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THE ESOTERIC SCHOOL

Members will welcome the opportunity to study the article in this issue by our President, Mr. N. Sri Ram, on the Esoteric School. A copy of my article "The T.S. and the E.S." had been given to Mr. Sri Ram at Salzburg with a request for a frank criticism of it. I told Mr. Sri Ram that if any of the information in the article was incorrect, or if any of the inferences drawn from the facts as I understood them were not correct, we would be very glad to draw attention to these in the next issue of the magazine.

It is gratifying to learn that the pledge of obedience is no longer required of E.S. members. This was in existence for many years and had far-reaching effects on the policies of the Society; it was one of the strong objections to the E.S. Some of our Canadian members have been in the Society for many years and have personal knowledge of the conditions described in *Candles in the Sun* some of which came about through the hidden power of the E.S.

There will doubtless be more correspondence in the magazine on the subject of the E.S., and, if so, I hope that this will result in a clarification of ideas for both T.S. and E.S. members alike on such matters as the function of the E.S., the reasons for its continued existence, its aims and objects, qualifications for joining, selection of members and other matters not clear in our minds. The secrecy surrounding the E.S. and the implied possession of an "esoteric" know-

ledge not available to non-members have helped to create the questioning doubt with which members regard the E.S. This is not confined to Canada, for members in other countries share our views. It is one of our organizational problems—and it seems to me that one way of solving it would be to give all members of the Society full and open information regarding the E.S. and its relationship to the general membership of the Society.

In the report on the Salzburg Congress in the last issue of the magazine, the growing maturity of the Society was mentioned. This was most encouraging and augured well for the future of the Society. One had to be at Salzburg and listen to the lectures and take part in the discussions to feel the new questing spirit and to realize what a significant change had occurred in the past thirty years. Apparently changes have also occurred in the E.S. organization. Mr. Sri Ram's emphasis on independence of thought, the self-responsibility of members to exercise their own judgment, applies to all members, T.S. and E.S. alike. The continuation of the E.S. organization depends upon the E.S. members, as the T.S. members have no control over it. We must rely upon the unquestioned good faith of these members to decide whether in the interest of the Society this separate—and separating—organization should continue in existence.

—D.W.B.

SOME COMMENTS ON "THE T.S. AND THE E.S."

N. SRI RAM

In his article in *The Canadian Theosophist* (July-Aug. 1966) entitled "The T.S. and the E.S.", Mr. Dudley W. Barr has quoted the E.S. Pledge as formulated by H.P.B. and printed in the September 1888 issue of her magazine *Lucifer*, and says that in addition to the published version there was a pledge of obedience to the Outer Head, more precisely, "the orders of the Head of the Esoteric Section in all that concerns my relation with the Theosophical movement", changed by her a little later to "orders given *through* the Head of the Section in all that concerns my Theosophical duties and esoteric work, so far as my pledge to my Higher Self and my conscience sanction."

H.P.B. must have had her own reasons for offering such a pledge of obedience to the small group which constituted the Esoteric Section, as the Esoteric School was called in those days. But may I point out that the article is altogether wrong in assuming that that pledge of "absolute obedience", as Mr. Barr terms it, continues up to the present time.

Mr. Barr remarks that H.P.B. attempted to form a guru-chela relationship with the Esoteric Section members. That might have been so, but there is no warrant for the suggestion that such is the relationship now, or has been for many years in the past. As he has already mentioned me publicly as the present Outer Head of the E.S., let me quote what I said in my first address to the School, printed and sent to all its members, namely, that I consider myself "a student of the Wisdom, and not a spiritual guide". For I believe that anyone before he can teach must first be a learner, and in reality, each one must be his own guide in all matters of fundamental importance.

I need not go over the past history of

the E.S., as traced by Mr. Barr, but it is obvious that there have been in the past 75 years and more many changes and much experimenting, even as there was for very many years with regard to the wording of the Objects of the Theosophical Society.

There are members of the Theosophical Society in different countries, members also of the Esoteric School, believing in freedom of thought and individual understanding, who are persons as intelligent in every way and as devoted to the work of the Society as any other member. I venture to say that they would not have remained in the Esoteric School if the facts with regard to membership of the E.S. were anything like the picture painted in Mr. Barr's article.

There is a reference to "privileges which the E.S. has assumed". I know of no privilege, except that in some places where the Society is active, the E.S. group is allowed to use one of the rooms for its meetings, and even this mainly for the reason that either the Lodge considers the E.S. group as a desirable tenant, devoted to the work and aims of the Society, or that members of the T.S. interested in the E.S. have given or give financial help in acquiring or maintaining the Lodge premises.

With regard to the rooms at the T.S. headquarters at Adyar, used by the E.S., they were built out of moneys specially raised by E.S. members, and the E.S. has the use of those rooms with permission given by a resolution of the General Council of the Theosophical Society. This fact has been mentioned in *The Theosophist*.

I am not aware of any "power" which the E.S. or members of the E.S. as such, exercise or can exercise in the T.S., nor has the E.S. any "position" in the Society, except that it is a body, all of whose members are members of the Theosophical Soc-

ity, a body which has been in existence since H.P.B.'s days, whose aims in no way conflict with the objectives of the Society, and whose methods of work cannot possibly hinder the Society's work.

Any members of the T.S. who desire to do so can form a class or group for special studies, and attempt to live a particular kind of life according to certain rules, and that is the description which best applies to the Esoteric School. It is no longer called the Esoteric Section, because it is a body which is completely independent of the T.S., although as I have pointed out, it has been treated with consideration by Lodges of the Society. It carries on its work silently, without fuss or propaganda, without levying any fees or attempting to attract members or seeking success in the ordinary sense.

Mr. Barr's article quotes the official statement issued by Colonel Olcott, which stated that the E.S. "has no official or corporate connection with the T.S., save in the person of the President-Founder". But he had no administrative (or any other) control over the Esoteric Section, because

it was concerned with teachings, and not with any other matter.

Members of the T.S. who belong also to the E.S. are a very small minority, less than one-tenth of the Society as a whole, and in many of the Sections or cities the membership is far below even one-tenth. In Toronto, the Headquarters of the Canadian Section, the percentage is probably about one-sixtieth. Therefore, it is not really possible for the E.S. members to gain any control, let alone "considerable control over the T.S." as is stated in the article.

So, as I see the whole position, there is nothing for the E.S. to "give up", because it has no "powers", no "privileges" and no "status" within the Society, except the consideration that may be given voluntarily by the T.S. members in the form of certain facilities for the E.S. work, knowing the general character of that body. If it did have any "power", "privilege" or "position", I would be the first to propose that it should give up all that completely, without any reservation.

DREAMING AND WAKING

MONTAGUE A. MACHELL

*"We are such stuff
As dreams are made on and our little life
Is rounded with a sleep." —The Tempest.*

Indispensable as are the five senses of man, he learns, very slowly, that it is the part of wisdom to become aware of their limitations in confrontation with what may be termed Ultimate Truth. If, as Shakespeare declares, "we are such stuff as dreams are made on", it were well to find out positively which is the dream and which the waking in this "fitful fever" called "Life". An utter reliance upon the five senses can slowly subject us to their complete dominance, robbing us of the power to perceive

and accept any vision other than that which they present for our contemplation.

If we *know* positively that the man these senses portray is all the man we are, then, most assuredly, our destiny is in their hands. But what of the poets, mystics, spiritually enlightened leaders without number, who again and again assure us that the world we inhabit is *more* than a world of sense? Where are we to turn when confronted with such words as these in the writings of Helena Petrovna Blavatsky:

“When my readers once realize the fact that this grand universe is in reality but a huge aggregation of various states of consciousness, they will not be surprised to find that the ultimate state of *unconsciousness* is considered as *Parabrahm* by the Advaitis.”

And yet, does not Shakespeare echo the essential meaning of Madame Blavatsky’s words when he reminds us:

“And, like the baseless fabric of this vision
The cloud-capped towers, the gorgeous
palaces,

The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like an insubstantial pageant faded,
Leave not a rack behind.”

—*The Tempest*

Are his words and hers justifying the futility and despair of the Biblical “dust to dust, ashes to ashes”, or can we, by any subtlety of reasoning, read into them an uplifting challenge? It all depends upon one’s point of view.

If this one life is all; if man is a helpless sinner, dependent on the mercy of some outside power for any rewarding outcome to this puppet-show, then, surely, futility and despair are only natural reactions of an intelligent man to what passes for “Life”.

If, on the other hand, “these cloud-capped towers, these gorgeous palaces, these solemn temples and this great globe itself” are but magnificent *pledges* of Man in his nobler and less transient dimensions—Man who in his fullest Self outlives death, triumphs over Time, is potentially the Conqueror of his seeming limitations, is in nature and destiny a “Lord of Life”, as Theosophy views him, then the whole picture changes. These proud glories of human achievement, as “pledges” of the Greater Man, compel us to ask: “What is Man?” Upon the fullest and most penetrating answer to this question Theosophy bases its hope for Life Triumphant as man’s destiny.

We read Shakespeare’s lines and look around at humans as we see and know them,

and we wonder: did the Bard know what he was talking about? We read H. P. Blavatsky’s words, illuminated by the truths of the Ancient Wisdom Religion, and we say: at least, he caught a glimpse—a side-glance at the whole, transcendent picture. *It depends on the point of view—and one’s grasp of the Ancient Wisdom.*

What do we make of the statement “this grand universe is in reality but a huge aggregation of various states of consciousness”? Does it diminish, expand or re-valuate the world we live in? Does not the answer hinge on one’s definition of “consciousness”? And does not that definition depend for its reliability on an understanding of the nature of man?

And Man remains a *mystery!* How can he be anything else, being in essence a microcosmic manifestation of the Macrocosmic Mystery—THE ONE? Because of which, “Consciousness”, as related to him, is a term of fearsome significance. Any creation or manifestation partaking of Supreme Consciousness must embody possibilities of miraculous mystery. But man, being a duality, there is in him the eternal dichotomy of Sublimity and Stupidity: the mortal consciousness intrigued with phenomena of Time and Personality, is ever prone to imagine them to be the Alpha and Omega of human existence. To this consciousness comes the tragic disillusionment of temporal inconstancy. Its earthly triumphs, “like an insubstantial pageant faded, leave not a rack behind.” Well—at least, the Temporal Personality dared to “dream”! And so long as a man can dream greatly, the Divine Self is within hailing distance!

And Theosophy insists that not only is the Divine Self pre-eminently significant (being in its essential purity a reflection of THE ONE). It is the sole *enduring* Reality in Life—not a product of “states of consciousness” but the illuminator of them. Hence, man’s dreams of Beauty, of Truth, of Joy, of Triumph, so far as they spring from the Immortal Self of him, have the

magic capacity of transcending Time. Their potential reality inheres in their *spiritual* (not their mortal) origin. Wherefore, dreaming, on this plane, is an indispensable part of a growing Spiritual Awareness.

Of importance is this consideration: while dreaming of triumphs in terms of the earthly personality is indissolubly linked to an Awakening to disillusionment, loss and despair; dreaming in terms of growing spiritual awareness, i.e. dreaming *beyond Time* (or beyond "states of Consciousness") heralds an ultimate awakening to Spiritual Self-Consciousness—Reality unveiled as *eternal and indestructible*.

But to dream in terms of the Spiritual Self, one must *live* in and with that Self, perceiving It to be the one deathless Reality. Timeless Indestructibility is born of a firmly rooted Spirituality, through which and for which one lives, thinks and acts. To draw interest at the Bank of Eternity, it is useless to make ones deposits habitually at the Bank of Time. Ones account with the latter runs out when Death comes calling. Before the riches of the Spirit, Death stands powerless. Only a philosophy that identifies man *completely* with his Spiritual Immortality can inspire the Dream Beyond Time, i.e. perfect Self-Awareness. In its power to make this achievement possible lies Theosophy's potency.

It takes courage to accept Spiritual Immortality to the point of *living with it*, but this course alone has the power to forfend a Tragic Awakening. Unfortunately, for a great majority of people, so profound is their unconsciousness under the opiate of self-gratification, that many tragic awakenings may be needed to bring about a clear discrimination between reality and illusion.

Man physical is peculiarly constituted to respond to sensation. Given a sufficiently prolonged series of responses, the mind itself begins to accept sensation as revelations of fact. "Seeing is believing". "*Feeling* is being exquisitely convinced." It is in this situation that the Theosophical doctrine of

Duality is most illuminating: *two* selves, Higher and Lower; *two* minds, *Buddhi Manas* and *Kama Manas*; *two* objectives, *my* good and the good of all. With the temporal personality in command, the only mind whose direction can be understood is *Kama Manas*, which means that man remains drugged with the opiate of self-gratification. Today, if we are honest, we have to admit that almost universally, the *self dream* prevails, and self interest is a powerful narcotic in its action on spiritual growth. The "states of consciousness", dimmed and distorted by it, have their own quaint Alice-in-Wonderland logic:

"He thought he saw an albatross fluttering round the lamp.

He looked again and saw it was—a penny postage stamp!

'You'd best be getting home' it said, 'the nights are getting damp!'"

As the *Voice of the Silence* reminds us: For mind is like a mirror; it gathers dust while it reflects.

It needs the gentle breezes of soul wisdom
To brush away the dust of our illusions.

"States of Consciousness", (the Dream), unilluminated by the Spiritual Self, are always susceptible to illusion, just as, lighted by *Buddhi-Manas* (the Awakening), they can be prophetic of Ultimate Truth, which *Kama Manas* is incapable of approaching. The choice as to which shall prevail is, literally, the choice of which Plane of Consciousness a man chooses to live on—the Dream Plane of Time, or the Plane of Awakening to the Eternal.

It is on this basis that H. P. Blavatsky states that "the ultimate state of *un-consciousness* is considered as *Parabrahm*" (Absolute Wisdom). And this state of *un-consciousness* is synonymous with Compassion, since it amounts to a *revelation of Universality*—THE ONE linking each separate heart and life in the living Beauty of LOVE.

"Compassion is no attribute. It is a *LAW* of Laws—eternal Harmony, Alaya's

SELF, a shoreless universal essence, the light of everlasting Right, and fitness of all things, the law of love eternal.

The more thou dost become at one

with it, thy being melted in its BEING, the more thy Soul unites with that which IS, the more thou wilt become Compassion Absolute.”—*Voice of the Silence*.

THE SKANDHAS

CHARLES R. CARTER

SKANDHAS. *The attributes of every personality, which after death form the basis, so to say, for a new Karmic reincarnation.*

—The Key to Theosophy (*Glossary*)

The opponents of Buddhism have laid great stress upon the alleged injustices that the doer should escape and an innocent victim be made to suffer,—since the doer and the sufferer are different beings. The fact is, that while in one sense they may be so considered, yet in another they are identical. The ‘old being’ is the sole parent—father and mother at once—of the ‘new being’. It is the former who is the creator and fashioner, of the latter, in reality; and far more so in plain truth, than any father in flesh. And once that you have well mastered the meaning of Skandhas you will see what I mean.

—The Mahatma Letters to A. P. Sinnett (*XVI*)

Accustomed as the Mahatma K.H. was in writing A. P. Sinnett letters that “reached into the shape of a volume”, he refrained from going deeply into the *Skandhas* in Letter No. XVI for the simple reason that volume upon volume would fall short of an exhaustive explanation of those very important attributes.

This writer therefore begs to be excused for his rather feeble effort to make a brief exploration of one of the *Skandhas*. Years ago a striking analogy occurred to him which helped his understanding of this difficult subject. It was an everyday incident he witnessed in a rural railway station . . .

. . . In the station office there suddenly comes a noise from a tiny instrument beside the ticket window. The station master hurries to answer the click-clack-click of the instrument.

He takes up a pencil and writes down the message being transmitted in code.

“The 10.30 train has just left for its destinations on the main line . . . it will arrive on time at your station . . . from Dispatcher main junction.”

The station master takes the slip of paper in his hand and goes to the room where the porters are sorting luggage. “The 10.30’s on time.” he says.

The porters put on their hats and coats. Trolleys are pulled out from a nearby shed to take care of the parcels that will be left by the 10.30 train before it departs to other stations along the line which have also been alerted in like manner . . .

(How well this describes the working of the *Sanna*, or the *Skandha* of abstract ideas. One has a terrific handicap when one attempts to capture the inner meaning of these ideas when using the most constricted language of the western world. The Sanskrit language lends itself in a much easier manner to explain occult terms—but no use

writing in Sanskrit (even if we could) and thinking English!)

Pardon our digression. Warned by the telegraph message, the station master knows that the 10.30 train will arrive on time. Physically he has not seen the train leave the main junction on its journey that will bring it as a reality into his station. He has so accepted the truth of the message that he has alerted all station staff to be ready to receive the train, and do their duties of seeing to its luggage and passengers when it arrives—*on time!* What is more, he expects their obedience and gets it. Bear in mind the station master and his staff depend upon that message relayed over the telegraph lines.

Such is the manner in which the *Sanna Skandhas* manifest.

Now let us consider the word *abstract*. Webster's Dictionary offers "a state of separation". That helps a little in the explanation of *Sanna Skandhas*. Strange to say a more satisfactory explanation is suggested by another, but unrelated, meaning of the word *abstract*: "the taking for *one's own use* part of the property of *another*". That's better! Even more accurate if we substitute, ". . . part of *another life's labours*". That's as near to the truth as we can possibly get to further describe the *Sanna Skandhas*.

The *Sanna* is a legacy we bequeathed to ourselves by our labours during previous lives. An abstract legacy, but none the less extremely useful and sure to reach us when we most need it whilst physically embodied.

Mother Nature is a kind mother, for appearances are frequently deceptive, in spite of the five senses' attempts to aver differently!

Not one vestige of labour is ever unwarded. Our mother has a good memory . . . a very good memory!

Said our Lord Buddha: "Mendicants! Remember that there is within man no abiding PRINCIPLE whatever, and that only the learned disciple who acquires wisdom in saying 'I am' knows what he is saying."

To simplify the statement further—there

is no abiding position for the hands of a clock. Like the *Skandhas*, those hands are always changing (moving) and the moment they become stationary the clock is no longer a clock. It would lose its *identity* as well as its power to tell the hour that warns of departing day, or for that matter the coming of another dawn.

A knowing mother does not indulge in an excessive purchase of clothes for her infant child, knowing full well there is no *abiding* state in the young body. In a few brief months, however cute and pretty he looks in them, they will have to be changed for larger ones to fit the growing body. The *Skandhas* can truthfully be called the Soul's clothing, the *Rupa* (physical body) *Skandhas* the cut and style.

Space will only allow us to deal with the *Sanna Skandhas*, but having considered them to at least a small extent we can proceed along similar lines with the others.

As we have recorded, the dispatcher in the main junction alerts all stations of the departure of the 10.30 train—*on time* . . .

In a like manner the *Sanna Skandhas* called little Mozart from his bed in the dead of night and directed him to the attic above, where an old harpsichord had stood for years gathering cobwebs and dust. In night attire, his father stood holding a lamp high above his head, hardly able to credit his sense of sight as he gazed through the attic doorway to behold his little son, head lifted high, eyes bathed in the light of great ecstasy, fingers moving over the old yellow keys bringing forth harmonies of divine creation.

The writer has always contended that every Theosophical Lodge should have hanging in a very imposing place that wonderful picture of Mozart's parents standing late at night, gazing into that attic room at their almost unbelievably gifted son . . . he so deeply inspired in producing again the harmonies he had created in a previous life—at the behest of those who read events that have happened beyond the gates of

birth. "Oh—another genius!" replies an easy-going world, which is a simple way out of the need to explore cause and effect!

The *Sanna Skandhas* sent the message to the youthful brain of Mozart: ". . . arriving on time . . . your musical attainments you so diligently laboured to perfect in your previous life . . . arriving on time!"

"The 'old being,'" writes the Master K.H., "is the sole parent—father and mother at once—of the 'new being'. It is the former who is the creator and fashioner, of the latter, in reality; and far more so in plain truth, than any father in flesh."

Singing in the streets in Naples one night stood a young man the world afterwards knew as Enrico Caruso. That night he was singing for money for his supper and lodgings—singing snatches of operatic favourites as people passed him pleasure bent. With untrained but splendid range of tone and timbre Caruso appealed in vain . . . until . . . the *Sanna Skandhas* again flashed their message, this time to the brain of an American. He was a young man of promising voice whose parents had sent him to Naples to a celebrated maestro. He heard the golden beauty of Caruso's voice and paused to listen; he enquired of him why he sang so late and to such an indifferent audience? On learning the truth the American supplied Caruso's wants that night and made him promise to meet him on the morrow.

The outcome of that meeting was the attempt of the American to provide his teacher with another pupil. Caruso was asked at the maestro's request to sing scales that would test his vocal strengths and weaknesses. The teacher listened keenly as Caruso sang the vowel exercises to the studio accompanist, flashing from one range to another.

"Your voice is like the gold at the bottom of the Tiber," he said, addressing the hopeful Caruso. "It is not worth the trouble of bringing to the surface."

The *Sanna Skandhas* had not spoken their message to the maestro, but . . . "Will

you take Signor Caruso as a pupil on your own terms," asked the American, "if I supply the money that will be needed?"

"That is a different matter," said the maestro.

Could that teacher have seen years after, a flushed, triumphant, world-famous tenor, standing before the footlights of the Covent Garden Opera House in London, his dark eyes glowing with intense pleasure as roar after roar of applause came from a standing audience after the final act of *Aida*, and bouquets of damask roses fell at his feet from the boxes—he would have realized indeed that it *was* a different matter.

Perhaps he never did see Caruso raise his eyebrows in a last supreme effort to drench a large theatre in golden overtones as on the night Thomas Mann wrote his famous lines describing both the great singer and the effect he had upon his audience:

"From his throat gushed a glorious stream to witch the world with gracious art. The singer took a high note exquisitely, then held it while the passionate harmony swelled, enfolded, glowed from moment to moment with new radiance. Unsuspected veils dropped from before it one by one; the last one sank away revealing what must surely be the ultimate tonal purity . . . yet no, for still another fell, and then a well-nigh incredible third and last shaking into the air such an extravagance of tear-glistening splendour that confused murmurs of protest rose from the audience, as though it could bear no more!

"Beside me sat a man . . . sobbing."

Later in New York after a performance there came a knock upon the dressing room door of the famous tenor. A note was thrust into Caruso's hand. It asked him to make haste and go to the address written thereon.

The signature beneath the request brought instant action from Enrico Caruso, who departed quickly, his face still bearing evidence of make-up. His taxi took him into a poor district of New York. In a shabby room he found a man upon a bed. Caruso

crossed the floor and knelt beside him. The sob in Caruso's voice was real as he spoke softly to the man. It was the same person who once had a voice of promise and who had paid the maestro of Naples to take Caruso as his pupil.

Death had already laid its hands upon the American. That night Caruso worked with as much ardour as he ever did upon the stage. Specialists were rushed to the expensive private hospital to attend the American—his friend who had made him the star he was this night. Generous to a fault Caruso supplied his friend's every need until earth's scenery gave way to the scenery of a fairer world.

It is the *Skandhas* that are the unimpeachable custodians of the Soul's efforts, and can be depended upon to "weigh faultless balance". Reaping one's sowing (or Karma) should not cause one any apprehension—the *Gita* in five words explains it all: "Act maketh joy or woe".

The *Sanna Skandhas* "arrived on time" that night in Naples. They always arrive on time! For as Lord Alfred Tennyson said in his poem, "The Mystic",

Three shadows facing one
He in the centre fixed . . .

We all stand facing those three shadows, when incarnated. We face the shadow of our previous lives, and bound by action we must act out our part we have written as playwright during those lives, leaving, perhaps, "the sad old score much better than we found it", as Theosophists working to that end, so that when we face the shadow once more we too face it as did Mozart-Caruso - Tagore - Gandhi - Lincoln - Burbank and many many more of our brothers who have lifted the physical curtain and gone to their Devachanic rest—with our sisters Edith Cavell, H.P.B., and many others.

Only one facet of the *Sanna Skandhas* has been touched upon. Only on the most exceptional occasions do we ever realize their influence. We feel that a description of

what happened to the famous composer Beethoven worth retelling. Beethoven (like every one of us) brought over from a past life rational and what is generally termed "very irrational" outbursts. When he was seized with a composing ardour he would walk his room pouring jugs full of cold water over his hands. At the seaside he would indulge this love of splashing his body with water by walking waist deep in the sea and threshing the water with both hands.

During his last illness his neighbours were as attentive to his wants as he would allow them to be—for Beethoven loved solitude. According to Franz Polgar, those who were the first to see him after he died witnessed an unforgettable sight. To them, it seemed that Death had snatched him away whilst he was in one of his leonine outbursts of uncontrolled rage, which had seized him very frequently during the latter part of his life. They found Beethoven not as they expected, reposing upon his pillows, relaxed so as to conserve his ebbing vital force; they found him in a position obtained by an effort of sheer *will power*. He was leaning slightly forward to maintain balance for his last measured gesture. His fist was clenched, and aimed in a last supreme challenge of outrage . . . heavenwards!

It seemed to the awed spectators, shocked in their pious amazement, that the great composer had paused in one of his terrific outbursts in a last denunciation, and challenge to a fate that had so cruelly dogged his every footstep.

Shaken to the very limit of their being and emotions, they gazed at the face and form of the great master of harmonies whom Death had released at last from his perpetually deaf body—his great Karmic burden.

Never before had they seen a dead body reflecting, in an attitude of determination and accusation, a rebellious Soul. His Soul that had departed in the last battle, still unconquered! still determined to defy a

subjective power death had revealed to him in those last few moments!

Had Franz Polgar known of the immutable law that presides over the last few moments of departure, wherein the past incarnation is projected before the gaze of the Soul, which then chooses the highest spiritual values of previous actions for perpetuation as a *spiritual right*, he might have surmised that Beethoven saw again in pitiless clarity the incident that marred his greatest triumph.

It might have been the occasion of his conducting one of his masterpieces before an audience that included many of the crowned heads of Europe. It had always been his habit, since his deafness was complete, to watch the bow of the first violinist as a check to timing.

By some strange chance the great maestro had omitted to follow this procedure on this night of all nights, and was waving his baton when the orchestra had finished. The kindly first violinist, thrusting aside all self-consciousness in his tender pity for the great man, walked to the podium, his hand raised in a hesitant manner, and turned him by the shoulder to face the audience. They reacted with a demonstration of applause that has probably never been equalled. Standing erect, Beethoven witnessed the great emotion of people carried away by the sheer magic of his harmonies—that he himself would never hear.

It could have been that incident, for surely there could have been no greater Karmic blow than that to add to his devastating affliction!

If so, it was a royal manner in which to depart, and reminds one of poor crippled W. E. Henley's splendid poem,

It matters not how strait the gate,
How charged with punishments
the scroll,

I am the master of my fate:

I am the captain of my soul.

Our space has already gone, but the brief hints we have tried to put into print may gather impetus in the minds of serious stud-

ents of Theosophy and open a channel wherein they find the study of the *Skandhas* the most rewarding labour ever attempted in search for THE REAL.

Once commenced there is every possibility the search will continue and the other four *Skandhas* thoroughly investigated: *Vedana* (sensations); *Samkahara* (tendencies of mind); *Vinnana* (mental powers); *Rupa* (form or body). The *Rupa Skandha* is perhaps the easiest to understand of the five, for we see very plainly during an incarnation how mind can, and does, alter the *Rupa* (form). How age observes youth, so often with an expression that is bright with the deep affection of well-being, as to convey a fervent benediction.

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

NOTES AND COMMENTS BY THE GENERAL SECRETARY

I regret to report the death of another old member of Montreal Lodge, Mrs. Lena Coldrick, who joined the Lodge in 1946. Mrs. Coldrick took an active interest in Lodge affairs until she and her husband moved to Halifax, N.S. some years ago. She retained her membership in Montreal Lodge until her death on Sept. 11, 1966.

Our sincere sympathy is sent to Mr. Coldrick and family.

* * *

Several of the Sectional magazines which are received here in exchange for our magazine contain reports on the World Congress at Salzburg. *The Theosophist* for August which came in recently from Adyar, prints Mr. N. Sri Ram's inspiring opening address together with the text of the excellent papers given by Mr. James S. Perkins, Vice President, Mr. V. Wallace Slater and Madame Radha Burnier. This issue of *The Theosophist* will be of special interest to members. This magazine is edited by Mr. N. Sri Ram and is his direct link with members throughout the world; it is a 70 page monthly and the subscription rate is \$4.50 a year, payable to the Theosophical Publishing House, Adyar, Madras 20, India.

* * *

Looking back on the activities at Salzburg, I think it would have been more desirable if less time had been given to lectures and more opportunity provided for discussion. Those fifty or more members who attended the General Council meetings and the committee meetings on the Presentation of Theosophy and on Theosophical Publications, where there was open discussion, may not have noted at the time that the general membership did not take part in meetings in which there was general open discussion with oral questions and answers. True, there were animated talks among small groups, but the Congress meetings were given over to lectures—and five or

more lectures a day left little time for anything else. A "Congress" implies conferences and these were lacking. It may be a little early to begin planning for the next World Congress, but the point of having open discussion from the floor might be considered.

* * *

The regular quarterly meeting of the Executive Committee of the Society in Canada was held on Oct. 2 with the following members present: Mrs. C. P. Lakin, Messrs. C. Bunting, T. Davy, G. I. Kinman, C. Weaver, R. A. Webb and the General Secretary. Mr. Stanley S. Elliott of Calgary attended as a visitor and was welcomed by all. The Treasurer's report showed a balance on hand of \$1538.20. The report on the standing of the Lodges showed a present membership of 335 as compared with 346 last year—failure to pay dues for two years resulted in a number of members being placed on the inactive list, but since the report was prepared some have paid up, so our membership is about the same as last year. The magazine continues to attract new subscribers; it was decided to print the announcement respecting the Essay Competition in the next two issues.

* * *

Miss C. L. Wise, Secretary of Melbourne Lodge, Australia, has sent in a two year's subscription to our magazine, saying that the members would not wish to miss a single issue. She reports the Sunday evening lectures at Melbourne Lodge are well attended—up to 180 being present. The Lodge conducts a weekly Theosophical broadcast. The leader of the Secret Doctrine Class there is a Mr. J. A. Farquharson who has been a member for sixty years. Best wishes were sent to Melbourne Lodge.

* * *

I have much pleasure in welcoming two new members, Mrs. Doreen Topham of Vancouver Lodge, and Mr. Ero Talvila of Toronto Lodge, whose applications were received in October.

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As there will not be another issue of *The Canadian Theosophist* before the Christmas and New Year Seasons have come and gone, I have much pleasure in extending to our members and subscribers my very best wishes.

—D.W.B.

PRESIDENTIAL ELECTION

A cable has been received from Miss Katherine A. Beechey, Recording Secretary of the Society at Adyar, announcing that Mr. N. Sri Ram is the sole candidate for the office of President for the next seven years.

This news will be received with acclaim throughout the Society. Mr. Sri Ram has been a capable leader with an intimate knowledge of the problems of the many Sections in the International Society.

However even though there is only one candidate, the Rules of the Society state that the nomination must be voted upon; the voting forms will enable the members to express approval or disapproval. These forms will now be printed and will be sent to our members as soon as possible.

—D.W.B.

LETTERS TO THE EDITORS

The Editors,

The Canadian Theosophist

It seems to me your correspondent Mr. H. M. Chhaya (March-April issue) fails to "part shadow from substance" in rising to defend C. W. Leadbeater. Despite C.W.L.'s denials of personal ambition he could hardly have been unaware of his tremendous influence on the Society and its members, both through his amply promoted writings and through his personal influence upon Mrs. Besant.

He unquestionably realized his strong position and was clever enough not to overplay his hand. Does your correspondent suppose that a man can be considered "utterly selfless" while involving himself in the degrading practices admitted to in open court and for which Mrs. Besant dismissed him from the Society?

The evil chain of causation resulting from Mrs. Besant's permitting, first, Mr. Chakravarti to "magnetise" her, and then in her abject need for psychic "inspiration" having to take Leadbeater back to obtain further "revelations" has been the chief cause

of the virtual destruction of the Society and its turning aside from the aim of the Inspirers of the Theosophical work.

Our objection to Leadbeater is not against him as a man. He was human, as we all are, and he failed, as we all can do and must have often done in times past. But he was an important vector and source of the psychic infection that ate the heart out of the Society and virtually destroyed it. Had it not been for a handful of relatively obscure students who remained true to the original inspiration of H.P.B., or who, after "whoring after strange gods" (of Leadbeater, et al) finally woke up and came back to home base, the Cause of Theosophy might well have been lost to this generation.

Mr. Chhaya speaks of the "chelaship" of C.W.L. as if it were a permanent thing. This chelaship was, as all are in the beginning, strictly probationary (an honor, in itself, of course). However, from what we know of chelaship from the writings one may logically surmise that the chelaship of C.W.L. promptly terminated when he adopted his abnormal attitude towards sexual practices. Another probationer was told by his Teacher, under analogous circumstances, "you will be cast aside like a broken pen!", (and he was).

From that moment any of the fruits of C.W.L.'s undeniable psychic gifts would have been suspect and any "Mahatma contacts" thereafter probably spurious and mayavic. It is my belief that the works, life and history of C.W.L. should be ignored in Theosophical organizations and more attention paid to the original sources. When every member has absorbed all that H.P.B. gave he will have moved into a position of spiritual discernment which will enable him to place the Leadbeater fantasies in their proper perspective. C.W.L. now has nothing to contribute to true Theosophy.

James G. Forsyth

The Editors,
The Canadian Theosophist

In her letter (C.T. Sep.-Oct., 1966) Mrs. S. Tratnik writes: ". . . a vegetarian diet will not lead to salvation . . ."; but should she not have added, "of itself"? For some of the best thinkers of the human race, from Pythagoras, Mahavira and the Buddha to Tolstoi and Gandhiji, have taught that a harmless diet is essential to spiritual evolution; or, rather, as Tolstoi put it, it is a sign that the first step has been taken on the evolutionary path when the motive of taking it is compassion for the lesser creatures.

"Compassion is the chief law of human existence," wrote Dostoevsky, and we know that on this point Madame Blavatsky was in full agreement. Why then should this law be quite unnecessarily violated at almost every mealtime? Supporting the existence of slaughter-houses by buying and consuming their violence-begotten wares can hardly be called compassionate. Therefore a diet that is not based on cruelty is, as Gandhiji taught by precept and example, an essential part of the way of AHIMSA, which alone can lead to the salvation of mankind from the violence and agony of the carnivorous jungle which, at present, we inhabit.

Esme Wynne-Tyson
Editor of the Vegetarian and
Humanitarian *World Forum*.

BOOK WANTED

A member is anxious to obtain a copy of *The Comte de St. Germain, The Secret of Kings*, by I. Cooper-Oakley.

ZIP CODE PLEASE!

Subscribers in the United States are requested to advise us as soon as possible of their Zip Code Number if this does not already appear on their *Canadian Theosophist* envelope.—Eds.

THE EINSTEINIAN HALO

BY GRANDE STIRLING

The principle of relativity was first introduced by the noted French mathematician Henri Poincaré. It was in 1899 that he proposed the application of "the principle of relativity" to solve the plight which at that time was bewildering the scientific world.

The closing years of the 19th and the opening years of the 20th century was a period unprecedented for scientific investigation, especially into the nature of energy, radiation, motion, and matter. In 1898 Marie Curie had isolated a quantity of radium with the staggering announcement that it was giving off a million times more energy than was produced by the most powerful chemical reaction known. An ounce of radium emitted continuously 4300 calories of heat per hour.

In this same year Ernest Rutherford arrived at McGill University. He had been a student of J. J. Thompson, the discoverer of the electron. He became Professor of Physics at McGill in 1898 and undertook to find out what makes the atom tick, and whence comes all this energy discovered by Madame Curie. During his several years at McGill, his probing of the atom produced such startling results that actually when the reports got abroad the McGill executives became alarmed, fearing that McGill was on the way to gaining a reputation for the queer and the fanciful. Rutherford became the pioneer of atomic research, and opened the trail that led directly a few years later to the atom bomb. His investigations into the composition of the atom, the intra-atomic activity, and its radiations, led to his discovery of the nucleus and of the proton. Later he became Director of the famous Cavendish Laboratory Cambridge University, where he performed the first atom-smashing experiment in scientific history. He confirmed again the significant discovery which he had made at McGill viz the transmutation of one element into another,

and verified that the nucleus was a storehouse of energy, if one only knew how to tap it. Cockcroft and Walton, Rutherford's associates, continued to bombard the atom with stronger ammunition and clearly demonstrated the burst of energy. Another associate Francis Aston, experimentally confirmed the conversion of mass to energy which was later to prove of tremendous importance. All these laboratory experiments proved that a very little matter produced enormous energy. It is interesting to note that Otto Hahn, research student, followed Rutherford to McGill from Europe and worked under him. It was Hahn who later "split the atom", in Berlin, 1938.

It was in 1905 that Albert Einstein launched his Theory of Relativity with dazzling effect. The publicity given it was something unique in scientific tidings. He became overnight not only a genius but a super-genius. We were told that it was so profound that only a few experts could really understand it. The spectacular thing about Relativity was the notion that "measuring rods" contracted. The idea is that an object in motion becomes fore-shortened in the direction of its motion, and in proportion to the velocity. This results in 'yardsticks' contracting, and 'clocks' moving slower. The contracted rod became the symbol of Relativity and the apex of its publicity in public print. Einstein was hailed as the exclusive discoverer of Relativity, and his name even became the synonym of the "Atomic Age". In the minds of thousands today he is responsible for the atomic bomb.

The fact of the matter is, however, that the credit for the 'contraction' theory belongs to the Irish physicist, George Francis Fitzgerald, its discoverer, and not to Albert Einstein. Fitzgerald offered it together with his equations, as a solution of the perplexities raised by the famous Michelson exper-

iment. Einstein adopted Fitzgerald's discovery and incorporated it in his Relativity structure. Students who read the book entitled "The Evolution of Physics" written by Albert Einstein and Leopold Infeld will find all the details set out there, but they will not find the name of George Francis Fitzgerald.

My mind goes back some years, when I was sitting in a lecture room in Toronto University, listening to Dr. Leopold Infeld, Professor of mathematics. When speaking of the great surge of scientific progress, Infeld mentioned only one name, viz, his co-author of the above book. I called to his attention the fact that there were other contributors to modern scientific advance, deserving of a prominent place in the record, especially in Atomic Research and in the development of Relativity. The purpose of this article is to mention some of these names and to give credit where credit is due. It is true that history records a few discoveries that have come like a bolt from the blue and can be attributed to one individual. But more often much is owed to antecedent contributions (*causa sine qua non*) of others. When these acknowledgements have been justly paid there will be a plenitude of credit to the genius of the late Dr. Einstein.

Since Newton's day the problem had arisen to find a hitching-post in the universe. Every 'body' appeared to be in motion. The scientists were flirting with the 'ether' theory. If the existence of a stationary ether filling all space could be established, then the absolute motion of the earth in relation to the ether could be estimated. Incidentally, an ether was also thought necessary as a medium for the transmission of light-waves.

Young Albert Michelson who was employed in the Nautical Almanac Office, in Washington, D.C., undertook to find the 'ether'. He obtained leave of absence and went to Berlin where an instrument-maker constructed an apparatus (the interferometer) with reflectors, etc., designed to

measure the speed of a beam of light. If the earth travelling at 20 miles per second, was ploughing through a stationary ether, then a light beam transmitted along the line of the earth's direction of motion, against the ether wind would take longer to travel in this direction and return, than it would for another light beam to travel crosswise the ether stream and return. By measuring the times of return Michelson thought he could observe the differences in time which were logically expected.

The experiment took place in the Astrophysical Observatory in Potsdam. Alexander Graham Bell financed the project. The result dumbfounded the scientists. The light beams returned at the same time. The result of the experiment was negative and Michelson concluded that the "ether hypothesis was incorrect".

But Fitzgerald came up with a different answer, ether or no ether. And this is where the theoretical physicists and mathematicians take over; to understand the development of relativity, one must examine the efforts of Fitzgerald, Lorentz, Poincaré and Einstein, mentioned in the order of their appearance upon the stage.

Fitzgerald explained that the negative results of the Experiment was due to the fact that objects when in motion become foreshortened in the direction of the motion, and the contraction increases as the motion increases. This is what happened to Michelson's measuring apparatus, which in this case was the interferometer, which became shortened in the direction of the earth's motion, and this cancelled out the expected difference in the return of the beams. It is to be noted that this 'contraction' only becomes appreciable when the 'measuring rod' is travelling at enormous speeds, nearing the velocity of light (about 186,000 miles per second). Fitzgerald's equation also showed that the length of a rod travelling at the speed of light would be contracted to zero, and that therefore no velocity can exceed the velocity of light. Also

indicated in his equation was the constancy of the velocity of light independent of the source of the motion.

Fitzgerald's 'contraction' theory was soon to be supported by the brilliant Dutch physicist H. A. Lorentz. Their equations were later to be incorporated by Einstein in his Relativity.

We now come to the remarkable "Poincaré-Einstein parallel". The International Physics Congress met in Paris in 1900. Poincaré had already circulated some of his ideas and at the Congress he came out with his objections to the existing theory respecting moving bodies, and stated that in order to explain Michelson's negative result "the introduction of a new hypothesis was required".

Dr. R. S. Shankland, Professor of Physics, Case Institute of Technology, Cleveland, U.S.A. has pointed out the obvious similarities between Poincaré's ideas and the later postulates of Einstein's Special Theory. He has put the matter in a nut-shell and we quote him: "Poincaré proposed that the result of the Michelson experiment be generalized into a doctrine that absolute motion is in principle not detectable by laboratory experiments of any kind, to describe this generalization, he suggested the term "principle of relativity". Poincaré also concluded that "there must arise an entirely new kind of dynamics, which will be characterized above all by the rule that no velocity can exceed the velocity of light".

I have a copy of Einstein's 1905 thesis before me entitled "On the Electro Dynamics of Moving Bodies". At the outset he refers to the failure to discover any motion of the earth relative to an "ether", and negates the existence of absolute rest and absolute motion and says "we will raise the conjecture, the purport of which will hereafter be called the 'Principle of Relativity' to the status of a postulate". He introduces another postulate respecting the constancy of the velocity of light, to which he was to add, "no velocity can exceed the velocity of light".

We have now examined the record and it would appear that the idea of Einstein being the exclusive discoverer and producer of Relativity is exploded. It was Albert Michelson who was awarded the Nobel Prize. Albert Einstein for his Special Theory of 1905, and for his General Theory of 1916 received no Nobel Award.

When Planck's Quantum Theory became known, it rocked physics to its foundations and has become of greater interest to the scientist and of more practical importance than Relativity. The scientific world became busy expanding and applying it to various phenomena. This produced another crop of Nobel Prize winners and among them was Dr. Einstein. It was via Planck's quanta that he received his award in 1921. Philipp Leonard of Heidelberg had discovered the "Photoelectric Effect" and Einstein gave the satisfactory solution through his ingenious application of Quantum physics. A well-merited Award.

In the department of Atomic Research many received the Nobel Prize. The list includes Rutherford (also created a baron by Geo. V.) Marie Curie, who I believe is the only person to receive the Award twice, Bohr, Fermi, the Joliet-Curies, Aston, Soddy, and Chadwick. Einstein of course never was an atomic physicist. While others were pounding away at the atom, Einstein had little faith that their efforts would ever bring about nuclear energy on a usable scale. At the meeting of the Association for the Advancement of Science in Pittsburgh, 1934, he expressed his pessimism to the reporters thus: "It is like trying to shoot birds in the dark in a country where there are not many birds in the sky".

We return to the "Poincaré-Einstein parallel". A. R. and M. B. Hall, Professors of the History of Science at Imperial College, London, suggest that a history of the Theory of Relativity be written, "just to pay a fuller tribute to Poincaré's work". Poincaré had suggested that "all energy has inertia". This, of course, is the same as saying that energy has mass, for the attribute

of mass is inertia which itself is resistance to motion.

We now advance with Lorentz. Following Fitzgerald's 'contraction' theory, he demonstrated mathematically that a particle shortened by this contraction, would also have an increase in mass as the motion increases. Kauffman was able to verify this increase of mass by laboratory measurement.

If we apply this principle to a body in motion, the reader can readily advance the argument for himself — "since the mass of a body in motion would increase as the motion increases, and since motion is a form of energy, then the increase of mass in a moving body comes from its increased energy. In short, energy has mass". Actually, the above argument is exactly Einstein's own train of reasoning as it is set out in Lincoln Barnett's book on Einstein. Einstein wrote the foreword of this book approving its contents.

Einstein took over Lorentz's transformation equations which became the mathematical framework of Relativity. Inherent in the Lorentz equation, and a consequent of it, lies the equation $e=mc^2$.

Mr. Barnett describes the Einsteinian modus operandi as follows: "by deduction from the message written in the equations of the Lorentz transformation, Einstein discovered a number of new truths about the universe". Well, this is how Einstein discovered one particular truth—starting with Lorentz and by taking a few simple mathematical steps and then with a twist in elementary algebra such as a good high school student could perform, he expressed the Lorentz equation in the form $e=mc^2$, and it becomes the well known equation, which defines quantitatively the translation of mass into energy.

Einstein has since paid a tribute to "the decisive investigation" of Lorentz. In this mass-energy affair, whilst the great value of Einstein's contribution is recognized, the credit lies largely with H. A. Lorentz; H. Minkowski has called Lorentz "the discov-

erer of the electro magnetic aspect of the universe".

Einstein who was an able mathematician had a special genius for taking ideas and discoveries of others and applying or expanding them. In his General Theory issued in 1916, we have a superb example of Einstein's aptitude in piecing things together. The General Theory deals with gravity. Newton's idea of gravity was in terms of simple attraction between the particles or bodies. Einstein drew on the successful 'field' theory of electromagnetism, and used geometry different from Euclid. Gravity becomes a property of space which is disturbed or curved by large masses, and bodies follow the curvature. In Einstein's General Theory, I list the following adoptions:

1. The idea that the universe is a four dimensional space-time continuum, discovered by H. Minkowski.

2. Poincaré had originally suggested the use of non-Euclidean geometry in measurement of outer space. Several geometries of this kind existed. Einstein chose and adopted Riemann's.

3. The mathematics of the great Gauss which Einstein said was "indispensable" to his theory.

4. James Clerk-Maxwell's field concept, which Einstein termed "the greatest invention since Newton".

There is experiential evidence to support Einstein's Theory, but the evidence is limited. There is ambiguity in the General Theory equations.

In 1964, I chanced to be staying in London, when one evening in June, Fred Hoyle, Department of Theoretical Physics, Cambridge University, addressed the Royal Society. It was a packed house. Hoyle had a blackboard covered with a maze of equations, prepared with the help of his Indian research assistant, J. V. Marlikar.

Hoyle rejected Einstein's idea of gravity and launched a new theory. He returned to the idea of Newton. Hoyle's equations are unlike Einstein's, they start with particles, rather than with geometry and fields.

The mass of an object results from the interaction between the object and every other bit of matter in the Universe. In one point Hoyle scores over Einstein, in that Hoyle's equations are free from ambiguity. Einstein's theory is reversible, it leads to gravitational repulsion, yet everywhere throughout the

universe gravity is an attractive force and never repulsive. There is nothing in Einstein's theory to prevent apples from soaring upwards. The scientific world has been busy ever since, digesting Hoyle's equations. He has already received eminent support.

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. While *The Secret Doctrine* speaks of three lines of evolution: the spiritual, the intellectual and the physical: it would seem that the intellectual is greatly stressed and that evolution is regarded primarily as a higher mental business?

Answer. It is true that in *The Secret Doctrine* we find that the intellectual aspect of evolution is stressed, especially in the volume entitled Anthropogenesis. This is primarily because the crucial point of the *physical* aspect of the Grand Evolutionary Cycle has been passed. This may be best explained by referring to the fact that the mid-point of the Grand Evolutionary Cycle—or as it may also be phrased, the Circle of Necessity comprising the Seven Round Cycle—has been passed. In other words, the middle point of that Cycle occurred when the lowest point in the Arc of Descent occurred, namely at the three and one half point in the Seven Round Cycle. The mid-point of the Cycle occurred during the middle period of the Fourth Root-Race of this Fourth Round of the Grand Evolutionary Cycle. As we are now pursuing the evolutionary cycle of the Fifth Root-Race,

the intellectual phase of the Evolutionary Cycle is of great importance, and may rightly be considered “as a higher mental business” (to use the words of the questioner). Thus, as the Arc of Ascent progresses, the intellectual aspect of evolution takes on more and more prominence over the physical aspect, although more evolutionary developments will yet occur for the physical aspect in due course of time.

It should be borne in mind that these three aspects of the evolutionary cycle are always operating and are concurrent, even though at present the physical aspect of the Grand Evolutionary Cycle may not be apparent. Here is the postulate that is presented in *The Secret Doctrine*.

“It now becomes plain that there exists in Nature a triple evolutionary scheme, for the formation of the three *periodical Upadhis*; or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or spiritual), the intellectual, and the physical evolutions. These three are the finite aspects or the reflections on the field of Cos-

mic Illusion of *ATMA*, the seventh, the *ONE REALITY*." (S.D. I, 181 or. ed.; I, 233, 6 vol. ed.; I, 203, 3rd ed.)

Question. Is not the Kama principle just as dual as is the Manas principle? And should not both be recognized as equally important evolutionally—as instruments of the soul, so to speak?

Answer. Yes, indeed. The principle of Kama is often regarded in a dual aspect: there is the "higher aspect" of the Kama principle, which gives rise to the feelings of spiritual love, compassion and the yearning to perform noble deeds. Then there is the "lower aspect" which looms so large in human life. Consequently abstention from the desire element is prescribed for disciples in order that the spiritual side of human nature may be stressed. Hence the injunction: "Kill out desire; but if thou killest it, take heed lest from the dead it should again arise." (*The Voice of the Silence*). But in regard to the higher aspect of Kama we read:

"Kama is the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative *ONE FORCE*, as soon as it came into life and being as a ray from the *ABSOLUTE*." (*Theosophical Glossary*, 170-1)

In addition to the above there is this point to be considered: the Kama principle is not only dual, but septenary. It is phrased in this manner: "Every element having its seven principles and every principle its seven sub-principles . . ." (*The Mahatma Letters to A. P. Sinnett*, p. 92) This signifies that there is an atmic aspect of Kama, a buddhic aspect of Kama, a manasic aspect of Kama, a kamic aspect of Kama (when the desire aspect is truly predominant), a pranic aspect, a linga-sarira aspect and a sthula-sarira aspect of Kama. All of the sevenfold aspects of Kama will be brought forth in evolutionary development during the Fourth

Round phase of development on the Earth-chain.

Question. In *The Divine Plan*, on page 289, it is written: "from the standpoint of *Race evolution*, the lowest point was reached during the mid-period of the Third Race . . . since $3\frac{1}{2}$ is the half-way mark of the 7 Races."

Now does this point of $3\frac{1}{2}$ not concern rather the mid-point of the Fourth Race, the Third having been then accomplished?

Answer. It seems as though the questioner has not fully understood the particular point that was under consideration in the passage quoted in *The Divine Plan*. The point that was being considered had reference to what is termed the Meridian of the Races, which deals with the mid-point of the *Racial Evolutionary Cycle* and not to the mid-point of the *Arc of Descent*. The two Cycles are not equivalent nor are they synonymous. Furthermore, the two cycles do not coincide. In explanation: the mid-point of the *Racial Evolutionary Cycle* occurred *before* the mid-point of the *Arc of Descent*, which latter represents the lowest point of the descent into matter. It is the latter cycle that occurred in the mid-point of the Fourth Root-Race, and this is the mid-point of the Round Cycle, of the Manvantaric Cycle of Seven Rounds.

For clarification of the *Racial Evolutionary Cycle* one should turn to *The Secret Doctrine*, (Vol. II, p. 300; III, 301, 6 vol. ed.; II, 314, 3rd ed.), where a diagram is presented entitled "Meridian of Races," which clearly indicates that the lowest point of the *Racial Evolutionary Cycle* took place during the mid-period of the Third Root-Race. The diagram also shows that the mid-period of the Fourth Root-Race occurs on the *Ascending Arc* and that this is parallel to the mid-period of the Second Root-Race (which is illustrated as occurring on its *Descending Arc*). Furthermore, the mid-period of the Fifth Root-Race parallels the mid-point of the First Root-Race (on its *Descending Arc*). The reason for this ap-

parently unproportional rise on the Ascending Arc, in comparison to the Descending Arc, is because the Seventh Root-Race will be on a superior state of evolution, or higher level of development than was the First Root-Race.

Question. In *The Secret Doctrine* it is written: "this Third Race Titan of the Secondary Age, a being fit to fight as successfully with the then gigantic monsters of the air, sea, and land, as his forefathers—the ethereal prototype of the Atlantean—had little need to fear that which could not hurt him." (II, 9; III, 22, 6 vol. ed.; II, 8, 3rd ed.)

Why is there an allusion to the ethereal prototype of the Atlantean—which is the Fourth Root-Race—with regard to Third Race humanity?

Answer. For this reason: a prototype signifies an original type or model form. Thus "the Third Race Titan" served as a model for the later Atlantean form. However, emphasis should be placed on the word "ethereal," which precedes prototype, for this clarifies the point. It means that while the Third Race Titan served as a type form or model for the later Fourth Race (which was not so titanic as the Third), the Third Race in its earliest stage was "ethereal" and could not be hurt, whereas the Atlantean Race was not ethereal.

GEOFFREY BARBORKA IN CANADA

Mr. and Mrs. Geoffrey Barborka recently visited a number of Canadian Lodges. They were returning to their home in Ojai, California, after an extended trip to Europe during which Mr. Barborka met students in Holland, Germany and England as well as attending the World Congress in Salzburg, Austria.

Well known for his books, *Man's Potent Force* and *The Divine Plan*, and for his Secret Doctrine Question and Answer Section which appears regularly in this magazine, Mr. Barborka was a welcome lectur-

er. On Saturday evening, October 29, he addressed a members' meeting at Toronto Lodge with a lucid treatment of "Inner and Outer Rounds". The next morning he led the regular Secret Doctrine Class and in the evening his public lecture, "H. P. Blavatsky, Tibet and Tulku" attracted a large and interested audience. This is also the title of Mr. Barborka's new book, which together with his others enjoyed a brisk sale during his visit.

Again on Tuesday evening, November 1, "H. P. Blavatsky, Tibet and Tulku" was the subject of a talk delivered to the Hamilton Lodge, whose members enthusiastically received Mr. Barborka.

As we went to press we learned that Mr. and Mrs. Barborka expected to meet members in Victoria on November 8 and those of the three Vancouver Lodges the following day.

THE CHRISTMAS STORY

A new book by Geoffrey Barborka, *The Christmas Story*, is being published by The Theosophical Publishing House, Wheaton. It is a paperback edition and will sell for \$1.50. The publishers hope to have it on sale in November, in time for the Christmas season.

GENERAL SECRETARY VISITS WESTERN LODGES

Mr. Barr's visit to Vancouver in September, was both instructive and highly pleasurable to the members of the three Sectional lodges who met him at the Vancouver Lodge and heard his report of his visit to London and to the Congress at Salzburg.

His talk was followed by a lively discussion and the firing of many questions concerning the Esoteric School and Leadbeaterism, and the opinions of the Congress delegates he met at Salzburg on these most important matters.

It was agreed that it must be our business to continue trying to clarify this subject of the E.S. and the T.S. relationship through the medium of the C.T.

We had ample opportunity also to privately discuss these and other matters with Mr. Barr. He also attended the regular meeting of the Orpheus Lodge.

We hope Mr. Barr will be able to continue in the office of General Secretary, which he fills so well, for many years to come. —W.E.W.

While in the West, the General Secretary also had the opportunity to visit the Edmonton and Victoria Lodges and report to them on the Salzburg Congress.

THE SCROLL PRESS

(We thought our readers might be interested to learn of this independent organization which is helping to spread the truths of Theosophy in a unique way—Eds.)

The inspiration for Scroll Press came from the education policy of William Q. Judge in his magazines *The Path* and *Theosophical Forum*, to serve by mail the seeker for truth far from city centres of study. A correspondence course was started based on seven Theosophical classics. The first book in the series, *The Voice of the Silence*, is distributed with an accompanying preview-questionnaire pamphlet—a pattern followed with each succeeding book: *Bhagavad Gita*, *The Ocean of Theosophy*, *Occult Tales* (with a pamphlet on dreams), *The Light of Asia*, *The Dhammapada* and *Isis Unveiled*.

Scroll Press has designed and produced attractive art cards with quotations from various scriptures. The cards and notepapers appear to fill a need among students and thoughtful people who wish to send something significant, something more than a conventional commercial message, for the occasions of life which come to us all. Many inquirers have been led to the comprehensive philosophical courses through the cards.

Needless to say, Scroll Press is a non-profit organization. An example of its service is to provide a copy of *The Voice of the Silence* together with a pamphlet of 56 review questions and illustrations, and including answering service for \$2.00. Readers wishing further information may write Scroll Press, 76 Miller Avenue, N. Babylon, Long Island, N.Y., 11703, U.S.A.

BOOK REVIEWS

H. P. Blavatsky, Tibet and Tulku, by Geoffrey A. Barborika. Published by the Theosophical Publishing House, Adyar, 1966. xxiv + 476 pp. Price \$7.50.

In a span covering only the past five years there seems to have been a wealth of Theosophical literature published. In addition to the regular works of H. P. Blavatsky, which thanks to several publishing houses are seldom out of print, we have seen since 1961 three new volumes in the *H. P. Blavatsky Collected Writings* series, a new edition of *The Mahatma Letters to A. P. Sinnett*, and such works as *The Divine Plan, Reincarnation—An East-West Anthology*, and *Damodar*.

These books must be judged individually and on their own merits. It is fair to say, however, that they have all been well received and their importance has been attested to by many a student. The recent publication of *H. P. Blavatsky, Tibet and Tulku* is another work which merits a place on the same bookshelf as the others. In fact, it fills a gap.

H. P. Blavatsky, Tibet and Tulku is a scholarly work of the first order. In terms of bulk its more than 400 pages are deceiving because condensed within them is an enormous body of facts gathered from many sources. It is a synthesis of information, much of which is not at the fingertips of the average student; but even if it were, the usefulness of this book is in the system in which scattered hints and statements have been collected together so that

in combination they help to clarify a number of difficult concepts.

Within these pages the reader may refer to just about everything that is known of Madame Blavatsky's sojourns in the mysterious regions of Tibet; here is also contained some most illuminating information concerning the methods used by her in her writings. The author, Mr. Geoffrey Barborka, has gone to considerable trouble to elucidate these methods: writing by means of instruction; by clairaudient/receptive/perceptive dictation; by directive clairaudience; and by psychometry. There is a valuable chapter on "Writing by Precipitation". The index is comprehensive as befits a work of this nature.

As the title indicates, the power of *tulku* is given a major consideration in this work. This in itself is an exposition which can hardly fail to impress the student both of Mr. Barborka's scholarship and of H. P. Blavatsky's uniqueness.

This book suggests the answers to many questions. It demands others be asked. Here then is a challenge for the student, a work which should delight, excite and reward.

—T.G.D.

* * *

Twenty Cases Suggestive of Reincarnation, by Ian Stevenson, M.D. Published 1966 by the American Society for Psychical Research. x + 362 pp. Price \$6.00.

About five or six years ago Dr. Ian Stevenson wrote the William James prize winning essay, "The Evidence for Survival from Claimed Memories of Former Incarnations". Its publication and the resultant publicity did much to bring the subject of reincarnation to the attention of a wide public. Because of it also, reincarnation gained a degree of respectability it had not hitherto enjoyed outside Theosophy and those religions in which it is an open and integral part of the teachings.

If *Twenty Cases* does as much it will not have been in vain. But this book is likely to have a longer-lasting effect. Its impressive collection of cases which cannot be

readily accounted for by present scientific knowledge should attract scholars and students for many years to come. Furthermore, Dr. Stevenson's work provides a link between science and speculative religion-philosophy which could be significant for both.

It is to be hoped that in Theosophical circles this book will spur the investigation of these unexplained laws of nature and will encourage a deeper study of that philosophy in which reincarnation is a key concept.

Dr. Stevenson's rigid standards for the investigation of phenomena are known. (See *The Canadian Theosophist*, Sep. - Oct. 1963). The student may therefore be confident that the reported cases "suggestive of reincarnation" in this book have been carefully examined and checked, and there can be no question of their authenticity.

Research was conducted by the author in India, Ceylon, Brazil, Alaska and Lebanon. It is noted that not in all of these countries is reincarnation generally believed in. Furthermore it seems that in some places even where it is accepted, children are quite often discouraged from recalling previous lives.

The cases make for fascinating reading: here are children who "remember" amazing details concerning the lives of personalities who "died" before they were born; here are subjects bearing birthmarks reminiscent of the nature of death of previous bodies; it appears that in one instance an old personality "took over" the body of a child after it had been thought to be in a state of death; in another is a hint that *three* different bodies were inhabited consecutively by a single personality.

These phenomena might or might not be related to traditional Theosophical conceptions of reincarnation, because it must be admitted there is a lot to be learned about this condition. Regardless, *Twenty Cases* presents examples of natural occurrences which are so far unexplained, and hence challenges study by Theosophical students.

—T.G.D.

The Theosophical Society In Canada



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2. Entries will be judged by a panel of readers to be appointed by the Theosophical Society in Canada. Decision of the judges is final and irrevocable.
3. All entries must be typed double-spaced, on one side of the paper only.
4. The preferred length of the essay is between 2,500 and 4,000 words.
5. All entries must be original, unpublished work.
6. Each entrant must put a pseudonym on his manuscript, and with his entry enclose a sealed envelope which has his full name and address inside and the pseudonym on the outside.
7. All entries should be addressed to The Theosophical Society in Canada, 52 Isabella Street, Toronto 5, Ontario, Canada, and be clearly marked "Essay Competition". Manuscripts not selected will be returned only if requested.
8. The winning essay will be published in the September-October, 1967 issue of **The Canadian Theosophist**.

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