that condition implies at present, a comprehension which goes down to the root of our natures and can generate the appropriate action at all levels of being. Failing this, whatever we attempt to do will be but a stale continuation of the same old ways of thought and activity, perhaps in

new forms but not rising to a new level or gradient.

Such a new comprehension has necessarily to be reached by each one of us individually. For it is only the individual who can go deep into all things which concern him and originate something of real significance. In him is the fountain of that energy which is life, with all the possibilities latent in it. Apart from his free initiative and intelligence, any organization, however well-designed, with whatever aims and objectives, must necessarily turn into a mechanism operating on limited lines with a blind continuity. An organization embodies a certain consensus on the part of its members; basing itself on this, it can set its seal on particular acts; it can duplicate what exists and falls within its capacity and its mode of functioning. It can demarcate areas of responsibility and set limits to observable actions. It serves the important purpose of bringing together persons who have the same interests, aim and outlook, and in general can do whatever falls within the formal aspect of things. But it cannot create the vital spark needed to transform the existing condition, whether of the Society or of the body of humanity. It cannot make a desert blossom as the rose.

The Society's well-known Three Objects are so worded as to have the same value and relevance in the conditions of today as in those of any previous time. Theosophy, left undefined for various deeply valid reasons, is by its very nature a Wisdom or Truth capable of a progressive understand-

ing. The Founders based their initiative on the view that modern man, just entering the beginnings of that condition in which the world finds itself today, a world which is largely a creation of modern Science, needed that enlightenment which Theosophy could give him, both to save himself from the extinction of his spiritual, that is to say, his purest and truest instincts and for the creation of a free, happy human society. The vital basis for this aim was indicated by the words "Universal Brotherhood of Humanity," words that have an extraordinary depth of meaning which we have hardly begun to plumb and spell out in action.

We have an indication of the nature of the enlightenment that the Founders had in view, in the version of the Second Object as it stood while H. P. Blavatsky was still alive, referring specifically to the study of Eastern literatures and philosophies. The change to the more general form in which the Second Object is expressed at present was obviously intended to give it the character universality towards which the Society has steadily aimed from the beginning. What distinguishes Eastern and generally ancient thought from that of the modern world is that approach to Truth which we may call philosophy and religion rather than an observation of superficial facts.

Philosophy pursued purely intellectually has often meant arid abstractions, mere verbal play, dialectics divorced from life. vain speculation. But it can also mean, and in its true character does mean, self-knowledge, Wisdom as distinguished from knowledge, love of Wisdom or Truth, and a comprehension that includes the reality which is in Life, its unfoldment and expressions. The capacity to know oneself and thus to discover all that life means, to understand life in every form it wears, as well as the meaning and significance of all outer events in relation to one's inner self and experience, all this, which exists in man, can unlock a whole realm which Science,

with its particular outlook and methods, does not and cannot cover. Modern Science and the scientific standpoint have their great importance and value. The quality we may describe as scientific cannot be excluded from any branch of human thought or activity. For it represents that aspect of Truth which is in the basic structure of things. But in Nature as well as man there is both structure and life, the vessel and its contents, structure which is static, however changing, and life ever flowing and unfolding. That aspect of Truth which pertains to Life, life's movements and meaning, both as found in oneself and other beings, must therefore be the most vital part of any understanding that enriches life and endows it with the value inherent in the truth of things.

It is in oneself alone, the uncontaminated inmost part of oneself, that the essence of all true religion lies. It is not to be found in any organization, dogma or authority. It is the unearthly quality of that inmost nature, a quality with many tones and colors, that is evoked by religion at its best. All goodness and beauty, which arise from that source, are also forms of Truth. Theosophy, the Divine Wisdom, must include those aspects of Truth which pertain to Life in its unconditioned state, expressing its own nature in unfettered freedom and manifesting its highest capability and quality. Theosophy can mean other things at other levels; for it is the truth which exists at every level, pertaining to all that we can touch, perceive or experience. It is only the wisdom, based on an understanding of oneself, which is an expression of Life, capable of embracing every form, and illuminating all things to which it is related, that can bring order out of chaos, whether in the individual or in society, peace out of our present conflicts, and freedom out of our self-created bondage.

Generally speaking, the work of the Society as a whole goes on steadily on the usual lines. In a Society so widely extended and non-authoritarian in character, basing its

activities largely on the initiative and understanding of its members wherever they are situated, in which the Lodges everywhere have freedom to devise and carry out their own programs of study and other work, there must inevitably be varying methods and activities and also ups and downs in particular areas and centres. This has been the case throughout the Society's history. But its constitution ensures that even when there are difficulties or lack of progress in particular Sections or Lodges, there can be others which carry on more satisfactorily, affording cause for encouragement and hope for the progress of the movement as a whole.

The United States Section has had difficulties during the year, arising from cleavages within its executive machinery, as a result of which its National President, Dr. Henry A. Smith, withdrew from office at the time of the Section's Convention in July last on leave of absence granted by the National Board of Directors for the remainder of his term. The Vice-President, Miss Joy Mills, is now Acting National President for that period.

Mr. Leslie Leslie-Smith, the new General Secretary of the English Section, states in his report that "increasing interest has been shown throughout the Section in getting clear ideas of the basic principles of Theosophy, with emphasis on the Three Objects of the Society and special reference to the three Fundamental Principles of *The Secret Doctrine*". Linked with this, he says, has been the policy of the 1950 Resolution of the General Council of the Society, which asks that the Society should be kept "free of identification or affiliation with any other organization". There cannot be a better basis than what is briefly indicated thus, for building up the Society's activities in a manner which will evoke individual initiative and enquiry, and at the same time maintain the Society's distinctive character. There has been a small increase in the Section membership, which is a good

sign, especially considering the nature of the appeal above referred to.

There has been an increase of membership in the Indian Section, which now stands at nearly 7,700. Mrs. Radha Burnier, the General Secretary, commenting on the above fact, remarks: "Although we might not assess the true strength of the Society or its potentiality for doing good merely by counting numbers, if membership is an indication of an attraction felt by people for the lofty and altruistic aims of the Theosophical Society, it is certainly a matter for rejoicing that there are more members. When new members come into the Society, it is always hoped that it is because they have begun to feel deep within themselves, if not entirely at the conscious level, that sense of unity with all which is the beginning of spiritual perception and that they will dedicate themselves to the service of humanity in a selfless spirit." With reference to the state of war which unfortunately exists between India and Pakistan, she observes: "Every crisis, whether individual, National or otherwise, is a test evolved by our karmic destiny which offers us the opportunity to make the spiritual part of ourselves shine forth in expressions of brotherhood and truth, untainted by darker influences which might impinge from without. We as Theosophists should stand by the principles to which we declare our affiliation, and we should actively promote attitudes of good-will and warm brotherhood towards all Nations and peoples without any distinction whatsoever, however trying the circumstances may be." Unfortunately there is no communication at present between India and Pakistan but I have no doubt that the members in Pakistan have very similar feelings. I understand the work there goes on much as usual.

That there is a change taking place in the thinking and attitude of members, in different parts of the Society, is evidenced in some of the Reports received. Dr. Norbert Lauppert, the General Secretary of

Austria, writes that "The responsibility of each individual member to find his or her individual path, and the necessity of always maintaining an open mind is more and more accepted amongst the members of the Section".

Mr. Niels Sorenson, the General Secretary of the Danish Section, reports that in several Lodges "old warriors" are being replaced by younger people, who do not possess experience but "go cheerfully ahead, often along new lines and with great strength". This, he remarks, is a healthy development which should be encouraged and helped. In the Danish Section, as in some others, there is a tendency to make Theosophy more scientific and the feeling that there should not be any confusion between "side-tracks" and "the principal line". As Mr. Sorenson remarks, "Theosophy has existed in all ages. It is now our task to explain it in an intelligent and unorthodox way so that it may inspire those who will have to contribute to the great problems of our time".

Mrs. Kirsten Berg, the General Secretary for Sweden, makes a similar observation. She says: "The difficulty is in presenting the fundamental truths in a way that does justice to the logical and broad lines, as well as to its aspect of harmony and beauty, something which has more to do with what we are than what we say." It seems to me a most welcome sign that the problem is formulated in these terms. If each member will address himself individually to it, we will find ere long that there is fresh life in the Society and many new currents are set in motion.

Dr. Roberto Hack, who has been re-elected General Secretary for Italy, writes of the special effort being made in that Section to diffuse the original teachings contained in *The Mahatma Letters* and H. P. Blavatsky's writings, which he says are unknown in Italy. He adds, "We are always respectful of the ideas of others, but feel the necessity to prevent the tendency to fall into sectarian habits of thought." He truly

observes that the first and fundamental aim is Universal Brotherhood, and it is that fact which "can awaken the inmost spiritual resources latent in man in a way that no lesser ideal would be capable of doing".

The chief event for all the Central and South American Sections this year was the holding of the Second Inter-American Congress in Buenos Aires, Argentina, during the closing week of October. A number of members from the American Section also attended the Congress, which was presided over by Senor N. Rimini who has been its moving spirit. He was planning to create a Federation to include all the Latin American Sections, but it was felt at the Congress that there has to be some further preparation and study before that project can be realized.

Many of the Section Reports mention the activities of Young Theosophists' Groups. The Canadian General Secretary, Mr. Dudley W. Barr, reports the formation of a young people's group in Toronto Lodge, and remarks, "Orthodoxy and fundamentalism have always been strong in Canada, but among the young people particularly there is a move away from old forms and rigid beliefs". The Philippines Section is one of those in which the Young Theosophists are particularly active, showing interest in study meetings. Miss Ruth Beringer, the new General Secretary for Australia, mentions the existence of three active Young Theosophists' Groups in that country. The Irish Section mentions with pleasure the interest shown by a number of young people and students who come regularly to Lodge meetings. In Iceland, too, Mr. Sigvaldi Hjalmarsson the General Secretary, makes special mention of the Young Theosophists, who are very active there.

During the year at long last we were able to commence the construction of the new building for the Adyar Library. This has remained as a project for quite a long number of years. We have been fortunate in having with us Mr. George Linton from the United States to supervise the construc-

tion and discuss and settle all necessary matters with the architect and the building contractor. It was originally planned to locate the building in Besant Gardens on the south side of the public highway which bisects the Adyar estate, but various considerations made it desirable finally to erect the building in the Blavatsky Gardens area near the entrance from the public road.

The Rules and Regulations of the Society provide for the holding of a World Congress outside India at a place and date which would not interfere with the annual Convention. It has not been possible, because of the War and conditions obtaining later, to hold such a Congress since 1936, but steps are now being taken to hold a World Congress at Salzburg, Austria, from July 14 to 22, 1966. The European Federation Council has undertaken the responsibility of making the necessary arrangements.

I might mention here that at the meeting of the General Council last December at Adyar, a meeting which was particularly well attended because of the presence of an unusual number of members from Europe, it was decided to make an Appeal to members all over the world for help to build up the finances of the Adyar Headquarters in a satisfactory manner in the ten years preceding the Society's Centenary in 1975. The General Council appointed a committee consisting of the Vice-President, Mr. S. Somasundaram and Mr. J. E. van Dissel to draft and send out this Appeal. Since the above decision was taken, the Government of Madras State has introduced an Urban Land Tax, basing the tax upon the current market value of all lands within the municipal area and designating the Society's estate as one of the sub-zones for tax purposes. If this tax is levied, it will be a crushing additional burden upon the Society's finances. We have, however, applied for exemption from the tax on the grounds that the Society is a philanthropic body with an international standing, the leaders of which have rendered signal service to India

in the fields of religion, culture and the cause of India's freedom.

I do hope that there will be a generous response from members all over the world to the Centenary Fund Appeal sent out by the committee appointed for the purpose. Adyar has a beauty and an atmosphere all its own, which strikes very many visitors, Theosophists as well as others. To refer to just one recent impression of it, many of the members who came from Europe for the 1964 Convention have spoken of their visit to Adyar as an unforgettable experience. It is of the greatest importance that Adyar should be helped to remain a Centre of influence and help to the whole world, giving the Society's message and work that quality which has always been associated with it.

T.S. CENTURY FUND

(Extract from a memorandum sent by a Committee appointed by the General Council and headed by the International Vice-President.) The annual deficits of the Theosophical Society in Adyar have increased considerably due to natural conditions such as rises in wages and costs of materials. At present, deficits are being met yearly out of capital funds. This recourse cannot be continued for more than another six years.

The condition of the Society's finances urgently need the attention of the membership throughout the world. We hope and believe that Theosophists in every Section will want action to be taken that will adequately meet Adyar's need.

It is eminently desirable that a phased programme be created extending over the next ten years that will result in bringing the International Headquarters Estate into the best possible condition for the centenary year celebrations, and for the world-wide extensions of Theosophy that will undoubtedly be under way by that time. The cost of such a programme should be met by the members as a Centenary Gift to the Founders. The sums collected will be designated "The Century Fund".

DIATESSARON IN SESQUITERTIA

(S.D., II, 600)

GRAHAME W. BARRATT

(Corresponding Fellows Lodge, England)

A theosophical friend posed the above S.D. phrase as likely to have relevance to the Platonic Solids: this is certainly correct, and the writer advances a few Pythagorean conceptions on this highly occult topic. Perusal of an article on the Platonic Solids (*The Canadian Theosophist*, October, 1952) by the present author may be a help in following this abstruse subject, and further excellent help can be obtained from "*Transactions of Blavatsky Lodge*" p. 88-89.

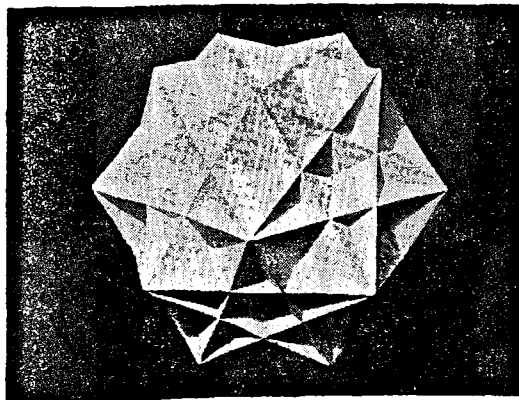
H.P.B. merely threw out hints about these fundamental concepts, although she was fully aware of their relevance to the Platonic forms—which is evidenced in manifold references in her *Secret Doctrine*, and Kabalistically so in the article of Nov. 1881: "The Six Pointed and Five Pointed Stars". She was tied to linear diagrams, and thus placed the pentacle in the hexagon: a much clearer visual concept may be evoked by the drawing which shows these forms as part of the 'five interlaced cubes'.

POLARITIES

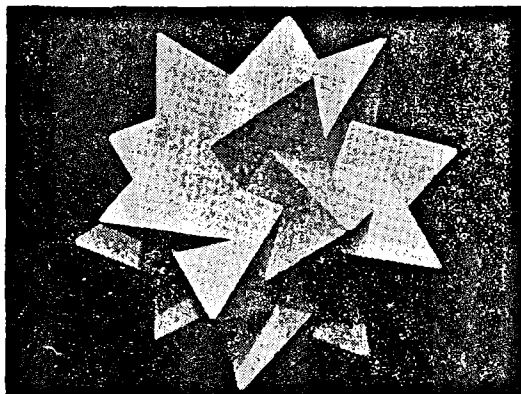
The keen student must be vitally sure that the most fundamental of all theosophical concepts is etched upon his brain in no uncertain manner: "The Universe is pervaded by Duality," says H.P.B., and a few sentences may be usefully devoted to making this clear to students.

Whatever activity may be posed for a human being, all he can ever do is to take 'matter' from one place or condition and put it in another. In doing this, the evocation of 'duality' arises. Cut an apple with a knife and this eternal 'two' must arise—however unequal it may be; the principle of separateness is bound up with division or dichotomy. How does this 'two' become 'four'?

Place two pencils one on top of the other. Here is a thing with two ends: now twist the upper pencil until it forms a cross to the lower one, and yet another division—a 'two'—has become four. Passing it through a 'right-angle' establishes the 'four'.



Five Interlaced Cubes

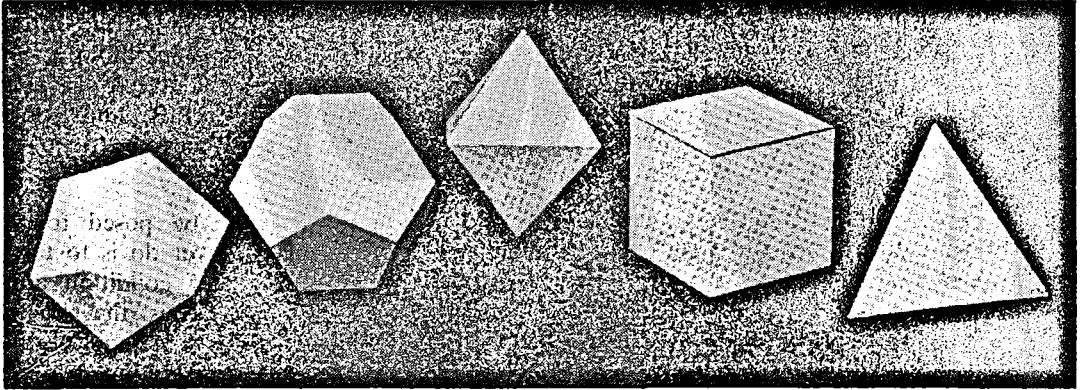


Five Interlaced Tetrahedra

Still keeping this cross, raise the upper pencil until it is about as high above the lower one as its own length: hold it there, and in imagination, draw lines downward from the tips of the upper pencil. A Tetrahedron will result—the ‘tetractys’ is declared.

THE TETRACTYS AND THE HEBDOMAD

Merely to present the idea of ‘two’ arising via dichotomy to ‘four’ is hardly sufficient to evoke much in the mind of a beginner; the same idea in another context should directly help students at any level



THE FIVE PLATONIC SOLIDS

ICOSAHEDRON DODECAHEDRON OCTAHEDRON CUBE TETRAHEDRON

The 1952 article on Platonics declared that the Tetrahedron is a *spiral!* Puzzled students questioned the writer on the topic. Place the two pencils one upon the other as before; now gradually attempt to make the cross form, while at the same time lifting the upper pencil to nearly the height of its own length. What has happened? An objectively-*dimensional* form has arisen as a result, and that result eventuated by lifting the pencil in a *spiral*. All the essentials of motion were therein declared; the quadrature of circular motion entered *three* dimensions from a potential *two*. Hence, as the *Secret Doctrine* declares: “The three falls into the four, into the lap of maya”; the potentially abstract ‘two’ has become an abstract ‘four’; the Fohatic-spiral then objectifies.

of newness to the subject: “the three falls into the four into the lap of maya.”

The experiment with pencils is useful to habituated modes of thinking; therefore one must substitute abstract thinking for the efforts of the phrenic educational-mind by trying to think of abstract points rather than pencil-tips. They are foci in space. By repeating the spiral motion, the ‘abstract two’ of the upper pencil has generated an ‘abstract four’ with the lower one. But this holds no information about the ‘three’—even though its purpose of getting the student to make abstract efforts may succeed. H.P.B. presents her ‘tetractys’ as an abstraction—a power of directive force at a noumenal level, which ends up as operative function here.

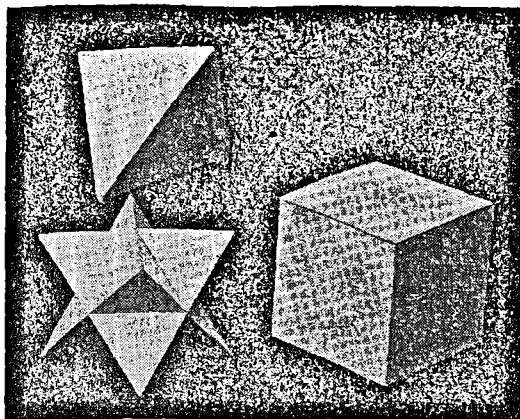
Obviously, if ‘one’ reflects itself geomet-

rically it must become 'three'—itself and its opposites making a trinity. The Universal Principal functions in this way, and is described in the S.D., yet with unending reflections of itself in matter at all levels. These effects are polarities, couples, or syzygies, as the Pythagoreans had it. The interlaced triangles declare this opposition, yet each triangle described is really a Tetrahedron expressed in the two dimensions of a line-drawing. H.P.B. tried to wean her students from mere 'abacus' modes of thinking about symbols; even the symbols had to ultimately evaporate when the vital power behind was reached. The diagram describing such powers should recall the 'Orphic Numbers'.

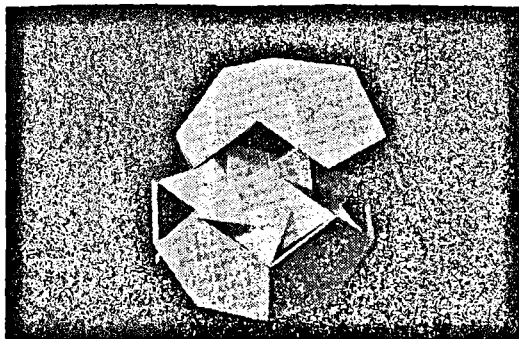
THE TETRACTYS (TETRAD)

It must always be remembered that the Tetrad mentioned (*Trans. of Blav. Lodge*) is the original abstract image. H.P.B. remarks: "The Duad doubled makes a Tetrad and the Tetrad doubled forms a Hebdomad" (seven) Again: "The Square becomes the Cube when each point of the triangle becomes dual, male or female". But, it may be objected, how does the triangulation of this Tetrad become a Cube? Her wonderful simile is: "The Tetrad leads forth the image of itself"—which gives the diagram of a Tetrad which is standing upon the point of a reversed image of itself, and so presents the occult 'seven'. This is the Gnostic Hebdomad.

When these points separate (as an Ego-centre) the Tetrads occlude to the "perfect ashlar" by varying degrees, as typified in the interlaced triangles of the Seal of David etc. Hence a Cube. The photo-illustration shows two tetrahedra interlaced and the Cube into which it fits: the Cube really being eight abstract points, since the surfaces are merely incidental to these ordinal points. Unfold these 'tetrahedra' and the Octahedron is found at its centre; indeed, the polarities or 'couples' of the Tetrahedron generate all the forms illustrated. They are the "Harmony" to which H.P.B. refers,



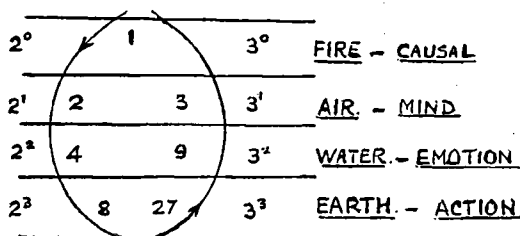
Two Interlaced Tetrahedra forming the corners of a Cube



Five interlaced Tetrahedra fitting exactly into an open Dodecahedron

since a Tetrad is a "harmony of four"; similarly a diatessaron is the "interval of a fourth" in music, composed of a greater and lesser tone and a greater semitone. So that "diatessaron in sesquitertia" may be rendered as a harmony of *four* promoted by an element of 'two and three'. H.P.B. quotes Oliver's *Pythagorean Triangle*: "The division of the canon of the monochord was made by the *tetractys* in the duad, triad, and tetrad . . . it comprehends . . . a double, a triple, and quadruple proportion, the section of which is 27." (S.D. II,

600) (Note this 27 as one of the Orphic Numbers" 1-2-3-4-8-9-27., and it is useful to note that each is a 'power' of the four great planes: FIRE, AIR, WATER, EARTH, and our descent and ascent in them.) These are the seven strings of Apollos Heptachord.



THE ORPHIC NUMBERS

Arranged in an arc (Ladder of Jacob) these show a descent of our monads in powers of 2 and powers of 3. We descend, as also symbolized in the four planes of the Pythagorean Decad, from a fundamental One, manifesting as a Duality, under a Trinity of aspects, in a Four-fold world. H.P.B. remarks as a hint in Stanza 1 (S.D.)

that a mysterious 'x power' is associated with the Eternities.

Therefore, if FIRE on the causal plane is represented as being where all is At-one-ed, it will be 7 to the power x where $x=0$ is 1—just as any number to the power 0 is unity. Here man is on the causal plane of descent in powers of 2 (duality) but arupa. Our human nature is stretched upon the sounding-board of Cosmic objectivity by these powers of descent and ascent, for we descend in octaves of a power duality and ascend with the 'sheaves' of self consciousness, as a conscious power trinity.

It is doubtful if another "messenger" will be sent in 1975 to be doubted and baited as was H. P. Blavatsky who gave us these teachings. Students will have to 'dig' them for themselves.

The author has kindly provided us with full details for constructing models of the solids mentioned in this article. We will be pleased to supply a photostat copy to any interested reader.—Eds.

A TEACHER OF DISCIPLINE

On the 21st of March, coincident with the Spring Equinox, falls the anniversary of the Going Home of William Quan Judge, who has been known as "the Greatest of the Exiles." Numerous are the aspects of his life and work, and pages could be written on any of them to help the student to commemorate the Day this year. It seems appropriate to reflect upon the Discipline which W. Q. Judge ardently applied to himself for the service of the great Cause of Theosophy and which he inspired others to practise. There is no greater disciplinarian than Nature herself and the power by which she restores balance when harmony is broken is ever merciful because ever just. Mortals wince at receiving her justice; those who

love discipline welcome it as a gift of her mercy.

W. Q. Judge was a practical occultist. To live according to the Divine Discipline inculcated by the science of Theosophy was his constant endeavour, and all that he taught he tried to apply day after day to himself, for full well he knew that "whatever is practised by the most excellent men, that is also practised by others." But, in addition to setting a great example, W. Q. Judge instructed the ardent-hearted by penning advice and instruction of a personal nature, *i.e.*, affecting their personalities, which are to be found in the priceless volume *Letters That Have Helped Me*. No
(Continued on page 23)

NOTES AND COMMENTS BY THE GENERAL SECRETARY

Those who are planning to attend the Fifth Theosophical World Congress are reminded that reservations at hotels should be arranged before April 30. The Congress, which will be held in Salzburg, Austria, July 14-22, will bring together members from many lands, and while there is ample accommodation in the Salzburg hotels, it will be a very busy period there, as, in addition to the influx of Theosophical delegates, large crowds are expected for the world-famous Musical Festival which opens on the day that the Congress closes. Cards for hotel reservations may be had from the Lodge Secretaries or from me. So far, I have heard of six members from Canada who will be attending.

This is the first World Congress to be held since 1936. Tremendous changes have come about in the three decades since then. Scientific knowledge has been greatly expanded, the psychological attitudes of mankind towards individual and mass problems arising from present conditions of living, have altered so significantly that we seem to have emerged suddenly into a new world. It is as though mankind has started to run, instead of to walk, the next spiral of evolution.

How can the Theosophical Society best meet the challenges of the new age and the inner needs of the men and women who will live in it? This question will be to the fore among those who attend this world-wide gathering. The fundamental principles of Theosophy are eternal and will remain unchanged throughout this changing age and throughout the ever-accelerating momentum of the decades before us. But the Society, the organization whose responsibility it is to make Theosophy available to mankind, must change with the times and be prepared to use methods of presentation which will be adequate to man's advancing

needs for spiritual assurance in a world that is passing—and is being reborn.

* * *

Mr. John Coates, Organizer of the Congress, has notified me that the President, Mr. N. Sri Ram, who will preside at the Congress, has suggested that its central theme shall be "A World in Transition". There is to be a special Conference to discuss "The Presentation of Theosophy" and Mr. Coates has requested me to forward the names of any of our members who are interested and "are active in lecturing and writing" and who should be asked to attend this Conference. Another special Conference will be held to discuss "The Publication of Theosophical Books". Mr. Coates also states that there are many Theosophical workers in various countries who are most eager to come to the Congress, but who are prevented by the impossibility of obtaining the foreign currency necessary for their expenses. Contributions to assist them will be gratefully received by the Treasurer of the T.S. in Europe, Madame Rachel Tripet, whose address is Winkelriedstrasse 21, 3000 Berne, Switzerland. If members have any questions about the Congress or accommodation there which have not been covered here or in our previous issue, will they please write to me about them.

* * *

I regret to report the death on March 1st of Mrs. Nancy E. Stewart, a long time member of Toronto Lodge. Mrs. Stewart conducted the Lotus Circle at the Lodge for several years and assisted in various Lodge activities. For many years she and her husband, Willard, attended to the mailing of the Sectional magazine, *The Canadian Theosophist*. Our deep sympathy is extended to Willard, to her two daughters, Ivymay and Sheila and other members of the family.

* * *

Montreal Lodge held its annual meeting on January 18, when the following members were elected to the Lodge Executive: President, Mr. F. Griffith; Vice-President, Mrs. M. Roth; Treasurer, Mrs. B. Scott; Secret-

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General Secretary was re-nominated for the coming year.

* * *

Congratulations are sent to the Indian Section of the Society which celebrated its 75th Anniversary last November. The Indian Section, which was the third to be established, has nearly 7,700 members and is the largest in the world. Mr. Bertram Keightley, who was closely associated with Madame Blavatsky, was its first General Secretary and held office for seven years. In commemoration of its birthday the Indian Section has issued a special Anniversary Number of its official magazine, *The Theosophical Review*, which contains articles on the various religions of India, together with a history of Theosophical activities in India from 1879 when Madame Blavatsky and Colonel Olcott first arrived in Bombay.

* * *

The West African Theosophist, an attractive, well edited magazine of 18 pages, the official organ of the Society in West Africa, is the latest addition to the many Theosophical magazines being published all over the world. Printed in Accra, Ghana, it is to be an organ to serve as a link between the members, lodges and headquarters in West Africa and between the Section there and other Sections. One article which I read with much interest, "The Ancient Wisdom in Our Folk-Lore", speaks of the Theosophical significance of native rites and ceremonies, and advises Africans to "find Theosophy in our own traditions". The rich ore of Theosophy in African culture is almost untouched and I hope we will see more articles on this subject.

* * *

I am sure that members will share my delight in learning that Mr. Sri Ram's health is satisfactory and that he would accept nomination for another term of office as President of the Society. The Presidential election comes up next year. —D.W.B.

ary, Mrs. M. Howard; Librarian, Mrs. W. Gilmour. The Lodge members were sorry to learn that Mrs. H. Sora, the former Librarian, had to give up this work on account of ill-health. A study class is being held on the *Bhagavad Gita*. At this meeting, the

LETTERS TO THE EDITORS

The Editors,
The Canadian Theosophist

In an article and a letter which have appeared in two recent issues of *The Canadian Theosophist* statements are made concerning the Esoteric School of Theosophy, to which I feel I must take exception as being unfounded. In one of the articles it is described as "a secret body illegally existing within the Society, which yet controls the thought and activities of most Lodges and members". The writer says: "This domination has to cease".

The Esoteric School was founded by H. P. Blavatsky herself, under the title "Esoteric Section" in 1888. The President-Founder, Col. Olcott, had strong objections to this move on her part, but dropped them on further consideration, after receiving a message from one of the Mahatmas. He then issued a circular, signing it as President of the Society, announcing the formation of this "Section". A year later the name was changed, in order to make it clear to all concerned that the School is wholly independent of the Society. Since that date, its existence has not been any secret.

Any active member of the Society may join the Esoteric School if he accepts certain conditions (which are really similar to the five Precepts of the Buddha), and feels that he can subscribe to a statement embodying a certain basic outlook on life, fundamentally Theosophical, including his mode of living, his aims, etc.

In the August 1931 issue of *The Theosophist*, a memorandum referring to the School, written by H.P.B. herself, was reprinted for all to read. It explained in her own language the purposes and character of the School. Members of the School meet privately—it is not necessary to use the word, secret, as though they are doing something clandestine and objectionable—in order to ensure the necessary conditions for their studies and work. It passes my comprehension how such a School can be call-

ed "illegal". To say or to suggest that the Esoteric School as a body aims to control or does "control the thought and activities of most Lodges and members" is poles apart from the truth with regard to the aims and character of the School. This charge can be made only out of ignorance, and not out of knowledge of facts. One may wonder whether these Lodges and members themselves are conscious of any such control or domination.

At the same time, it must be realized that the members of the Esoteric School, *being also members of the Society*, have the same rights under the Rules and Regulations of the Society, as do members who do not belong to the School, but may be Anglicans, Buddhists, Masons or anything else. Many members of the School are active in the work of the Society, and in meetings and discussions express their views and ideas freely, as do the other members. This, I would imagine, is perfectly warranted and legitimate.

In a letter to The Editors of *The Canadian Theosophist*, referring to the above-mentioned article, the writer deplors the fact (according to him) that "the Esoteric School should be so frequently misused by some of its prominent members for political intrigue, character assassination and unbrotherly gossip". These are serious charges which I, as one connected with the Esoteric School, cannot accept. If there are Theosophists who are intriguing, making unfounded accusations, gossiping, etc., it is not because of Theosophy and the existence of The Theosophical Society, but *in spite of* their membership of this body and the influence of Theosophy. The same is true also of those members of the Society who happen to be in the Esoteric School and the influence of the School.

Your readers might be interested in the following extracts from a letter which I, as one having the necessary authority, wrote to Dr. G. Gasco, Hon. President *ad vitam*, and Dr. G. Filipponio, the then General Secretary, of the Italian Section of the

Theosophical Society some years ago, when they objected to the existence of the Esoteric School as a body over which the Theosophical Society had no control:

"The Esoteric School does not and should not interfere in the affairs of the Theosophical Society. The Esoteric School confines itself purely to matters of understanding, living in accordance with that understanding, and the preparation of oneself to be of service to humanity.

"But a person who belongs to the Esoteric School is not less free to stand for election to any position in a Lodge or in a Section than any other member of the Society. He should *never* mention the fact that he belongs to the Esoteric School, or say he has a better claim to that position than any other member, for that reason.

"The Esoteric School is not constitutionally or legally a part of the Society. It is a strictly private organization, founded by H.P.B. and therefore treated with a certain consideration by many Lodges of the Theosophical Society, which permit its meetings to be held in a room in their premises or even in the Lodge room.

"It is very important that the Esoteric School should not become involved in any controversies in the Society, though members of the School have the same rights, being members of the Society, as do those members of the Society who do not belong to the School.

"Though functioning apart from the Theosophical Society, the Esoteric School directs its members to support the Theosophical movement, not particular persons."

The General Council of the Society and the Society as a whole are satisfied, I have reason to think, that the existence of the Esoteric School and its activities do not in any way interfere with the free working of the Theosophical Society. The position of the Esoteric School in relation to the Theosophical Society, as outlined above, should be and I believe is, on the whole maintained in letter and in spirit.

When the Theosophical Society in the

United States was in a troubled condition recently, the above extracts were circulated among the members of the Esoteric School in that country, as a reminder of the policy to be maintained at all times, following from its character, constitution, and the spirit in which the work of the School is carried on.

N. Sri Ram

The Theosophical Society
Adyar, Madras 20, India

☆ ☆ ☆

The Editors,

The Canadian Theosophist

We find ourselves in hearty agreement with the views expressed by Dr. Henry A. Smith in his article "The Shadow and the Flame", published in *The Canadian Theosophist* Jan.-Feb., 1966. This is especially so as regards his observations on the so-called E.S., which, in our opinion, has no business either direct or indirect to claim connection with the Theosophical Society.

Charles E. Luntz, President

The Theosophical Society of St. Louis

☆ ☆ ☆

The Editors,

The Canadian Theosophist

In your Nov.-Dec. 1965 issue it is suggested by Mr. Cedric Weaver that the Orpheus Lodge and the Esoteric Section have much in common. As we regard this "Holier than thou" organization called the E.S. to have been the evil genius of the T.S., a legacy from H.P.B. which went sour after her death and has been responsible for much of the misfortune which overtook our Society—for these reasons we do not much like the comparison; nor I imagine were we meant to.

However, we welcome this opportunity to inform anyone interested that the Orpheus Lodge is not a secret organization. All of its meetings are and always have been open to visitors and enquirers who are encouraged to join in our discussions and studies as one of us.

The O.L., almost from its inception half a century ago, has concentrated almost ex-

clusively upon the first and third objects of the T.S.—upon the study and application of the means to awaken the latent spiritual powers of man, in a constant attempt to form a small nucleus of Universal Brotherhood of the lodge.

We have adhered to an early by-law of the lodge which says that the membership is by invitation, because not by any means are all students interested in our chosen line of study. Consequently visitors and enquirers are treated as one of us until it becomes evident that he or she has found the line of work they are wanting when they are invited to throw in their lot with us and join the lodge.

In this way we avoid the common fear amongst visitors of being hustled to join, and the embarrassment of having someone join only to leave a few months later. Amusingly enough on the one occasion when we did give way to the wishes of a visitor of many months and asked him to join, it was the last we saw of him. He had apparently reached the extreme height of his ambition.

L. C. Hanson, Secretary

☆ ☆ ☆

The Editors,

The Canadian Theosophist

I am really much distressed to find that your correspondents and yourself have, for a long time, taken up a stand against everything that was said or done by Rev. C. W. Leadbeater.

This, I think, is very unfair and not fitting for Theosophists who, by their acceptance of the Brotherhood of Humanity, are supposed to be charitable to the weaknesses of others and above unhelpful criticism. We believe in freedom of thought and expression, and if C.W.L. wrote something according to his judgement he was free to do so and we are free to accept or reject the same without being bitter or unpleasant.

I do not say, for I do not consider myself to be competent, that C.W.L. did not make mistakes. He may have, but I can

assure you that on studying his life and literature many have found light in the midst of darkness. He was utterly selfless, he neither wanted fame, prominence, leadership nor recognition. He was, according to my judgement, quite honest, and has several times stated that what he saw and understood he wrote, but urged students to investigate and arrive at their own understanding.

I agree entirely with your correspondent Cedric Weaver (Nov.-Dec. issue) that, "As to mistakes—we all make them. The Masters went on record as saying they are not infallible, etc." H.P.B. herself made many mistakes. Therefore it is unjust and unwise to single out a person and abuse him all the time instead of learning from his mistakes.

I go so far as to say that the Society owes a great deal of gratitude to C.W.L. which should always be remembered instead of his mistakes. He was bold enough to join the Society at a time when Christian missionaries were deadly against the T.S. In narrating how he joined the T.S., C.W.L. wrote, (*How Theosophy Came To Me*, P. 21) "But when I spoke of joining the T.S. Mr. Sinnett became very grave and opined that that would not do, seeing that I was a clergyman." The Master K.H., replying to C.W.L.'s letter, wrote (*Letters from the Masters of Wisdom*, P. 33), "There is also the collective Karma of the caste you belong to to be considered . . . Are you willing to atone for their sins? Then go to Adyar for a few months. The ties of gratitude will not be severed, . . . etc."

If the Master is so grateful for C.W.L.'s great sacrifice for the noble cause, why not we, who are trying to follow him?

I think we as Theosophists should always try to see the good and leave out the bad points or mistakes done by anybody. We should set an example to others. When we focus our attention on mistakes only, we miss the good points which may outweigh the bad ones. C.W.L. possessed many good things which entitled him the chela-

ship of the Master K.H. He was very humble, and went on doing his work "In His Name" as his intuition led him. Let us be grateful to him, if not for anything else, for the decision he made to leave his job and go to Adyar at a mere suggestion—not an order—of the Master K.H., who wrote to him, "Since your intuition led you in the right direction and made you understand that it was *my desire* you should go to Adyar immediately, I may say more. The sooner you go to Adyar the better, etc." How much this step or action of C.W.L. has helped the Society and the Masters, only THEY know and so the Society exists. We are therefore very grateful to him and all else is not of much importance.

H. M. Chhaya

☆ ☆ ☆

The Editors,

The Canadian Theosophist

It is neither fair nor honest to condemn a most serious scientific progress on the basis of such short an article as was mine, in which I tried to make things simple and clear for readers uneducated in science. Mr. Roos has not seen the original literature, Mr. Kervran's own writings, which does not prevent him pronouncing such categorical, and moreover, false judgments. The "unscientific spirit" is on his side and not on mine.

As to the quotations of H.P.B. I maintain they are perfectly adapted to the case under consideration. Concerning the "emotional approach to science", it is again Mr. Roos who has taken this attitude; as the new findings were highly distasteful to him.

The various items of his sharp criticism have not the slightest basis, as he has neither studied, and not even seen, the original writings, nor checked the results by experimentation. I therefore declare that his comments are without any value in our common endeavour towards Truth.

I concede that there is a difficulty in that Mr. Kervran's books have not yet been published in the English language. Mean-

while, his work is widely recognized, not only in French-speaking countries, but also elsewhere, as in Italy and even in Japan, where his books have been translated into the Japanese language and his results confirmed by scientific workers. The new chemistry introduced by Mr. Kervran is taught in universities and is supported by great scientists of worldly renown. There are already several editions of his books.

Mr. Kervran's titles are:

Membre du Conseil d'Hygiene de la Seine.

Membre de Commission du Conseil Supérieur de la Recherche Scientifique.

Directeur de Conférences de l'Université de Paris.

Hermine Sabetay

☆ ☆ ☆

The Editors,

The Canadian Theosophist

Mr. Roos's criticism addressed through your magazine to Mme Sabetay and equating her inferentially to cranks and quacks, is something of a surprise, coming from a man of his evidently high mental attainment.

Even if the lady in question suffers a sufficient imbalance twixt thought and feeling to so blur her scientific vision that she views nebular physics as just another fulfilment of early Theosophic promise and prophecy, she can adduce an impressive array of other fulfilments in support of her position.

It could be that even the *factual* Mr. Roos himself is nursing a slight imbalance—weighted in his case on the objective side, of course. Though extension of consciousness is the purpose of Life, it seems obvious that a merely linear extension could only result in the chilling loneliness of solitary isolation. Here then is a thought for Mr. Roos to ponder as he roosts high on that scholarly pinnacle of academic eminence, reasoning from the concrete to the abstract to the absolute, until lost in the profundities of protonic penetration.

May his research prove rewarding!

Clara Isabel Wilson

SOME REFLECTIONS ON THE COMMENTARIES OF MR. W. B. ROOS

C. LOUIS KERVRAN

1. I am not qualified to decide if Mme Sabetay's article comes within the compass of Theosophy; but it cannot be seen why the prophecies of H.P.B. should be rejected in this connection.

2. Mr. Roos' point of view is too rigid and cannot be accepted; it is not in line with the position of truly great scientists. Claude Bernard has said: "If a fact which one meets is in opposition to a reigning theory, the fact has to be accepted and the theory abandoned, even if the latter, sustained by great names, is generally adopted."

Let me also quote Louis de Broglie, the "father" of Undulatory Mechanics: "It is premature to try to reduce the vital processes to the very insufficient conceptions of physico-chemistry of the 19th and even 20th century."

3. The calculations of Mr. W. B. Roos are exact . . . within the frame of that which is published in most of the books treating of nuclear physics. But one errs in generalizing Einstein's law of Restraint Relativity concerning the relation mass-energy. Many persons, even teachers of higher instruction, make this mistake, because they have not seen the limits of this law of Einstein. This latter is founded on postulates, among which there is that of the constance of the speed of light. But Einstein himself took care to attract attention to this limitation of his law of *Restraint Relativity*, saying that he could not keep this postulate of a constant speed of light within his law of *General Relativity*, where in certain conditions a curvature intervenes; and curvature is another thing than a uniform rectilinear movement, which is one of the postulates of *Restraint Relativity*, valid only in Euclidean geometry.

It is therefore a serious mistake to apply

to biology (see the above quotation of Broglie) a law which has not been deduced from *biological phenomena checked by experiments*. One should not infer from Einstein's works what he did not want to say. We do not have the right to disguise his thought, and unfortunately many professors of nuclear physics have not understood that his laws are limited. These are specialists in the domain of physics and they have the illusion that their science is the only one valid, that it can explain everything, and that their verifications *in vitro* apply automatically to all that exists, therefore also to biology. This is their error, as Broglie (and many others) have shown. Their error is even more far-reaching, as they are mistaken in their own branch because it is a falsity to apply Einstein's law $E=mc^2$ to the calculation of energy resulting from the disintegration of matter, and the calculation made by Mr. Roos for one gram of calcium shows that he lets himself be influenced by erroneous treatises of nuclear physics. *The measured values* give in fact about 1% of the value resulting from the calculation, which proves that this formula, applied to matter, is false. We do not know how to disintegrate matter to transform it into energy; we can gather only a small part of the energy binding the nucleons together, but the nucleons, which represent matter, do not disappear. Matter can be destroyed only by anti-matter; Mr. Roos—and many others—forget this, and hence come these ridiculous calculations which are to be found in treatises of nuclear physics.

4. For these reasons his conclusion in paragraph 4 is of no value.

5. Neither did he understand what biological transmutations are, as these reactions take place only in the presence of a specific enzyme, which is synthesized, or activated, only under determined physiological conditions. Thus the transition from sodium to potassium takes place only through the action of the aldosterone, and

this enzyme is produced only in certain well-known cases. It is therefore not justifiable to say that an organism disposing sodium will transform it into potassium and afterwards into calcium. Biology is too complex to be submitted to simple laws thus generalized.

Conclusion. It was not possible, in a short article of a philosophical review, to give details the place of which are in a scientific paper. Thus the reactions indicated in the text did not pretend to give the atomic masses; and the complete reaction should also indicate the number of protons, that means the atomic number and the mass number (though the latter does not always correspond, e.g., chlorine, copper). For that reason the formula

39

K

19

for instance, signifies that there are 39 nucleons, 19 of which are protons; but 39

is not at all the atomic mass of the isotope 39 of potassium. There is no interest to make the calculations with the exact atomic masses of each nuclide, because the envisaged reactions are entirely different from the problems referred to in classical nuclear physics, which are too often approached through over-simplified extrapolations. The laws of Einstein do not explain everything and Einstein knew it well; he recognized that his law concerning General Relativity is incompatible with electromagnetism, quantum mechanics, etc.

The only truly scientific attitude which should be adopted is to deny after having oneself tried the experimentation. "Before condemning, check the results yourself," said P. Courier, perpetual secretary of the Academy of Sciences of Paris; and to conclude with a quotation from Goethe: "We are accustomed to the fact that men scoff at things which they do not understand."

SECRET DOCTRINE QUESTION AND ANSWER SECTION

CONDUCTED BY GEOFFREY A. BARBORKA

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

Question. I am told that there is a reference in *The Secret Doctrine* regarding "men of Mercury." Can you locate this for me?

Answer. There is a symbolical or allegorical passage which does refer to the "men of Mercury"; but one should be hesitant in talking about men of Mercury in the way that we speak of men on the Earth. That is to say, we should not hold the notion that one would find two-sexed physical humans on Mercury—if one would be able to land a "Space-vehicle" on that far-distant planet. Let us examine the passage

that is to be found in *The Secret Doctrine*. It occurs in the third sloka of the First Stanza of Dzyan of the second series, of the second volume (or the third volume in the 6-volume edition). As in most of the slokas of the Stanzas of Dzyan, the language is symbolical or allegorical. In the particular sloka mentioned, the Lord of the Shining Face (that is to say the Regent of the Sun) is addressing Bhumi-Pati (the Regent or Lha of the Earth—or the Lha of one of the Globes of the Earth-Chain, specifically Globe D). He does so in this manner: "Thy people shall

be under the rule of the Fathers. Thy men shall be mortals. The men of the Lord of Wisdom, not the Lunar Sons, are immortal." (S.D. II, 15; II, 16 3rd ed.; III, 27 6 vol. ed.)

When the exposition of this sloka is presented, "the men of the Lord of Wisdom" are made equivalent to "the men of Budha, Mercury" and H.P.B. added that they are "metaphorically *immortal* through their Wisdom." (S.D. II, 45; II, 48 3rd ed.; III, 56 6-vol. ed.)

Question. Can you give any further explanation of this statement?

Answer. Well, since H.P.B. was not very explicit, it would be better to follow suit. But a hint may be given by considering this question: Why are the men of Earth mortal? To which one may answer: Because at present they are born on earth by means of a Sthula-sarira. That is to say, by means of a physical body which "decays, withers, fades"—this is the literal meaning of sri, from which sarira is derived. Yet once upon a time during the era of the First Root-Race, as the Stanzas of Dzyan narrate it, the humans of that period were not of two sexes nor did they "die." Death was unknown to the humans of the First Race—they were then immortal. Since the destiny of the human race is to attain an evolutionary status superior to that of the First Root-Race, may we not assume that in the far distant future, the humans of that period may be regarded as being as immortal as are the "men of Mercury" in the sloka? For, it should be borne in mind, that the Life-Wave on Mercury—that is to say, the hosts of monads comparable to the Human Kingdom of Mercury, who are following the evolutionary cycles of the Rounds on Mercury—are entering the Seventh Round developmental phase. Therefore, from that standpoint they may be regarded as immortal, in comparison to the present developmental phase of the Fifth Root-Race on Earth (on Globe D of the Earth-Chain.)

Question. In this third sloka, to which

reference has been made, seven skins of the Earth are mentioned. This signifies, does it not, the seven forthcoming Rounds. And sloka 4 reads: "And after great throes she (the Earth) cast off her old three and put on her new seven skins, and stood in her first one." How can she put on seven new skins when she has cast off her old three skins?

Answer. There are "wheels within wheels", it would seem. Do you remember the Commentary from the Book of Dzyan, which states:

"So also with man and every 'man' in man (every principle) . . . therefore every man is a septenate" (S.D. II, 29; II, 32 3rd ed.; III, 42 6-vol. ed.)

This citation, which is phrased in allegorical language, provides the key. It signifies that every principle has seven aspects: $7 \times 7 = 49$ —meaning the 49 Fires. So, likewise, the Earth has 7×7 Skins: 7 Major Skins and Seven minor skins. Let us put it this way: the Earth has available Seven Major Skins—one for each Round. Each Major Skin has 7 minor skins; or to phrase it in another way, each Major Skin has 7 aspects. When the Fourth Round commences the Earth has cast off three Major Skins (her "old three"). She puts on the fourth Major Skin, which consists of seven aspects or seven minor skins—hence "seven new skins." At the commencement of the Fourth Round the Earth stands "in her first one", to use the language of the sloka, the first of the minor skins. H.P.B. adds this explanation:

"The 'Seven Skins,' in the first of which she now stands, refer to the seven geological changes which accompany and correspond to the evolution of the Seven Root-Races of Humanity." (S.D. II, 47; II-50-1 3rd ed.; III 58-9 6-vol. ed.)

Question. On page 6 of the second volume of *The Secret Doctrine*, a reference is made to the "Spirits of this Planet": just what is meant by this?

Answer. By "Spirits of this Planet" are meant the Regents or Watchers of our

Earth. These Regents are usually referred to as "Planetary Spirits." While it is true that the term is used generalizingly throughout *The Secret Doctrine*, nevertheless H.P.B. did have this comment to make, under the heading of Planetary Spirits:

"Primarily the rulers or governors of the planets. As our earth has its hierarchy of terrestrial planetary spirits, from the highest to the lowest plane, so has every other heavenly body. In Occultism, however, the term 'Planetary Spirit' is generally applied only to the seven highest hierarchies corresponding to the Christian archangels." (*Theosophical Glossary*, p. 255)

Here "archangel" is used in its literal meaning: *arch*, derived from the Greek *archos*, a ruler; hence chief, principal; *archangel*, the chief angel. The term was also defined in the third Fundamental Proposition, when describing the obligatory pilgrimage "from mineral and plant, up to the holiest archangel (Dhyani-Buddha)" (S.D. I, 17; I, 45 3rd ed.; I, 82 6-vol. ed.) Technically, a Dhyani-Buddha has regency over a Round (not over the Globes): one Dhyani-Buddha for each one of the 7 Rounds.

Further, in descending sequence *The Secret Doctrine* enumerates: Dhyani-Bodhisattvas, the Regents who have governance of the Globes of the Chain, one for each of the 7 Globes; Super-terrestrial Bodhisattvas, in turn having regency of the Root-Races. The equivalent Brahmanical term is Manu—in appropriate and corresponding grade.

The next sentence in the *Glossary* citation, which follows the words "Christian archangels," is a significant one and should be borne in mind in connection with the obligatory pilgrimage. It indicates that there is a direct line of monadic evolutionary development into the angelic hierarchies ascending from the manifested kingdoms of nature—the mineral, the plant, the animal, the human—to the Dhyani-Chohanik kingdoms. Here is the citation:

"These have all passed through a stage of evolution corresponding to the humanity of earth on other worlds, in long past cycles." (*Theosophical Glossary*, p. 255)

IN U THANT'S DETACHED TOLERANCE, HOPE FOR US ALL

There was a time when we Westerners were comfortably sure that we had little to learn from the wise men of the East. We presumed that if the benighted peoples of Asia and Africa would only accept our religion, absorb our culture, and adopt our political institutions, we could get on with the business of building a peaceful and prosperous world. Now we are learning, when we listen, that others have something to contribute too.

One of the great contributors is U Thant, Secretary-General of the United Nations. Recently he stepped aside from his diplomatic role to speak to a New York audience out of his own Buddhist faith. He is hopeful for the future and believes that a new world may be built "on a basis of understanding, love, tolerance and a philosophy of live and let live." He says that from Buddhism he acquired an emotional balance and detachment which enabled him to subordinate his personal interests and prejudices to a world view. And he believes that "humanity is marching toward a great new synthesis."

U Thant personifies the new religious tolerance that has emerged in recent decades. It used to be thought a sign of weakness; now it is the mark of a civilized man. And U Thant says that "political ideologies are also moving toward a stage of peaceful co-existence in the same way as religious beliefs."

When he speaks of what he learned from Buddha, or when a Hindu or a Muslim speaks of his faith, the Westerner can note that the great truths of all great religions are held in common, and loyalty to one's own faith inspires respect for that of others.

We will probably have to live a few decades longer before we develop a real tolerance for political ideologies that differ radically from our own. Along the way, we may learn from the emotional detachment of a U Thant.

Maclean's February 5, 1966

BOOK REVIEWS

The Changing Face of Theosophy, and other articles by L. J. Bendit. Published 1965 by The Theosophical Publishing House, Adyar, India. 68 pp. Price: 1 rupee.

This article merits the careful study of all students of Theosophy. Its unusual value depends upon the fact that its author is a professional psychiatrist as well as a student of Theosophy; as a result of which he is able to point out clearly and unmistakably the nature of the many pitfalls which lie in wait for the student.

Also he states that much new Knowledge of the Mind, has been discovered since the day of classical Theosophy. This is perhaps what H.P.B. referred to when saying that in Kama-Manas inhered great mysteries.

Dr. Bendit puts this new knowledge under four headings—

1. The richness of the human mind (the unconscious, etc.).
2. The vastness and power of the unconscious in the Kamic field.
3. The dramatic power of the mind to project ideas which may become its idols.
4. The realization of the importance of the immediate present.

Number 1 deals with C. G. Jung's discoveries of the collective unconscious and his claim that everyone—specifically mentioning uneducated peasants—can in dreams contact and bring through from the unconscious, Spiritual Knowledge to be found in ancient myths, in symbolic form.

Many theosophists have used Jung's work as outside evidence which supports theosophical doctrines. Theosophy does clearly teach that the Higher Ego (Buddhi-Manas) in its close relation with the human Monad

(Atma-Buddhi) has all such knowledge and wisdom. Also that Man, the Lower Manas, in deep sleep is freed from the trammels of matter, and lives for a space on the Spiritual plane with its "Father" the Higher Ego. It is difficult to believe that men and women frequently, and without special endowment, bring back undistorted by its passage through the psyche and into the waking brain of physical man anything like a clear symbolic account of its experiences. I would like to know how many other psychiatrists have found this experience amongst their patients. There is considerable room for suggestion here, to which the unconscious is very susceptible. It will be interesting to see how the future deals with Dr. Jung's great discoveries.

A major part of the article is taken up with pointing out and making understandable the many pitfalls which lie in wait for, especially, the earnest Theosophist. The way to avoid or overcome these dangers, he says is to engage in what he calls "Modern Yoga for the Western Mind". It consists in eschewing both past and future and living in the immediate present and to practise Self-Discovery and Self-Awareness.

This is the subject of Krishnamurti's talks and books, all directed to Self-discovery, by an intense awareness of the Self in all its activities, with a view to the gradual dissolution of the Self, and so to the perception of "What is."

Light on the Path on the contrary, enjoins living neither in the present nor the future, but in the Eternal, as the only way to kill out the "Giant Weed" of Self, the source of evil in the human heart.

My only criticism is that Dr. Bendit deals with what are the first steps leading to the core of practical Occultism—the Conquest of Self—in such a light-hearted manner.

Let anyone try to pay full attention to what he is doing or thinking and at the same time give full awareness as a Spectator of the Self in its relations to what he is doing and say is it possible for the student (not the trained Occultist) to give full

attention to two things at once? It is only as an after-thought that the ordinary mind, as Spectator, can explore the Self in its influence upon our conscious processes.

This long valuable article in the booklet, is followed by two short essays both dealing speculatively with the present and the future of the Theosophical Movement. All three articles are written from the point of view of the scientific observer, outside the circumstances described. Doubtless this helps toward an impartial view of the activities and difficulties of the student of Theosophy. —W.E.W.

☆ ☆ ☆

Expanding Horizons by James A. Long, published 1965 by the Theosophical University Press, Pasadena, California, 246 pages, paperback, \$1.95.

Mr. Long, as Leader of the Theosophical Society (Pasadena) has discussed Theosophical ideas with a number of individuals and groups of persons in many parts of the world and in this book presents some of the subjects discussed. For the most part it is in question and answer form and reflects the informality of the talks. Many of the questioners were unfamiliar with the Theosophical approach and the replies and comments by the author are necessarily phrased in an introductory manner. A number of the questions deal with reincarnation, karma and related topics, such as freewill, destiny, heredity, environment, etc. The Theosophical attitude towards God and religions also evoked many questions.

This would be a useful book for newcomers as many of the questions which they might ask have been raised in these discussions; older students will also find much of interest in the answers to the queries and in the author's comments. —D.W.B.

TORONTO LODGE CELEBRATES 75th ANNIVERSARY

A happy gathering of nearly 100 members sat down to supper at 52 Isabella St. on Friday, February 25. They were celebrat-

ing the 75th anniversary of Toronto Lodge.

Beautiful spring flowers, including Ontario's emblem, the trillium, decorated the tables. A delicious meal was served by the ladies' committee, and all present enjoyed a slice of the Anniversary Cake.

Guests from Hamilton, Kitchener and Phoenix Lodges and the H.P.B. Lodge of the Canadian Federation, as well as several out-of-town members, were in attendance.

After supper Mr. G. I. Kinman, President of the Toronto Lodge, introduced the evening's program. Greetings were read by the Corresponding Secretary, Miss Jane Angus, from several Lodges and individuals. A lovely floral arrangement was received from the Vancouver Lodge.

Mr. Dudley W. Barr, the General Secretary of the Theosophical Society in Canada, spoke on the early days of the Lodge and the changes that had taken place since it was founded in 1891. He dwelt particularly on the arduous days of the 20's when the premises at 52 Isabella Street were purchased and reconverted for the use of the Lodge, and the many happy hours he and others had spent working with the Blavatsky Institute.

Mr. Kinman spoke of the five founders of the Lodge, and of several of the active members he had known, including Roy Mitchell, Felix Belcher and Charles Lazenby. There was a reading from A. E. S. Smythe's *Toronto Sunday World* column, "Crusts and Crumbs" written for White Lotus Day, 1918. Algernon Blackwood, another of the charter members, was also remembered with some readings from his autobiography.

Miss Frances Kennedy delighted all present with two piano selections after which the members had an opportunity to meet and talk informally together.

Mention was made that due to the "path of progress" this would probably be the last big gathering of members at the Theosophical Hall before the old building was torn down. A large residential and business

complex is to be built on the site, and Toronto Lodge will eventually occupy smaller, but more modern quarters in the new building.

Mr. Barr recalled that during the formative years of the Toronto Theosophical Society, other Lodges and study groups met in various parts of the city. He thought it likely that with Metropolitan Toronto expanding so rapidly this cycle might repeat itself, and Isabella Street would be a central headquarters as it were for several small groups located throughout the city.

The evening of February 25, 1966, will long be remembered by all present as an enjoyable one, and the organizers are to be congratulated. —D.D.

TIBETAN SCIENCE OF HEALING

Something new—and yet in itself quite ancient—is becoming known to the world through the sufferings of Tibet. This is the wonderful Tibetan system of medicine.

Based on Buddhist psychology, yoga and a profound knowledge of herbs, this medical practice formed one of the four main branches of study in the Tibetan monasteries. The Chinese destruction of the monasteries will probably leave little of the pure medical system in its homeland.

Several learned doctors of medicine escaped with the Dalai Lama to India, and the ancient system returned to the land of its birth. The main centre for its practice now is a small one-room house in the Himalayan forests about a mile above the last bus stop at Dharamsala.

The Principal and his half-dozen assistants carry on under appalling difficulties. Yet till now 15,400 Tibetans and over 6,000 Indians have been served here.

As it operates now, the running costs of the medical centre are 2,000 rupees a month. This is paid entirely by Tibetan resources—mainly by the Dalai Lama himself.

Short-term needs include things like a verandah “waiting room”, a rented room

for critical cases, and food for the sick road-workers. The long-term vision embraces a well-equipped dispensary, pharmaceutical department and a small hospital.

Of course, finance is the first essential, and anyone who wishes to help may send donations to H.H. The Dalai Lama, Upper Dharamsala, stating, if so desired, whether they are for the Sick Road-workers’ Fund or for the work of the Medical Centre generally.—*The Theosophical Friends of Tibet.*

A TEACHER OF DISCIPLINE

(Continued from page 10)

devotee, no pupil learning the art of higher living, can afford to neglect the constant companionship of that volume, from which we cull a few sentences for our own as well as for the reader’s benefit:

(1) Theosophy requires no man to abandon a mode of life which is not in itself wrong.

(2) Find out all we *should* know, not what we would *like* to know.

(3) We are not to try to be chelas or to do any one thing in this incarnation, but only to know and to be just as much as we can, and the possibility is not measured.

(4) Often we do not know our duty, but that too is our own fault; it is a Karmic disability.

(5) We do not change ourselves by moving the body to another *locus*. We only put it under a different influence.

(6) Our affinities are ourselves, in whatever ground they may live and ripen.

(7) It is one’s duty to try and find one’s own duty and not to get into the duty of another. And in this it is of the highest importance that we should detach our *minds* (as well as our tongues) from the duties and acts of others whenever those are outside of our own. If you can find this fine line of action and inaction you will have made great progress.

—*The Theosophical Movement*
March, 1942

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