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## HELENA PETROVNA BLAVATSKY

August 11, 1831 - May 8, 1891

It is now 75 years since H.P.B. died. They have been years in which the social and economic pattern has altered beyond recognition; in this period, science and technology have advanced to a level from which the achievements of the 19th Century seem archaic.

Yet 75 years after her death, her work is still fresh and meaningful. At a time when the writings of her contemporaries in most fields are virtually forgotten, hers are still in print and are still read with profit by today's students.

What a rich legacy this remarkable soul left! It is fitting that on White Lotus Day, May 8, we remember with gratitude the sacrifices she made on behalf of humanity.

In the summer of 1891 was published a selection of tributes by her friends and students. They revealed a brilliant, kind, influential teacher, pure in motive and straightforward in deed.

"H.P.B. had a lion heart, and on the work traced out for her she had the lion's grasp," wrote William Q. Judge, as he told of her devotion to the cause she had vowed to assist.

Said Charles Johnston: "Madame Blavatsky's nature was like a mountain torrent, having its source in some deep, clear lake above the clouds, and impetuously carrying down to the valleys the riches of the mountains, to spread them over the hungry and thirsty plains below . . ."

They were all inspired by her. "First, and above all else, she showed us the *purpose of life*." These were no idle words of William Kingsland's, for in his long life he never wavered from the ideals taught him as a young man by the most remarkable teacher of the age.

One after another they paid their respects and recalled incidents in her life which had stayed in their memories. Besant, Buck, Hartmann, Keightley, Mead, Olcott, Old, Xifre. Outstanding students all, but one of the most touching of all the tributes to H.P.B. at that time was by an agnostic who used the pseudonym Saladin.

He chose to describe her cremation, and while his thoughts were centred on that sombre scene his pen sketched an unforgettable picture of his friend: "We were accompanying to the flames an oracle, a sphinx, or a sibyl, rather than anything that the world commonly produces in its ordinary villages and towns . . . She had that overflow of soul which falls to the lot of few . . . Apart from the nobility of her soul and the magnitude of her achievements, I cherish dearly the memory of one I loved, of a misunderstood one whom I understood and one of the very few who ever understood me. The mystery to which we are passing may be the richer for her presence; but this mediocre world of ours is all the poorer for her loss."

Three quarters of a century. The tributes

ride down the years picking up and carrying with them the appreciation and gratitude of students who followed and helped keep

her memory fresh. Another quarter of a century begins, and the work of H. P. Blavatsky continues. —T.G.D.

## WHAT OF THE TOMORROWS?

MONTAGUE A. MACHELL

*"It is not what is done, but the spirit in which the least thing is done, that is counted."*

—W. Q. Judge

While, in a certain sense, all of us are "victims of circumstances", still more of us are victims of an inability to interpret circumstances. Orthodox religion, that insists that we live once, die once, then depart this earth for a fabulously unlikely Eternity elsewhere, offers us little chance of understanding or fully utilizing the circumstances of life. "The will of God" may prove an adequate answer to the blind devotee of Christian dogma, but too often proves an inadequate crutch to the fearless thinker.

The Today that emerges from an unknown Past, to fade into an inexplicable Future, can hardly justify a profound or rewarding analysis. Just "being good, and doing the will of the Almighty" (when to any degree discoverable), while revealing a commendable high-mindedness, can hardly constitute a program for conscious spiritual unfoldment. Yet what devout Christian can claim to possess any further particulars? And without further particulars, his Today remains more or less inexplicable, both as to its origin and its destiny—said destiny always reducing itself, ultimately, to "the will of God".

It is to shed light on this mighty dilemma and to provide its devotees with a logical and continuous "program" of life that Theosophy turns to the Ancient Wisdom Religion for an answer. In its age-old doctrines of spiritual man's immortality and limitless potential for conscious unfoldment, Theosophy finds this "program" in the doctrines of Reincarnation (a long series of earth lives), and Karma (an exact correspondence between Cause and Effect).

These twin doctrines (*not* dogmas), reveal every Today as the logical and natural fruit of many Yesterdays, however remote and lost sight of by the temporary "earth memory". They further postulate a host of Tomorrows, shaped and colored by Today, and offering unlimited time and opportunities for wisdom to be acquired by the slowly maturing Ego. In this luminously liberal program every man is perceived to be the Chooser and the Creator—*personally responsible* for the choices he makes and the "destinies" he creates to the Immutable Laws of Growth.

Under these postulates no Today can ever be an isolated, unrelated episode. No Tomorrow is ever veiled in complete mystery. Its circumstances and events may remain undiscoverable, but the philosophy in terms of which these are confronted encourages a certain impersonal and dispassionate confrontation. It reminds the disciple that, after all, circumstances and events are little more than straws indicating in which direction the wind blows. He who is imbued with a perfect awareness of his spiritual immortality is in a position to pour into the events of each day of each incarnation a creative will to *use* them as stepping-stones to a fuller understanding of that sublime enigma—LIFE.

It is impossible to over-rate the liberating effect of this doctrine of Reincarnation upon a man's perspective and choices from day to day. To the extent that I *know* that the life I am living here now, plus the circumstances and events it brings with it, are of my own choosing and creating, to that

extent I know that Today is, at every moment, susceptible to choice, that its events and circumstances can, and should be, raw material for conscious Growth as a spiritually immortal entity. The events may be painful, unrewarding, even humiliating to my personality. Nevertheless, if I am true to my philosophy I am reminded that each event can be an opportunity; it is as an empty vessel into which I can pour the clear wine of Understanding, or the raw vinegar of blind rebellion. To a degree, at least, I shaped the vessel; *in toto* I decided what its contents shall be—restorative or destructive.

What we have been talking about amounts to a discussion of the microcosm of a one-life period in the Great Pilgrimage. What of the Macrocosm? What of all the TOMORROWS? First of all, let me deeply imbue my thinking with the realization that they *must* embrace periods of earth-life and periods of repose between earth lives, upon each of which whatever degree of spiritual vision I possess must exercise its shaping influence. For, while Theosophy postulates an oft-repeated *Devachan*—a period of pure, unalloyed repose and assimilation of earthly enlightenment, in which no actual growth takes place, still each of these periods is enriched by the utterly fearless and serene approach of the Ego to its earthly release. Such serene understanding in the perfection of its assimilation of newly-achieved vision and valor, can place its divine endorsement on all my Tomorrows.

The great gain in these teachings is that they impart a rational Pattern and sublime Purpose to the age-long passage of time. More than that, they confer upon mortal man the unearthly Knighthood of Immortality in person and in purpose. Truth, Wisdom are beyond the limits of human time. Man, the Knower, is Lord of Time, envisioning TOMORROWS whose triumphs acquire the limitlessness of the Spirit. On this grey checker-board of mortality is mapped out the strategy of IMMORTALITY'S

triumphs! Let us but forego for a while these ferocious and meaningless campaigns of human extermination, that opportunities may be seized daily and hourly for putting to rout those death demons that hold the soul of man in captivity!

Let the enlightened Man of Tomorrow bethink him of the motivation of his dreams and plans. Are they of the moment and the day, or are they proportioned to the macrocosmic life of the Immortal Self? Are events and circumstances assessed in their momentary semblance, or are they weighed in terms of a potent Past out of which they were born, and a limitless Future they have power to bless? The discoveries and expanded horizons of Today's thinking cry out for this nobler perspective.

Pierre Theillard de Chardin, in his *Phenomenon of Man*, has these timely words:

“A sense of the universal, a sense of the *all*, the nostalgia which seizes us when confronted by nature, by beauty, music—these seem to be an expectation and awareness of a Great Presence. The “mystics” and their commentators apart, how has psychology been able so consistently to ignore this fundamental vibration whose ring can be heard by every practised ear at the basis, or rather at the summit, of every great emotion? Resonance to the All—the keynote of pure poetry and pure religion. Once again: what does this phenomenon, which is born with thought and grows with it, reveal if not a deep accord between two realities which seek each other; the severed particle which trembles at the approach of ‘the rest?’”

More daringly, H. P. Blavatsky writes:

“That which lives and thinks in man and survives that frame, the masterpiece of evolution—is the ‘Eternal Pilgrim’, the protean differentiation in space and time of the One Absolute ‘unknowable’.”

What of the TOMORROWS?

Have we the temerity to live so that “the

spirit in which the least thing is done" shall retain the majesty of heroic Yesterdays and sublime Tomorrows? Can we illumine the modest deed, the selfless gesture, the loving thought, with the transcendent meaning of the "One Absolute Unknowable"? Can we,

through IT, banish utterly the transient Commonplace from our daily living? Are we not challenged to lend to each thought and act the deathless significance that Man Immortal can alone impart? All our TOMORROWS hold such divine prophecies!

## IS GOD DEAD? A THEOSOPHICAL REPLY

RICHARD SATTELBERG, B.A.

*"But when Zarathustra was alone he spoke thus to his heart: 'Could it be possible? This old saint in the forest has not heard anything of this, that God is dead!'"*

—F. Nietzsche, Thus Spake Zarathustra, Part I

### I God or No God?

The existence of God has been a theological problem for centuries. Elaborate proofs and articulate arguments have been put forward by such notable philosophical figures as Anselm, St. Thomas Aquinas, and Immanuel Kant; but still the existence, or non-existence, of a personal God remains inconclusive. Many Christians now openly doubt that the traditional, anthropomorphic God actually hears their prayers, or that he plays any real part in daily events.

Recently a group of Christian theologians have created quite a stir by overtly declaring the non-existence of God, to wit, Thomas J. J. Altizer of Emory University, William Hamilton of Colgate Rochester Divinity School, and Paul Van Buren of Temple University. *Time* magazine in its April 8, 1966 issue featured an illuminating article, "Toward a Hidden God", under the blatant cover title, "Is God Dead?" The article referred to the latter group of theologians as "the current Death of God group", thereby inferring that there have been others from time to time.

Perhaps the most representative member of the above-cited Christian atheists is Thomas J. J. Altizer. Altizer seems to feel that God is no longer a part of the Christian faith, although how he met his demise is not clearly spelled out. *The Christian*

*Century* recently recorded some of his cogitations. "Theology itself is coming to confess that ours is a time in which God is dead." His interpretation of this startling pronouncement is as follows:

"First we must acknowledge that we are not simply saying that modern man is incapable of believing in God, or that modern culture is an idolatrous flight from the presence of God, or even that we exist in a time in which God has chosen to be silent . . . A theological statement that proclaims the death of God must mean that God is not present in the word of faith . . . He is truly absent, he is not simply hidden from view, and therefore he is truly dead."

To be sure, "God" is not defined in this context, nor is any attempt indicated to arrive at a more profound understanding of what the term connotes.

In particular, the "death of God" theologians have focused their attention upon the reality of Jesus Christ, since God no longer enters the picture. Theism may be on the decline, but a theological humanism with Jesus at the hub appears to be emerging. William Hamilton has aptly characterized this new transition or displacement. "I insist," he recently remarked in *The Christian Century*, "that the time of the death of God is also the time of obedience

to Jesus. This entails a claim that the New Testament Jesus can in fact be known, that a figure of sufficient clarity is available to us so that discipleship to him, to his life, his words and his death—is a possible center for Christian faith and life.”

It is difficult to share Hamilton’s optimism. A “figure” may indeed be discernible but whether—as theosophical scholars such as Dr. Franz Hartmann, G. R. S. Mead or Dr. Alvin Boyd Kuhn have so labored to prove in their numerous works on the subject—it actually is Jesus, is open to question. Vieing for prominence, in addition, are Jehoshua Ben Pandira, Apollonius of Tyana and the Christos of the Gnostics.

## II Enter the Illustrious Bishop of Woolwich

In 1963, John A. T. Robinson, an English bishop, wrote a remarkable book entitled *Honest to God*. This work was perhaps the most immediate precursor of the current Death of God theology. Bishop Robinson pointed out that those who have a “mental picture” of God, as something beyond or ‘out there’—“a God ‘to’ whom we pray and to whom we ‘go’ when we die”—may not be aware of the fact that their conception or ‘idol’ is inadequate in the modern day world. As he states so convincingly: “The coming of the space-age has destroyed this crude projection of God—and for that we should be grateful. For, if God is ‘beyond’, he is not *literally* beyond anything.”

What is of especial interest is Robinson’s own view of God which he seems to have borrowed from Paul Tillich, i.e., the “ground of our very being”. He quotes Tillich’s conception from the latter’s *The Shaking of the Foundations*: “The name of this infinite and inexhaustible depth and ground of all being is God.” To a theosophist, these words have great significance and seem virtually identical with the notion of the “Rootless Root” of all existence that is Parabrahm.

What Robinson and others seem to have detected is a linguistic fallacy in religious thinking, i.e., by his insistence on a *literal*

interpretation of the Bible and related writings, the average believer has substituted language for reality—and the language is now threatened with the one true reality in this world—change.

## III God or Gods?

What does the concept “God” signify to the theosophist? Perhaps the simplest way of answering the question is to remark: “A great deal!” First of all, we have the above-cited concept of something “beyond Brahma”—Parabrahm. Secondly, we must go back to the Vedantin version adopted by Madame Blavatsky, and elaborated upon at some length in her later writings. Replying to a correspondent in her journal *Lucifer* in July, 1888, she called attention to God as the Ultimate Principle or “Boundless” something, and stated: “In the opinion of a Vedantin or an Eastern Occultist this ‘Boundless’ is the one deity and the one reality in this universe of Maya, and it is the one *everlasting and uncreated* principle—everything else being illusionary, because finite, conditioned and transitory.”

“God” often seems to be a rather superfluous concept to the occultist, because it does not signify any personal deity outside of man himself. Even the Hindu view of God as Brahma becomes dethroned in the theosophical teaching which recognizes Brahma, the male, as the Second Logos. H.P.B. also states in *The Transactions of the Blavatsky Lodge*: “In the Esoteric Philosophy the First is the unmanifested, and the Second the manifested Logos.” She also tells us that it is merely a manner of how you handle the enumeration as to whether Brahma or Iswara is the Second Logos, i.e., Brahma could also designate the Third Logos. Also, it appears there is something to be said for the view that God is Life (as Ernest Wood once suggested in his translation of the *Crest Jewel of Wisdom*). For this latter view, the writer could find no more appropriate words than those of the Mahatma K.H. in his Letter No. X to Mr. Sinnett:

“And no true philosophically trained Adwaitee will ever call himself an agnostic, for he knows that he is Parabrahm and identical in every respect with the universal life and soul—the macrocosm is the microcosm and he knows that there is no God apart from himself, no creator as no being”.

Haunting us down through the corridors of time are the words of the Psalmist: “Ye are Gods.” This statement may strike the pious as blasphemous, but it opens up a vast new horizon of hope for those less

encumbered with the *odium theologicum* of the centuries. St. Paul’s words also were indicative of this future promise: “Christ in you the hope of glory,” and the late L. W. Rogers once wrote in magnificent phraseology: “Back of the visible world . . . there is a Supreme Consciousness with the characteristics of wisdom, power and compassion, the source from which we come forth. Of that source of life we are each an evolving fragment, and if we name that source ‘god’ then we are gods in the making.” (*Gods in the Making*, pp. 10-11).

## RELIGIOUS EDUCATION IN THE SCHOOLS

“The schools of Ontario exist for the purpose of preparing children to live in a democratic society which bases its way of life upon the Christian ideal.”

“. . . the school must seek to lead the child to choose and accept as his own those ideals of conduct and endeavour which a Christian and democratic society approves.”

The above passages are taken from the Programme of Studies for Grades I to VI of the Ontario Public and Separate Schools. The wording suggests the intent of religious education in the provincial school system. Specifically, in addition to religious exercises at the beginning of each day, the present law requires that two 30-minute periods of religious instruction per week are given to pupils in these grades. Needless to say, the syllabus is strictly limited.

This biased policy has frequently over the years raised the ire of many citizens who do not wish their children to have tuition of this kind forced upon them. In the Province of Ontario live a large number of adherents to faiths other than Christian, to say nothing of agnostics. In fairness, it must be pointed out that there is provision in the Act that

“No pupil shall be required to take

part in any religious exercises or be subject to any instruction in religious education to which objection is raised by his parent or guardian.”

but in practice, such a concession is likely to lead only to undesirable results. Children not taking part in the regular classes might be subject to persecution by other children for “being different”.

Increasing public agitation coupled with common sense in the Ontario Department of Education is, however, bringing the issue out into the open in order that improvements may be discussed and new legislation proposed.

To this end a Committee on Religious Education in the Public Schools has been set up and given the following terms of reference:

“To examine and evaluate the present program; to receive representations from all interested bodies about the effectiveness and desirability of the program; to consider suggestions for changes and improvements; to study means by which character building, ethics, social attitudes and moral values and principles may best be instilled in the young; to consider the responsibility of the Public Schools in

these matters; and to make recommendations thereon for the information and consideration of the Minister.”

The unusual degree of public interest in the function of this Committee might be gauged by the press coverage. It is evident that hundreds of individuals and organizations think strongly enough on the matter to express their views. What is most heartening is the liberal attitude of those which have already been reported.

In response to the request for briefs advertized by the Committee, the Executive of The Theosophical Society in Canada discussed a draft brief at their April meeting and afterwards presented the following to the Committee:

“The Theosophical Society in Canada urges the Committee on Religious Education in the Public Schools to consider the desirability of providing the children of this province with the means to a greater understanding of all the major religions of the world.

“The Theosophical Movement has long encouraged the study of comparative religion as being an important step towards the realization of the Universal Brotherhood of Humanity. It is gratifying to note that such study is no longer confined to a small minority of scholars, but that the public at large is becoming increasingly mindful of its significance.

“The understanding and development of spiritual values should be an integral part of education at all levels, but it is particularly important that young children be made aware of the rich variety and beauty of spiritual teachings which are to be found in the scriptures of all religions. It is therefore unthinkable that an enlightened and progressive educational system should impose the study of one religion to the exclusion of all others.

“To know but one religion is not to know that one.” —Elbert Hubbard

“Better communications and transpor-

tation are daily bringing other cultures closer to our own, and it seems imperative that this and coming generations possess a deep and sympathetic knowledge of our fellow world citizens. How better to start than by understanding the faiths of other men?”

The nature of the opinions expressed by other groups indicate that ours is by no means an isolated position. The Ontario Separate (Roman Catholic) School Trustees' Association has suggested that religion be made a credit-bearing subject containing several options—a study of comparative religions, a study of moral ethics and other specifically denominational studies.

The Ontario Inter-Church Committee on Public Education has called for “the inclusion of instruction in religions besides Christianity so that Buddhist, Hindu, Moslem, agnostic and Jewish viewpoints could be listened to with respect.”

A student of Theosophy living in Ontario has personally presented a brief to the Committee on Religious Education. It reads in part as follows:

“It is particularly important that children come to recognize other great teachers beside the Christian saviour. While the Jesus of modern liberal Christianity is undoubtedly an inspiring figure, the claim of his uniqueness cannot be supported from history, and there is much evidence to show that other religions have exercised far greater beneficent influence on human society. The presentation of Jesus as one of a number of spiritual teachers will not diminish his greatness but make it more credible by showing that extraordinary moral achievement is an evolutionary possibility for all men.

“In brief, reconstruction in education means a return to individual moral responsibility and this is essential as a basis in the years of schooling. It means the finding of a philosophy of life that will endure the shudder and shock of inter-

national crisis and domestic unrest; which meets the dark pessimism of modern theology with doctrines of hope based on knowledge; and which gives unity and purpose to the vast array of scientific information we now possess but fail so miserably in using for the good of mankind. It should be obvious that the imperative need is for synthesis in education—for a philosophy that will regard all life as one, and show that the spiritual, moral and intellectual aspects of man's nature are not unrelated and independent, but that the human ego, the soul, expresses itself through these various faculties. In the last analysis the soul manifests as mind, as feeling, as body, and only when we educate and use all the faculties for the purposes of soul growth, will either the school, the home, or the world find its true place in the great evolutionary, and educational, scheme of Nature.

"In summation, then, I suggest that if religious teaching continues in the schools of Ontario, that all the great religions be

explained, all the great classical ideas of the past be offered, and if this is done a true reconstruction in education will begin to take place. And to you, the Committee on Religious Education in the Public Schools, do not forget that the founder of Christianity felt the principle of individual moral freedom to be an issue worthy of his life's devotion—even his death. In the end result only sages know perfectly the language of true philosophy and because they do they are intuitively revered and loved. On the negative side, moral education which fails to inspire is little more than meretricious pretense."

Finally, as a most welcome sign of the times, a Grade VIII class in a Toronto school recently spoke to the Ontario Committee on Aims and Objectives of Education. The first point of the pupils' brief read as follows: "Religion in public schools should be confined to studies on comparative religion."

And a child shall lead them . . .

—T.G.D.

## IMAGINATION AND OCCULT PHENOMENA

WILLIAM Q. JUDGE

The faculty of imagination has been reduced to a very low level by modern western theorists upon mental philosophy. It is "only the making of pictures, day-dreaming, fancy, and the like": thus they have said about one of the noblest faculties in man. In Occultism it is well known to be of the highest importance that one should have the imagination under such control as to be able to make a picture of anything at any time, and if this power has not been so trained the possession of other sorts of knowledge will not enable one to perform certain classes of occult phenomena.

Those who have read Mr. Sinnett's *Occult*

*World* will have noticed two or three classes of phenomena performed by H. P. Blavatsky and her unseen friends, and those who have investigated spiritualism will know that in the latter have been many cases of similar phenomena done by so-called "controls." Others who made no such investigations have, however, on their own account seen many things done by forces not mechanical but of a nature which must be called occult or psychical. In spiritualism, and by the Adepts like H. P. Blavatsky and others, one thing has excited great interest, that is the precipitating on to paper or other substances of messages out of the air, as it



were, and without any visible contact between the sender of the message and the precipitated letters themselves. This has often occurred in *séances* with certain good mediums, and the late Stainton Moses wrote in a letter which I saw many years ago that there had come under his hand certain messages precipitated out of the air. But in these cases the medium never knows what is to be precipitated, cannot control it at will, is in fact wholly ignorant of the whole matter and the forces operating and how they operate. The elemental forces make the pictures through which the messages are precipitated, and as the inner nature of the medium is abnormally developed, acting subconsciously to the outer man, the whole process is involved in darkness so far as spiritualism is concerned. But not so with trained minds or wills such as possessed by Madame Blavatsky and all like her in the history of the past, including the still living Adepts.

The Adepts who consciously send messages from a distance or who impress thoughts or sentences on the mind of another at a distance are able to do so because their imagination has been fully trained.

The wonderworker of the East who makes you see a snake where there is none, or who causes you to see a number of things done in your presence which were not done in fact, is able to so impress you with his trained imagination, which, indeed, is also often in his case an inheritance, and when inherited it is all the stronger when trained and the easier to put into training. In the same way but to a much smaller degree the modern western hypnotizer influences his subject by the picture he makes with his imagination in those cases where he causes the patient to see or not to see at will, and if that power were stronger in the West than it is, the experiments of the hypnotizing schools would be more wonderful than they are.

Take the case of precipitation. In the first place, all the minerals, metals, and coloured substances any one could wish for

use are in the air about us held in suspension. This has long been proved so as to need no argument now. If there be any chemical process known that will act on these substances, they can be taken from the air and thrown down before us into visibility. This visibility only results from the closer packing together of the atoms of matter composing the mass. Modern science has only a few processes for thus precipitating, but while they do not go to the length of precipitating in letters or figures they do show that such precipitation is possible. Occultism has a knowledge of the secret chemistry of nature whereby those carbons and other substances in the air may be drawn out at will either separately or mixed. The next step is to find for these substances so to be packed together a mould or matrix through which they may be poured, as it were, and, being thus closely packed become visible. Is there such a mould or matrix?

The matrix is made by means of the trained imagination. It must have been trained either now or in some other life before this, or no picture can be precipitated nor message impressed on the brain to which it is directed. The imagination makes a picture of each word of each letter of every line and part of line in every letter and word, and having made that picture it is held there by the will and the imagination acting together for such a length of time as is needed to permit the carbons or other substances to be strained down through this matrix and appear upon the paper. This is exactly the way in which the Masters of H.P.B. sent those messages which they did not write with their hands, for while they precipitated some they wrote some others and sent them by way of the ordinary mail.

The explanation is the same for the sending of a message by words which the receiver is to hear. The image of the person who is to be the recipient has to be made and held in place; that is, in each of these cases you have to become as it were a magic lantern or a camera obscura, and if

the image of the letters or if the image of the person be let go or blurred, all the other forces will shoot wide of the mark and naught be accomplished. If a picture were made of the ineffectual thoughts of the generality of people, it would show little lines of force flying out from their brains and instead of reaching their destination falling to the earth just a few feet away from the person who is thus throwing them out.

But, of course, in the case of sending and precipitating on to paper a message from a distance, a good many other matters have to be well known to the operator. For instance, the inner as well as the outer resistance of all substances have to be known, for if not calculated they will throw the aim out, just as the billiard ball may be deflected if the resistance of the cushion is variable and not known to be so by the player. And again, if a living human being has to be used as the other battery at this end of the line, all the resistances and also all the play of that person's thought have to be known or a complete failure may result. This will show those who inquire about phenomena, or who at a jump wish to be adepts or to do as the adepts can do, what a task it is they would undertake. But there is still another consideration, and that is that inasmuch as all these phenomena have to do with the very subtle and powerful planes of matter it must follow that each time a phenomenon is done the forces of those planes are roused to action, and reaction will be equal to action in these things just as on the ordinary plane.

An illustration will go to make clear what has been said of the imagination. One day H.P. Blavatsky said she would show me precipitation in the very act. She looked fixedly at a certain smooth piece of wood and slowly on it came out letters which at last made a long sentence. It formed before my eyes and I could see the matter condense and pack itself on the surface. All the letters were like such as she would make with her hand, just because she was making the image in her brain and of course followed

her own peculiarities. But in the middle, one of the letters was blurred and, as it were, all split into a mass of mere colour as to part of the letter.

"Now here," she said, "I purposely wandered in the image, so that you could see the effect. As I let my attention go, the falling substance had no matrix and naturally fell on the wood any way and without shape."

A friend on whom I could rely told me that he once asked a wonderworker in the East what he did when he made a snake come and go before the audience, and he replied that he had been taught from very early youth to see a snake before him and that it was so strong an image everyone there had to see it.

"But," said my friend, "how do you tell it from a real snake?"

The man replied that he was able to see through it, so that for him it looked like the shadow of a snake, but that if he had not done it so often he might be frightened by it himself. The process he would not give, as he claimed it was a secret in his family. But anyone who has made the trial knows that it is possible to train the imagination so as to at will bring up before the mind the outlines of any object whatsoever, and that after a time the mind seems to construct the image as if it were a tangible thing.

But there is a wide difference between this and the kind of imagination which is solely connected with some desire or fancy. In the latter case the desire and the image and the mind with all its powers are mixed together, and the result, instead of being a training of the image-making power, is to bring on a decay of that power and only a continual flying to the image of the thing desired. This is the sort of use of the power of the imagination which has lowered it in the eyes of the modern scholar, but even that result would not have come about if the scholars had a knowledge of the real inner nature of man.

—*The Path*, December, 1892

## NOTES AND COMMENTS BY THE GENERAL SECRETARY

The ever-moving river of life has carried away from us two members of long standing in the Toronto Lodge, Mrs. Elsie Stevens and Mrs. Jessie Hale. Mrs. Stevens was active in the library and social work of the Lodge and was present at all meetings until illness made this impossible for her. Mrs. Hale was the widow of Mr. Charles Hale, a former member of the General Executive. Mr. and Mrs. Hale were deeply interested in the Secret Doctrine Class. Mrs. Stevens passed away on March 9, and Mrs. Hale on March 19. Theosophical services were held in the crematorium of St. James the Less on March 11 and March 21.

Our sincere sympathy is extended to Mr. William Stevens and to their daughter, Mrs. Marion E. James (Cherry), and to the relatives of Mrs. Hale, all of whom are now in England.

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The constitution of the Canadian Society provides for the annual election of all officers. This year the nominations made by the Lodges were for the present members of the General Executive and the present General Secretary. In the absence of any new nominations an election will not be necessary this year and all incumbent officers will serve for another year. I am sure that all Executive officers will join with me in thanking the members for this expression of confidence.

\* \* \*

A tentative programme for the Fifth World Congress of the Theosophical Society in Salzburg, Austria, July 14-22, has now been received from Adyar. The central theme will be "A World in Transition" and the various lectures and talks will reflect this theme. It is a very full program with meetings starting at 8.30 a.m. and going on until the evening. Four lectures will be given by our President, Mr. Sri Ram, and two by the Vice-President, Mr. James S. Per-

kins. Other speakers will include Mr. V. Wallace Slater, former General Secretary for England; Mr. F. L. Kunz, Mr. Geoffrey Hodson, Mrs. Rukmini Devi Arundale, Miss Clara Codd, Miss Joy Mills, Acting National President of the Theosophical Society in America; Mrs. Radha Burnier, General Secretary for India; Miss Helen V. Zahara (formerly General Secretary for Australia); Mr. J. B. S. Coats, Chairman of the European Federation. There will be two lectures in French by Mr. Georges Tripet (former General Secretary for Switzerland) and Miss Pacaline Mallet, and two in German by Mr. Axel van Fielitz-Coniar and Mr. Curt Berg. Three forums will be held on "The Place of Religion in a World of Science and Technology"; "The Open Mind and Positive Teachings" and "The Role of the Theosophical Society in Present Conditions". Time has been provided for three meetings of French, German and Spanish speaking groups. The official language will be English, but facilities will be provided for instantaneous translation. Two business meetings of the General Council will be held and periods have also been set apart for two discussions on the "Presentation of Theosophy" and two on Publication work. There will be meetings of the Young Theosophists. The Congress will close at noon on July 22 with an address by Mr. Sri Ram.

This is the first World Congress held since 1936; a large attendance is expected and members from many lands will have the opportunity of exchanging views, discussing problems and making plans for future work. I sincerely trust that from this Congress new strength and renewed enthusiasm will be gathered and that there will emerge a new vision of the very important role which the Theosophical Society should play in this critical cycle through which the world is passing.

\* \* \*

At a meeting of the General Executive for Canada held on April 3, I was again strongly urged to attend the World Con-

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gress as General Secretary for Canada—  
and agreed to do so. I must confess I was  
astonished to find that through the marvels  
of modern transportation I can be back in  
Toronto on the same day that the Congress  
closes.

\* \* \*

At the April Executive meeting it was

reported that 319 volumes of *The Canadian Theosophist* had been bound for distribution to University and other Libraries in Canada. The Treasurer's report, read by Mr. Webb, showed that all accounts had been paid and that there was a cash balance of \$1,868.93. The trucking strike in Ontario was responsible for the late delivery of the magazine, and also for the delay in receiving the 125 copies of Vol. 1 of *The Collected Writings of H. P. Blavatsky* which had been shipped by Mr. Boris de Zirkoff from Los Angeles on March 15. Mr. Davy had previously suggested a literary competition to encourage writers to produce outstanding articles on Theosophical subjects; it was reported that Mr. Wm. A. Deacon, retired Literary Editor of *The Globe and Mail*, had kindly consented to act as judge of the literary merits of any papers submitted. A suggestion was made to investigate the possibility of having a Theosophical display at Expo '67 and this will be discussed with the Montreal members. Enquiries regarding Theosophy had been received from residents of St. Catharines and pamphlets and other literature had been sent. The next meeting of the General Executive will be held on August 7; ordinarily a meeting is held early in July, but the General Secretary will be at the Congress at that time.

\* \* \*

Three new members were admitted to Toronto Lodge on April 13, Mr. J. Marcell Gauthier, Mr. Jan Husak and Mr. Paul W. McMullen. Mr. McMullen is a second generation member as his father and uncle used to come to the Lodge many years ago. I have very much pleasure in welcoming these three members into the fellowship of the Society.

\* \* \*

I am happy to send the best wishes of the Canadian Section to the annual convention of the Canadian Federation, Theosophical Society, which will take place in Penticton, B.C. on May 21-22-23.

—D.W.B.

## LETTERS TO THE EDITORS

*The Editors*

*The Canadian Theosophist*

With all due respect to Mr. N. Sri Ram, and in grateful thanks to the impartial *Canadian Theosophist*—I again find it painfully necessary to speak. I do so in deep dedication to the true image of the Theosophical Society as it was planned by the Masters.

Due to many recent first-hand observations of politically motivated activity among E.S. members of the American Section, I must take exception to statements made by Mr. Sri Ram in this journal, concerning the Esoteric School of The Theosophical Society.

First of all, in attempting to answer both a letter and an article on the subject of conditions in the Esoteric School, Mr. Sri Ram has confused rather than clarified the issues and given us an evasive opinion that does not support the facts.

According to reliable data the Esoteric School as it was originally founded did not remain the same after the passing of H.P.B., but entertained an organizational change that continued in two separate divisions from 1894 onward. One of these divisions—that connected with the Adyar Society—was re-organized under Annie Besant and functioned until 1928 when it was officially closed due to unfortunate conditions that were detrimental to both the School and the Society. This division of the School was shortly re-opened under changed policies that have continued to maintain a hidden influence of control until today.

While I can wholeheartedly agree with Mr. Sri Ram in theory, that the original aims and character of the E.S. should remain “poles apart” from any desire to control the thoughts and activity of the lodges and general members; I must contend that there is a considerable body of evidence to the contrary with regard to the actual character, aims and methods the School members expressed in their politically controlled campaign of recent months. I should

know the distressing facts for they were wilfully thrust upon me. I do not speak in ignorance!

When a carbon copy petition is circulated in every quarter of the Section and returned with the signatures of several E.S. members in most of the various lodges, one can speculate on E.S. influence with regard to its circulation. When this petition is signed as representing the full average body of general members in these various lodges without their signatures, one can sense an influence of control. When later, many of these general members relate individually that they knew nothing of the petition or the conditions, one can wonder at the motivations of E.S. members in practice. When also, letters pour in asking why such an Esoteric Warden, or member of the Board of Directors, or National Officer has used the theosophical lecture platform for a vilification campaign against a Brother, one can readily detect a ‘Shammer’ element operating *sub rosa* through the E.S. to the detriment of the Society.

It is the very *sub rosa* aspect of E.S. influence that is alarming. It is true, there is nothing within the By-Laws of the Society to legalize an esoteric organization. The E.S. must stand as a body by itself organizationally, but its hidden relationship to the Society is that of the mistletoe to its host. Its very existence depends upon the membership it gleans from the general body of the Society and the influence it maintains in authority in that body. Yet, what has it contributed to the Society in return? It has produced the proverbial ‘nursery school’ for apparently self-styled ‘arhats’, ‘initiates’, ‘disciples’, ‘pupils’, etc., and a system of hierarchy whose recent concerted jesuitic tactics belied the titles and produced extremely negative results theosophically speaking.

It should be legitimate, of course, that an E.S. member should have equal rights with a general member according to the rules; but in the American Section, it is uncommon practice for a general member to maintain any position of outstanding

national authority. This condition does not augur well for the general member's 'equal rights'. Let me cite an example.

Our International President tell us *any* active member may join the Esoteric School provided he accepts certain conditions and prescribes to certain theosophical modes of living. In less than a year and a half in the Central District alone, I personally witnessed more than one general member's rejection from admission to the School. They were able and willing to accept the conditions and made formal application. Their only difference was political incompatibility—they were personally friendly to me. Consequently, they do not have the privilege of studying the teachings the School provides. In future these members will find it difficult to act in a responsible position, their needs have been officially thwarted by E.S. influence.

Even more importantly—although we are assured that the Esoteric School is only private, and not secret—it is the privacy itself that is objectionable. The general member is denied entrance to and knowledge of E.S. meetings, they cannot take part in any rites or even any studies. In short, they cannot elevate themselves to the best of their individual theosophical capabilities. The above-mentioned members have been denied the very freedom of thought and unity of Brotherhood the Society is supposed to promulgate. Instead they have been 'judged'. Have not the Wisdom Teachings been hopefully presented from ancient times for the whole of evolving humanity? Should not the present attempt also maintain an open door policy?

It has always been an occult rule that in helping to elevate one's Brother, one helps to elevate oneself. The ramifications then of denying that help to another struggling theosophical member must be equally as great. What karmic burden is placed upon those who 'judged', upon the Esoteric School—upon even the Society itself?

Finally, I must speak also of the 'five

Precepts of the Buddha' which should remain the basic core of theosophical thinking and the encompassing attitude of the Esoteric Student. Had these principles and the ethics of theosophy been adhered to by those E.S. students who have vowed to follow such precepts in their daily lives, there would have been no controversy, nor yet the intrigue and uproar that occurred on the Convention Floor of the American Section in 1965. Reliable witnesses noted that the hotbed of turmoil centered around those E.S. members who carried printed cards of instruction, who distributed libelous leaflets, who openly discussed their role in stimulating and controlling the brewing trouble. Visitors from abroad felt impelled to remind those members present of the basic principles they had forgotten, while members who remembered, turned away from the Convention in astonished disgust.

Controversy, intrigue and political turmoil are ugly words when coupled with any theosophical activity by any theosophical member. It is amazing that such a small coterie could have influenced the entire American Section with such weapons as gossip, defamation and libel. Knowing the coterie, its motivations and methods as I do, as well as the inner truths of the entire controversy, I am of the firm conviction that the entire issue could not have been planned, or executed but for the controlling influence the E.S. members hold over the Society. The condition was totally unwarranted in every respect, and under proper theosophical conditions could not have been carried out.

On the face of it, Brother Sri Ram has undoubtedly been totally mis-informed as to the nature and actuality of all the events that occurred in the recent controversy. I am most happy to be freed from the tentacles of this venomous thought-form that has besmirched our Society again in this --our generation. I can now break my over-long defense of silence and acceptance and openly urge our President, that he would

be well advised, even at this date, to make a thorough investigation of all aspects of the problem in order to make sound judgement on the matter and find a way to destroy this mis-begotten political power—which he is well able to do.

If a thorough investigation is made on this crippling condition, there is no doubt that the logical reforming solution will come to light. Then the re-emergence of a *True* Esoteric School and a free and invigorated Society *may* again become an actuality rather than a far-off half forgotten dream.

All true theosophical students—the truly serious devotees, and those like myself who have had to bear the brunt of this leviathan machine will certainly welcome the change; and I for one will feel that the sacrifice, heart-ache and pain will have been for a good cause if all can unite as Brothers in a truly reformed Society that will get about its most important business of bringing the Wisdom of the Ancients to a struggling humanity.

Henry A. Smith, M.D.

P.T.S.A.—on leave

☆ ☆ ☆

*The Editors*

*The Canadian Theosophist*

We must all be much beholden to our President Mr. N. Sri Ram for bringing the subject of the relations of the Esoteric School to the Theosophical Society into the open for clarification. It is our conviction that there is nothing so important for the welfare of the Theosophical Society (and so for the progress of Theosophy for the Enlightenment of Mankind) as this issue. For it is, we maintain, the activities of this closed School with its secret deliberations influencing and controlling the thoughts and activities of the Theosophical Society, which stands as by far the most important impediment to the Society getting back to the free and fearless investigation in the Search for Truth which is its objective as an Organization.

Mr. Sri. Ram says he cannot accept, as being unfounded, our charge that the Esot-

eric School controls and dominates the majority of the Lodges and Sectional Headquarters of the Theosophical Society. Nor that some of its members when their power of domination is threatened, are not above character assassination by means of gossip, to retain it.

This is the crux of this situation. Are these charges true or false? Only the members involved can say.

Mr. Sri Ram himself tells us that the heads of the Italian Section some years ago objected to the existence of the Esoteric School, as a body over which the Theosophical Society had no control; whilst recently he says he found it expedient to circulate the members of the E.S. in the United States with a reminder of the principles of the Esoteric School because of recent troubled conditions there—referring doubtless to the persecution and rejection of their National President.

I have myself recently received two letters from prominent members in India, both protesting the control of the Theosophical Society by the Esoteric School. One writes “. . . there is direct and indirect domination by the Esoteric School in the affairs of the Society. This domination naturally affects the freedom of thought and expression in the T.S. In fact, the influence of the Esoteric School completely nullifies this freedom in the Theosophical Society, and the close identification of the T.S. with the Esoteric School is proving most dangerous so far as this freedom is concerned”.

The other member says “. . . The time has come to free our Society . . . from the domination of the E.S.”

The truth or falsity of these charges can only be unquestioningly established by the statements of Members who are, or have been, involved in such control.

Mr. Sri Ram himself, asks the question when he says “One may wonder whether these Lodges and Members themselves are conscious of any such control or domination.”

Very often from the superficial point of

view of appearances, the E.S. control is benevolent and makes for smooth running of Lodges and Sections, but certainly the first duty of a would-be Theosophist is to become an individual—one who thinks, decides, and acts from his own centre. Only such can effectively take their place as Truth-Seekers, working freely with other individuals for the Enlightenment of humanity.

Mr. Sri Ram writes, "To say or to suggest the Esoteric School as a body aims to control or does 'control the thoughts and activities of most Lodges and Members' is poles apart from the truth *with regard to the aims and character of the School*" (italics mine). With this ideal we, of course, agree. But when a closed body of specially privileged, and regarded as spiritually advanced students exists in a lodge or Section, with this body's deliberations secretly (because not to be disclosed to the outside) carried on behind closed doors, and when this body is looked up to as being superior and with a "Holier than thou" halo, and is alone in direct touch with Headquarters, its temptation or even its considered duty may be to plan the working for the lodge for what the group consider the lodge's best welfare, is inevitable. And when the fascination of this power of control—which, human nature being what it is, grows with use—becomes itself threatened, it may be exercised unscrupulously.

This, we believe, can easily be proven, as for instance by the recent forcible expulsion of Dr. Smith from office, when he stood out for freedom of thought and against this domination.

Orpheus Lodge, C.T.S.  
per W. E. Wilks

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*The Editors*

*The Canadian Theosophist*

In the March-April 1966 issue, I was deeply stirred by the letter of our distinguished International President. I sincerely hope he will view the following remarks in the proper light.

1. Even if we agree with Mr. N. Sri Ram that the Esoteric Section (School) "is wholly independent of the Society", we are still faced with the rather curious phenomenon of E.S. members being members of the *exoteric* Society.

2. Evidence is available, including the testimony of eye-witnesses, that there not only has been, but continues to be, E.S. "domination" in many lodges of the American Section. Noticeable E.S. influence by certain federation officials in the Section has also been commonplace for many years.

3. In this writer's opinion, the original Esoteric Section, as established by H.P.B. and Col. Olcott in 1888, was of greatest value while the "direct agent" of the Mahatmas was still alive.

4. It would be of some interest to know when Mr. Sri Ram circulated his "extracts". If it was before the last American Convention, the advice was of little avail.

Richard Sattelberg, Vice-President  
The Theosophical Society of Buffalo

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*The Editors*

*The Canadian Theosophist*

As to where the truth lies concerning the E.S., the grounds on which President N. Sri Ram seeks to disprove the charges made by Dr. Smith are far from reassuring.

Citing selected portions of the history and aims of the E.S., reinforced by a circulation of policy as a sort of sure-fire guarantee that absolute conformity to these policies and aims is the practice of all the E.S. sections, and *ipso facto*, the E.S. can, therefore, do no wrong, does not exorcise away the charges. The fact remains that the past history of the E.S. is not spotless, and the current charges against the American Section appear to be based on actual experience and documented knowledge of its conduct and are not merely imaginative inventions of a few members with an ax to grind. So, the apparent dismissal of the charges on the grounds that deviation of conduct is precluded by the policies and



aims of the E.S. when there is evidence to the contrary, flies in the face of realities.

It is furthermore disturbing that nowhere in Mr. Sri Ram's letter is there any evidence that Dr. Smith or other sources of these charges were contacted with a view of ascertaining the true facts, or any impartial examination of them made to warrant the President's unconditional disapproval of these charges. Presumably Dr. Smith's charges were not made without supportive proofs and their apparent omission from President Sri Ram's considerations or conclusions makes the validity of his stand further questionable.

To my mind, President Sri Ram has only added another coat of whitewash to this whole affair.

Vera Samuels,  
Akbar Lodge

☆ ☆ ☆

*The Editors*

*The Canadian Theosophist*

In making a search for any of Mr. Kervran's works, I have exhausted the *Biological Abstracts* (U.S.A.) from the year 1940 through March 1, 1966, and found nothing of his has been reviewed in this technical journal, a journal which in 1965 reviewed 110,119 papers related to biology from 91 countries (including France) and territories of the world taken from 9,735 journals. In addition, I made an exhaustive search of *International Abstracts of Biological Sciences* (England) from Vol. 1 (1954) through the present, again finding nothing. One must realize that any research related to biology (as is the case with Mr. Kervran), whether of major or minor importance, is almost certainly reviewed in at least one of these journals, if it is made available for review, and apparently Mr. Kervran has not done such.

Consequently, Hermine Sabetay is not presenting the Theosophical Community with reliable scientific information whereupon Theosophists can gain further valid

insight into the great wealth of information supplied by H.P.B. Whether or not Mr. Kervran's theories are correct, I am not arguing here. I am arguing that to give out information that is not widely accepted must be done with extreme caution and warning to the reader, since this information is collected by human beings and so is susceptible to the same errors that all the rest of human endeavours are susceptible to. Mr. Kervran's theories (and this is all that they are!) are possibly in as much *error* as *he* claims for the rest of science.

Hermine Sabetay's enthusiasm obviously shows no such exercise of care to the reader, and this is precisely one of Mr. Roos's criticisms. It is exactly this sort of uncontrolled enthusiasm and emotionalism that has brought Theosophy into so many of its great difficulties. I therefore feel that Hermine Sabetay's original article serves only as a hindrance to Theosophists rather than as a sign post. As a guide to future authors of science articles for Theosophists, I feel they must realize there are Theosophists with wide backgrounds in science as well as those without such backgrounds. Perhaps with this in mind, such errors in the future can be avoided.

To be fair to all involved in this issue, I think it is the duty of each reader to review the entire situation.

Robert A. Smith

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*The Editors*

*The Canadian Theosophist*

In defence of Mr. Roos I shall make a few pertinent comments. Citing a case with regard to a Theosophical pressure, H.P.B. says: "Brother Judge refuses to defend himself, even more than I have refused to defend myself after the Coulomb conspiracy. No man who knows himself innocent ever will. But, is that a reason why we should let him go undefended? It is bounded duty to support him. Let our protest be on merely defensive lines, and not of an aggressive character. For, the spirit of true Theosophy does not permit aggressiveness being used."

Since my position is stated by "on merely defensive lines", no one need misinterpret my reasons.

"The Masters (or co-workers with Nature and not its subverters) of Occultism state that a law of 'transmutation among forces' prevails forever . . . Modern science admits the existence of this law as the correlation of forces." "The aggregate of centres and the laws governing them (e.g., the element of which fire is a visible effect is full of centres of force. Each one is ruled by its own law) which produce certain physical results are classed by science as laws of physics." But scientific progress will lead "to nothing but force, and that force must be directed by knowledge." "The field is not emotional, for the play of emotions destroys the equilibrium essential to the art. Work done calling for reward avails not unless it has produced knowledge."—Thoughts written by W. Q. Judge, *Occultism: What Is It?*, U.L.T. Pamphlet No. 18.

Whether or not man can meet these standards or requirements that awaits him in the distant future depends upon his attitude and motives which must lead to a strong sense of responsibility!

Allan Smith

☆ ☆ ☆

*The Editors*

*The Canadian Theosophist*

re: March-April, 1966 issue

A copy of above issue to hand. I have been a member of the T.S. for over 50 years. And always read your paper with a sense of pathos.

Why for instance is it at all necessary to labour, and to continue to labour, the evils of Neo-Theosophy. I am in that ilk. And have never felt *The Canadian Theosophist* to be other than a sectional magazine. If you felt different you would not be there.

C. W. Leadbeater did one thing constructive. And your tendency to rake up the past with suggestions of moral delinquency does you no credit at all. It merely reflects how small a range of thinking you have.

He brought Theosophy to the man on the street. And made religion, and its sacraments understandable.

The last quarter of a century in the history of the T.S. is now with us. And the civilized world is at the crossroads. Why not make the elementary teachings of Theosophy known to more and more people. And use the pages of *The Canadian Theosophist* to this end?

It would bring life to something that has become senile. And make the work of the Founders a profound influence today.

I have C.W.L. books in my library, and they will stay there. He must pay for his errors. And find eternal comfort in the fruits of his few virtues. We are all the same. But some of us not as narrow-minded as you may be.

Frederick E. Tyler

☆ ☆ ☆

*The Editors*

*The Canadian Theosophist*

Let's be fair to Leadbeater. His amazing ability to write lucidly on metaphysical subjects earned the gratitude of many students in the "lower brackets" of occult science and he must have had help from those who had much greater knowledge than he had and who "used" him to further human knowledge.

Since "astralism" was his dish (and a very attractive dish it is, to all beginners of occult science) and since that is the "next world" (the astral world) it is quite natural that his material (emotionalism) would be vastly more attractive than the deadpan intellectualism of "those that know"—or think they know.

What we must remember is that Theosophy is not a thing in itself, but a vast compendium of the Divine Plan in which all the aspects are not known.

All that any non-initiate can write or talk about are things which he has read about elsewhere and very little is "off our own bat". Leadbeater was a very remarkable sponge, too good perhaps. This led to his karmic downfall.

I have read very little of his work, the fact of the matter is—I don't seem to have any need for it. Nevertheless, he had a certain degree of sensitivity—something far too few Theosophists have including the writer—otherwise without it he could never have made this elementary or “bastard” type of Theosophy that he did.

Unless you state specifically just where you got your information from you are immediately charged with plagiarism. This term should only be applied in the case of those who *deliberately* present the matter as their own creation.

To sum up, Leadbeater's crime (speaking literally) is that he possessed a certain degree of sensitivity—a faculty we all must acquire sooner or later on the occult path. After this comes “awareness”, then “perfected personality”, then “soul-infused personality”. Then, last of all (so far as this human cycle is concerned) Knowers and Conscious Directors of this “Divine Plan”. Beyond this starts another cycle. Of this, even the masters in physical incarnation do not know.

F. Amos

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### THE THREE TRUTHS

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

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

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

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

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

*Idyll of the White Lotus*

### AN OATH OF HIGHER LOYALTY

Volume II of *The Secret Doctrine*, “Anthropogenesis” deals with the appearance on earth of mankind and traces its history through the early, more ethereal races up to the present root-race, which is the fifth according to occult records. While the general outline is given therein, the Doctrine is not written in such a manner that all who run may read. There is a deep mystery relating to the spiritual ancestors of man and the Doctrine does not reveal this mystery in its entirety. It draws attention to the mystery; it gives hints as to its nature and makes many suggestive statements concerning it, but avoids drawing the final curtain.

Why should this be? If the mystery can be revealed in words, if the answer is known but withheld, why? Very likely it is because more is required for its understanding than a capacity to comprehend intellectually. “An eager intellect” is one of the first steps to the temple of Truth, but it is one only. We are all prone to intellectualize our cosmoses. We like to classify all the gradations from the First One down to the teeming billions of the Many—and back again through the One to the Absolute, leaving no loose ends hanging anywhere. It is a grand mental exercise to do this and several philosophical systems delight in it—but it does not satisfy; intellect alone never does finally satisfy.

In addition to the mind, man has other faculties of awareness and these are apparently linked very closely with the moral and ethical sides of his nature. Until these are awakened, man cannot “know”. Without compassion, that intimate sense of one's unity with all life coupled with self-forgetfulness in striving to work with all others for the “good” of all, without this heart Wisdom there cannot be knowledge. Mental classification is only one portion of knowledge—and in itself it is cold, cheerless and sterile.

One of the hints concerning the mystery of mankind, and one which invokes the Heart Wisdom is the following reference to higher entities which contributed to the formation of man: "the 'transgressing' angels who descending upon Ardis, the top of Mount Armon, bound themselves by swearing loyalty to each other." These beings swore that oath before they forsook that high estate, laid aside their godhood and mingled their spiritual essence with the human animals of earth. It is the old legend of Prometheus, the firebringer; Prometheus is not an individual, he is a Host; the fire is not the combustion of matter, but the fire of comprehension, self-consciousness, the lighting up of the capacity for SELF realization.

Who are the transgressing angels? Who are the bright gods whose fire has been dulled in matter? Who once bound themselves together in a high place by an oath of undying loyalty to each other? Who amid the conflicting attractions, fears, inhibitions, and insecurities of earth, forgot that oath to the host? Who now dimly remembers and strives blindly to recover? Who is conscious of an inner duality of spirit and flesh? Who but Man, you and I, half-god, half human!

There is the legend and the mystery—the mystery of the god in man. It appears in many forms, "the fallen angels", "the host of stars lost from heaven", the tradition of the two groups of pitris (ancestors), one the builders of the form, the other, the endowers of mind. But all the words about it and all the descriptive symbols are but clues. The comprehension of the mystery requires the Heart Wisdom, for the heart has a wisdom which the mind knows not. Some of the ethical implications can be felt and doubtless as our ethical sensitivity becomes more acute, our comprehension will become deeper.

When the majority of men comprehend the mystery of their divine origin, the human race will begin to live as divine beings, the old oath of the higher loyalty to Man, the Host, will be remembered.

"These things, my son, are never taught, but when the god wills they are brought to remembrance." —Xenos

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## THE REGENERATIVE PROCESS

Of all conceivable human activity on this planet, none can compare in importance with the Regenerative Process, for it means that the individual is consciously fulfilling his true destiny. All else is at best, but marking time; at worst, forming unwise skandhas. As students we must become very clear regarding what is involved in this Regenerative Process, what favours it, what retards it. We begin with a hypothesis which is offered purely as a hypothesis. In this Theosophical philosophy no one is asked to believe anything blindly, as a dogma; one is only asked to accept it as a working hypothesis. One part of this basic hypothesis is that Man, in his real essence, is one with the Power which makes and un-makes the Universe, but that he also has a lesser, terrestrial nature, in which he is "the paragon of animals", consequently the human entity is a strange being, half-God, half-animal.

The biological, terrestrial part of our human nature is the basis of all our conscious states, therefore it has to be trained and disciplined in order that it may reflect our true Self. This means conscious effort. Mere lapse of time leaves no impress upon human life. Without Will and Intelligence, the powers from the Spiritual aspect of Man's being, the Regenerative Process can never take place.

There are certain obstacles to this process which are universal in human experience. They go right down to the root of things—much deeper than those of temperament. One of these has to do with MIND.

This power to think—the Principle of Manas—to look before and after, is the

*(Continued on page 47)*

# 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.* A Chhaya is called a Shadow and a Kama-rupa is often termed a Shade. Are these terms synonymous?

*Answer.* Not in Sanskrit, because each word has a specific meaning. However, in English both shadow and shade are synonymous, because both are derived from the Anglo-Saxon *sceadu*, and both have the same dictionary definitions, namely, a definite area of shade cast upon a surface by a body intercepting the light rays. Listed under the seventh meaning of shadow is the definition: ghost, phantom. Listed under the eighth meaning of shade is: phantom, ghost, specter, spirit. In Sanskrit, *chhaya* signifies shadow or shade; but the meaning of *kama-rupa* is entirely different: *kama*, desire; *rupa*, form; literally the desire-form—which resides in the “Desire-world” or *Kama-loka*.

The term *chhaya* is applied to the first human shapes or bodies, because they represented the shadows of their progenitors, the Lunar Pitris, which were produced at the commencement of the Fourth Round on the Fourth Globe (or Globe D, our Earth). After undergoing seven cycles of evolution, the First Root-Race—called the *Chhaya Race*—became assimilated in the Second Root-Race. The Second Root-Race still did not have a bony structure and after seven cyclic phases it became assimilated in the Third Root-Race. By that time the *Chhaya-Race* no longer appeared on earth. It was not until the era of the Third Root-Race that the *Kama-rupa* became a necessary phase in the developmental processes of the human race—especially so in connection with the awakening of the *Manas-principle*.

It should be borne in mind that the *Kama-rupa* does not come into being, or does not become manifest on the astral plane, until after the death of the physical vehicle. Therefore, while the *Kama-rupa* may be termed a shade (or phantom, or eidolon, or spook, or ghost, or specter, or spirit) for lack of a specific term in English, the two Sanskrit words are explicit and convey a precise meaning.

*Question.* Please explain the meaning of the word *Sishta*.

*Answer.* *Sishta* (pronounced *Shishta*) is a term infrequently met with, yet an understanding of its significance is of great importance in comprehending the Doctrine of the Rounds. *Sishta* is a Sanskrit word, derived from the verbal root *sish*, meaning to be left, to remain; hence the word literally means “the remainders”. Thus, the word conveys a key thought, which may be explained in this manner.

In connection with the Doctrine of the Rounds the idea is presented that the hosts of monads pursuing the Circle of Necessity must accomplish seven cycles on each one of the seven globes of a planetary chain. With specific reference to the Human Kingdom, the accomplishment of seven cycles on one globe of the chain is the equivalent of the completion of seven Root-Races, or fulfilling one Globe Round. Seven cycles on each one of the seven Globes are equivalent to one Planetary Round. When one Globe Round has been completed the monadic host pertaining to the Human Kingdom leaves that globe and passes on to the next globe of the chain in order to accomplish seven cycles on the next sphere. However, while the main host has advanced to its

next stage on the cyclic journey, in order to continue its cycle of evolution of the Round activity, a select few, referred to as the Great Elect, or the divine mortals, are left behind on the globe that has been vacated. Because of thus having remained behind, they are termed Sishtas. Their function consists in maintaining the human form and characteristics which have been evolved during the seven cycles of activity, which are referred to as Root-Races. Meanwhile, "night" settles over the vacated globe and a period of dormancy ensues. This rest-period was called a period of obscuration by A. P. Sinnett.

Referring now to our present sphere, which is the fourth globe of the Earth-Chain, and termed Globe D, the human host of monads is undergoing its fifth cycle in the series of seven, or is evolving in the Fifth Root-Race. Furthermore, the human host is engaged in accomplishing its Fourth Planetary Round. This signifies that the Sishtas who were left as remainders when the prior globe was vacated, called Globe C, still remain on that sphere. They will continue to remain on Globe C until the host of human monads return to Globe C during the cycle of the Fifth Planetary Round.

It should be borne in mind that the "Great Elect" are likewise stationed on Globe A and Globe B. Similarly on the globes pertaining to the Ascending Arc, namely Globes E, F and G, appropriate representative Sishtas are maintaining their vigil.

The Sishtas are regarded as divine mortals, who will be the future seed of humanity when the time arrives for the human host to transfer to the globe on which the Sishtas are stationed. (S.D. II, 6, or. and 3rd eds.; III, 20 6 vol. ed.)

*Question.* Can you give any additional information in regard to the phrase "a Day of the Great Breath"?

*Answer.* The phrase occurs in a citation from one of the Commentaries on the Stanzas of Dzyan: "the pole-star has its

watchful eye upon it [the sacred land], from the dawn to the close of the twilight of 'a day' of the GREAT BREATH." (S.D. II, 6, or. and 3rd eds.; III, 20 6 vol. ed.) A footnote was added stating that in India this was called a Day of Brahma. The Day of Brahma is further defined as equivalent to 1,000 Maha-yugas. The computation of a Maha-yuga is found by adding the period covered by the four yugas: namely, the Kali-yuga—432,000 years; the Dvapara-yuga—864,000 years; the Treta-yuga—1,296,000 years; the Krita-yuga—1,728,000 years. The sum of the four yugas is 4,320,000 years. Thus the length of a Day of Brahma is 4,320,000,000 years.

Attention has been directed to the "Day" of the Great Breath. In order to understand the latter term one must become familiar with some of the mystical ideas presented in *The Secret Doctrine*. For instance, an Occult Catechism is cited:

"What is it that ever is? Space, the eternal Anupadaka [parentless]. What is it that ever was? The Germ in the Root. What is it that is ever coming and going? The Great Breath. Then, there are three Eternals? No, the three are one. That which ever is is one, that which ever was is one, that which is ever being and becoming is also one: and this is Space." (S.D. I, 11; I, 39-40 3rd ed.; I, 77 6 vol. ed.)

An explanation is provided in the subsequent pages, but the following passage will clarify the concept in regard to the Great Breath:

"The appearance and disappearance of the Universe are pictured as an out-breathing and inbreathing of the 'Great Breath,' which is eternal, and which, being Motion, is one of the three aspects of the Absolute—Abstract Space and Duration being the other two. When the 'Great Breath' is projected, it is called the Divine Breath, and is regarded as the breathing of the Unknowable Deity—the One Existence—which breathes out a

thought, as it were, which becomes the Kosmos. So also is it when the Divine Breath is inspired again the Universe disappears into the bosom of 'the Great Mother,' who then sleeps 'wrapped in her invisible robes.'" (S.D. I, 43; I 74 3rd ed.; I, 115-6 6 vol. ed.)

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## THE REGENERATIVE PROCESS

(Continued from page 44)

most accessible of the powers which have to do with Regeneration. All minds have the tendency to form prejudgments regarding whatever one is deeply interested in. Through reading and environment we have formed prejudgments regarding the things which deeply interest us. This prevents us from seeing clearly, consequently they must be dealt with. First our conscious prejudices, then our deeper, unconscious ones. The direct way to do this is to subject our most cherished views to the ablest criticism obtainable, and strive to look at things with a free mind; strive to see things as *they are*, not as we hope or fear, they may be.

This attitude, depending on the depth of our prejudices and the force and intelligence we put into it, will result in the foundation of a habit of mind which prefers to know the Truth, *what is*, regardless of the cost. Anything else is not sane living. This practice of trying to see the Truth, maintained long enough, will train the mind to become a more adequate instrument.

Let us look at the general factors in this Regenerative Process. There is the terrestrial aspect of Man's being, the biological centre, produced within the sphere of Nature, which left to itself, will always remain purely the creature of Nature, but Man is much more than this. Within his being there are powers locked up, which when developed, result in a finer order of perceptions. Science is entirely familiar with Man's biological aspect, but regarding these Spiritual powers, it knows next to nothing.

In most coherent systems of Symbology, the Triangle, represents the Divine Triad, Man's three-fold Divine—Spiritual—nature; while the Square, symbolizes the Lower Quaternary, Man's four-fold terrestrial nature. In reality, Man is one being, having seven principles or aspects—the seven-stringed lyre.

The first of the powers of the *Triangle* to be reached, is Manas. When the ordinary instinctive man—the Personality, John Smith, turns his attention inward and begins to think, it releases a flow of energy from his greater nature into his ordinary consciousness. This has to be caused, and requires conscious effort. It can never happen through mere lapse of time. The power from Man's Spiritual nature cuts two ways. The moment the powers from the Triangle are invoked they either integrate, or disintegrate us. The moment an individual makes the disconnected line with his Spiritual nature, continuous, he invokes a flow of force into the ordinary consciousness which impacts upon, and stimulates everything there. This is the reason why such emphasis is always given to moral training in all the Arcane Schools.

*From notes taken at an Orpheus  
Lodge Meeting*

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## THE THREE PILLARS OF ZEN

The *New York Times Magazine* for March 6, 1966, carried an interesting article on Zen Buddhism by Philip Kapleau. Mr. Kapleau's book, *The Three Pillars of Zen*, was reviewed in the Jan.-Feb. issue of *The Canadian Theosophist*.

One of the pictures accompanying the article shows the author's wife (nee Delancey Robertson) who will be remembered by many members of Toronto Lodge.

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We wish to apologize to members and subscribers for the unavoidable delay, due to a strike, in the mailing of the March-April issue of the magazine.—Eds.

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