

THE CANADIAN THEOSOPHIST

VOL. 47, No. 6

TORONTO, JAN.-FEB., 1967

Price 35 Cents

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document

THE DOOR IS OPEN

Members of the Theosophical Society should be very grateful to Mr. N. Sri Ram for finally opening the door to two-way discussion on a subject which has long been of considerable concern.

By his example of commenting on Mr. Dudley Barr's article, "The T.S. and the E.S." (in *The Canadian Theosophist*, Nov.-Dec. 1966) Mr. Sri Ram has cleared the way for other prominent E.S. members to publicly examine the *raison d'être* of this organization within an organization. Their conscientious evaluation of their dual membership might well be the saving grace of our Society which started out with high ideals of freedom of thought and expression—unfettered by "authority" or restrictions.

For in spite of Mr. Sri Ram's statistics, it is apparent that the E.S. *does* quietly retain "powers" and "privileges" within the Society. He says that E.S. members "are a very small minority, less than one-tenth of the Society as a whole," but what, we would ask (and more to the point) is the proportion of E.S. members on the General Council? What is the proportion of E.S. members on the Executive Committees of most national sections? Throughout the world, how many E.S. members hold positions of influence in the various publishing houses? How many have editorial control of our magazines?

It is human nature to resist change, but surely the time is ripe for the E.S. to come

out into the open, and for its members to give their sole Theosophical loyalty to the Society and not to a separate organization.

H. P. Blavatsky, whose Esoteric Section *meant* something, would not have hesitated to cut off a useless limb like the present Esoteric School. This is evidenced by two most interesting documents which we are privileged to publish in this issue—to the best of our knowledge, for the first time anywhere.

On the next page may be read two directives by H. P. Blavatsky to the Inner Group of the Esoteric Section. Written a few months before her death in 1891, the familiar decisive script on her letterhead indicates a strong character in command of the situation; and the contents speak for themselves.

It will be remembered that Madame Blavatsky formed her Esoteric Section in London in 1888. Later she appointed what was known as the Inner Group, which was to assist with the administrative work of the Section. (For an historical perspective of this era, readers are referred to the article, "The T.S. and the E.S." (*The Canadian Theosophist*, July-Aug., 1966).

What was behind the crisis is suggested in and between the lines. The personalities involved are anonymous, and perhaps should remain so, but it is salutary to recall that among those close to Madame Blavatsky at that time were brilliant, high-minded people. That any one of them could be cap-

able of such unbrotherly behaviour behooves us to remember our own weaknesses and of the accelerated karmic conditions facing those who choose to strike out ahead.

Copies of these directives to members of H.P.B.'s Inner Group were given to Mr. Dudley W. Barr, General Secretary of the Theosophical Society in Canada, by Mr. Geoffrey Watkins, the well-known London publisher, who also gave permission for their publication. Mr. Watkin's father, the

late John M. Watkins, was a close associate of Madame Blavatsky when she lived in London.

H.P.B.'s strong words clearly indicate her concern and determination that individuals must not undermine the organization. Her attitude is one we respectfully commend to those who can influence our present situation.

The door is open.

—T.G.D.

STRONG WORDS

The following were written on Madame Blavatsky's personal stationery. The first takes up two whole quarto size sheets; the short note dated February 11, 1891, is on an octavo sheet.

*Theosophical Head Quarters,
19, Avenue Road,
Regent's Park N.W.
London February 1891.*

(SEAL)

Telegraphic Address:

"BLAVATSKY, LONDON"

E. S.

For the Secy, to read
to the group.

To the members of the I.G. of the E.S.

The first & the most vital condition for success of a group instructed in Occultism is unbroken harmony: otherwise, the invisible Forces pent up within the circle, using the elements created by hatred, jealousy & ill-feeling, would make of them allies & turn the results of the instruction into *Black Magic*. The harmony of the I.G. has been twice broken up in this manner, & from the same cause & the teaching has necessarily been stopped—the many suffering innocently for the fault of one.

If the harmony be a third time broken, the teaching of the group—as a group—will cease and will not be resumed. Individual members, who are worthy, will be

taught, but all class teaching—where the haters & the hated are promiscuously gathered will be put an end to at once. I hear one student of the group accused the others of seeking to estrange that member from me; of influencing and setting me against that fellow student. This proves that the ideas and opinion of the latter about me are very much mixed. One capable of being influenced by any of his students, is unfit to be a teacher even of ordinary ethics, let alone the Occult & Theosophical Sciences; for, *it shows him incapable of judging for himself*. Occultism does not permit personal preferences & is no respecter of personalities.

Therefore, if the esoteric teaching is to be resumed at all, each member must promise to abstain from criticism or even finding fault with a brother or sister student, & of slandering any member or members to any person, whether resident in the house or outside it; and before the teaching is resumed *the group must come to a clear understanding of this & give a verbal & solemn assurance to each other, in the presence of all, of their mutual good will*. He or she who will lie at that moment will be

held as having lied to the *Master's* face; more—to have *lied* to his *Higher Self*. Absolute outer harmony must be preserved: what of ill feeling is in the heart of each member, will henceforth injure that member only: it will be his or her Karma, & he or she will derive no benefit from the teaching. Such are my *sine qua non* conditions.

(Signed) H. P. Blavatsky.

ESOTERIC SECTION

(SEAL)

H. P. BLAVATSKY

Esoteric order.

In view of the untheosophical disturbances created on February 11th 1891, by the reading of Diaries, such meetings are, henceforth, strictly prohibited.

(Signed) H. P. Blavatsky

Feb. 11th 1891.

AND THE T.S. WILL BE FREE

What are we trying to do in this controversy anent the relations of the E.S. to the T.S.? What are we fighting for?

We are trying to get back to the original lines laid down for the Theosophical Society. What does this mean? Primarily it means complete freedom of thought and of its expression in the T.S. Secondly it means to sponsor the Esoteric philosophy, made available to us by the Masters of the Wisdom, before the world and all that this means.

Free and fearless investigation is the root idea of the Society, states H.P.B. when laying down those original lines in "What is Theosophy? and What are the Theosophists?"

Every month in *The Theosophist* and in other official magazines of the Society, under the title "Freedom of Thought" is stated . . . "The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend, and act upon these fundamental principles of the Society, and *also fearlessly to exercise his own right of liberty of thought and of expression thereof within the limits of courtesy and consideration for others.*" (italics ours)

Yet it has to be admitted that there is little freedom of thought and still less of its expression in our Society. Our magazines and platforms are completely innocent

of comment either commendatory or critical. Discussion and controversy are anathema. Why? Because there is something to hide, something which must not be dragged into the open.

The present controversy over the E.S. is only possible in *The Canadian Theosophist*, because the Canadian Section has years ago brought out into the open all skeletons in the cupboard and has nothing to hide. It is free to put freedom of thought above everything else; above loyalty to persons, past or present, above systems of thought, above everything.

What is it which stands in the way of freedom of thought? Just two things. That the Theosophical Society under the leadership of Mrs. Besant and C. W. Leadbeater; and under the inspiration of the pseudopsychism of the latter, forsook the Theosophy of the Adepts, to follow a spurious travesty of Theosophy and so side-tracked the Society from its purpose.

And with this usurpation of Theosophy by Neo-Theosophy, was lost all freedom of thought, all criticism, all individuality amongst members who became blind followers. It also became the greatest of all obstacles to Theosophy. Mature enquirers seeking Theosophy, who came in contact with this wide spread Society, soon became disgusted with its psychic nonsense and went elsewhere, or gave up seeking.

Mr. Gardner in his epoch-making booklet *There is no Religion Higher than Truth* proved that Mr. Leadbeater had for many years brought through numerous long messages regarding the trappings of their new Church—the Liberal Catholic Church—from a non-existent Lord Maitreya and from a non-existent church-loving Master K.H. After this monstrous delusion was proved to have existed, naturally no reliance could be placed upon any of Leadbeater's psychism.

At Salzburg in a discussion on the "Presentation of Theosophy" we are informed, that various suggestions were advanced for the future disposal of C.W.L.'s books; whether to include commentaries pointing out misleading features, or whether to re-write them—something which the Chairman, Mr. Sri Ram, said was hardly possible. This shows that the complete unreliability of C.W.L.'s psychic pronouncements was an accepted fact amongst the delegates—prominent T.S. and E.S. members and leaders. And Neo-theosophy all these years has been based upon these pronouncements.

Why then do not the leaders of the Theosophical Society in all parts of the world, come boldly out and give out their opinion that the T.S. was side-tracked into following false Gods, and is now striving to get back to the work it was created to do? Such courageous statements would immensely help the general membership to investigate and find out for themselves the truth and set their house in order—the first step in their becoming men who can say "No" again after being "Yes" men for so many years.

There is a strong tendency in existence to gloss over this unfortunate episode in the life of the T.S. Even going to the extent of declaring that "Mr. Leadbeater made mistakes and so did H.P.B., as do all of us. Why pick on C.W.L.?" Is this comparison honest? These unspecified mistakes of H.P.B. did not determine a half century of Neo-Theosophy, or mislead thousands of

students for years. How long will it take for these unfortunate members, damaged in their psychic nature, to recover a measure of self-reliant individuality after such long dependence blindly upon authority? The responsibility for this damage rests upon the shoulders of everyone of us.

The other thing which stands in the way of getting back to the original lines is the Esoteric School, which has been so largely used to promote Neo-Theosophy in the past and is its stronghold still. It stands between the membership and freedom of thought and decision and has inculcated followership—the attitude implicit in Neo-Theosophy—in place of individuality and self-responsibility that is essential to Theosophy.

The Esoteric Section was formed by H.P.B. and her Masters as a last attempt by her to enable as many as possible of her devoted and dedicated pupils to contact the Masters before the link became lost with her approaching death. (See *C.T.* Mar. 1938.) And also to save the T.S. under strong attack and treachery at that time. This Occult School of H.P.B.'s ceased to exist as such with her death, inevitably.

The present Esoteric School was formed by Mrs. Besant in 1898 and had as its object, we understand, to prepare students for chela-ship and for contact with the Masters, a contact which its leading members claimed to possess. It has existed as a separate body, sometimes spoken of as part of the Theosophical Society, and at other times as an Organization entirely separate from the T.S., but in every case always existing in the T.S.

If the E.S. did not control and dominate the thought and activities, in large part, in the T.S. as we have claimed, it would still be a menace to the freedom of thought and of its expression in the Society. Why? Because the ideals and values, and the aims and methods of the T.S. and the E.S. are very different.

The E.S. purports to be an Occult School, and as such, its highest value is loyalty to

its Order and its Co-disciples and to its Teacher, and obedience to him and acceptance of his Truth. As one of the steps in the "Golden Stairs" has it, "A loyal sense of duty to the Teacher, a willing obedience to the behests of TRUTH, once we have placed our confidence in, and believe that Teacher to be in possession of it".

The E.S. is not searching for Truth; it already has it in the possession of its Teacher. It has no use for the exchange of ideas, for discussion or controversy, but only for acceptance and understanding of the Truth it possesses.

The T.S. on the other hand, values loyalty to Truth above all things. And it was created to sponsor the doctrines of the Esoteric philosophy of the Masters before the world. Freedom of thought and of speech are its watch-words, and it refuses to *accept any authority*, however high, but will examine all such. In place of obedience, it places self-reliance and self-responsibility, and it strives to gather together all who wish to join in its work for Mankind, to form a nucleus of Universal Brotherhood.

These two organizations therefore can never work together. One must dominate and impose its values, its teachings, and its methods upon the other. For the last sixty years the Theosophical Society has become largely a Sect proselytising the teachings of the E.S. before the world, not as doctrines to be examined and tested, but as truths to be accepted on Authority.

But now we learn that the pledge of obedience to the Outer Head has been abrogated and no longer exists in the E.S. This is good news for it opens the way to a solution to the deadlock which exists in the Society.

With obedience to the Teacher no longer pledged, the E.S. ceases to be an Occult School and there is nothing to prevent the instruction from the Outer Head being sent openly to each lodge Secretary to be kept available for every member who wishes, to avail himself of them. So that every advantage from these instructions is main-

tained, and the anomalous existence of a separate, exclusive, united body with its privileged position of direct communication with the Outer Head, our President, all can disappear without loss and with great gain.

And the T.S. will be free to gradually throw off the shadow of years and to awaken its God-given faculties of criticism and discrimination, and its members become real individuals—lovers of truth.

But now our President, Mr. Sri Ram, has again favoured our controversy with his opinion, for which we are very grateful, especially as it makes it easier for us to make the proposal to him with which we conclude this article.

He tells us that the pledge of obedience has years since been abrogated. That he from the first informed all E.S. members that "I consider myself a student of the Wisdom, and not a Spiritual guide," and he has maintained that the word secrecy, has no place in the Organization.

This is indeed the best of news and means that the E.S. is no longer, in any sense, an Occult School but a school for special instruction for those desiring it. He says in fact that "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".

This means that there is no reason for the continued existence of the Esoteric School, as a separate body. Its function of providing instruction can be made available to all members, not only to a select few. The objectionable features—separateness, exclusiveness, semi-secrecy, superiority and privileges which make its influence and control in the T.S. possible, would no longer exist. Its members would become each "just one amongst others". Students with an important work to do.

ORPHEUS LODGE,
Canadian Section, T.S.
Dr. W. E. Wilks

LIFE ATOMS

MOLLIE GRIFFITH

Coming into touch with the teachings of Theosophy for the first time, we are inspired and almost awed by the magnitude of the plan of life. It is like flying on a cloudless day and seeing vast ranges of mountains spread out beneath you as in an enormous relief map. Our lakes appear as small blue patches, our rivers are just silver threads and the icebergs look like white butterflies bobbing up and down on the sea. It is all very beautiful and inspiring.

Later, as we descend, scattered buildings and roads come into our line of vision, until finally we leave the plane and once more become part and parcel of our everyday bustling world.

It is a wonderful experience but we cannot live too long at such heights, either actually or in Theosophical life. We have to fulfill our destiny living among our fellow human beings, in circumstances that may or may not please us, but which we understand are those most conducive to our growth, since growth or evolution seems to be the object of our struggles.

It is true that the teachings of Theosophy or the Wisdom Religion are so vast that we cannot hope to grasp more than certain aspects of them in one short life, but those aspects are most important for they begin to fill in the details of the vast plan which we dimly sense to be the framework of evolution. We are told that in reality there is only One Life of which all units on all planes are a part, and further that the various centres of consciousness are so inter-linked that there is no such thing as separateness. Of course, this is the underlying idea of brotherhood. We occasionally still hear of the "sheep and the goats" but given free will and the opportunities that Nature offers us, the goats can become sheep and even the opposite is possible!

All these ideas add greatly to our sense

of responsibility, for Man is said to be at the midpoint of evolution, where he is answerable for his own actions. The kingdoms below Man are guided by what we call instinct and those beings beyond Man have graduated from the school of life because of their willingness to sacrifice their personal wills to a higher power, or in other words the self is sacrificed to the Self.

However, we have not yet won our freedom and many of us are only just beginning to sense what it is all about. It is at this point that Theosophy can be of such tremendous help, and by "Theosophy" is meant the teaching of the Wisdom Religion, which has been given to humanity from time to time by enlightened teachers and in our time by H.P.B.

Most people in the world have accepted their responsibility to their families and their nation, and at the present time much more is being done to help and understand the people of other nations than our own, and even to understand animals. This is surely one of the good things which occur in this rather bewildering age. In this connection, there is a programme on Sunday evenings from Seattle, which perhaps some of you know, called "Challenge", in which a Jewish Rabbi, a Roman Catholic priest and a Methodist minister discuss the leading questions of the day from their different points of view. On a recent Sunday, they all agreed that to understand another nation you must understand its religion. They went on to say that the Seattle Library reserved a space for books on all the various religions where anyone could get them, if they were interested. This was good news to a Theosophist, for even the most orthodox person should feel free to examine other religions when advised to do so by such authorities.

The teachings of Theosophy, however,

give us a much deeper and fuller explanation of the facts upon which our belief in brotherhood is based. It includes not only our responsibility to our fellow-man and the kingdoms below man, but even to the very matter of which our bodies or principles are composed, and it is on this subject that these few ideas are given.

We are told that all units of life live, move and have their being within the radius of a greater life. Our humanity, for example, forms a part of the solar system to which it belongs. It therefore seems to follow that we, who are said to be solar systems in miniature, contain within our smaller systems other units of life who live, move and have their being in us. These are sometimes called "life atoms" and have been described as the building blocks of the Universe. They are not static, however, but are growing and evolving by experience just as we are, and part of their experience lies in the impressions they receive from us.

The teaching as I understand it, is that some of these life atoms are part of our own make-up and return to us over and over again, while some are what could be called "visiting" atoms. We must remember, though, that the life atom is not the physical atom, the latter being more in the nature of a garment. There is a constant interchange of life atoms between people and even other forms of life, in which the law of attraction and repulsion must play a large part. An advanced soul will both receive and transmit a more evolved type of life atom than an unevolved one, because the life atoms are influenced by the being to whose system they belong.

To take some concrete examples, let us suppose that a man is fond of all sorts of physical exercise and trains his body to perfection. When he reincarnates, is it not probable that his new body which is composed of the same atoms as the old ones, will be pliable to his will, and he will be what is called a "born athlete"?

On the other hand, suppose that someone is irritable and moody and makes no

great effort to control these emotions. Will he not meet these tendencies again in a future life, returning to him partly through the medium of the life atoms? Of course we can think of scores of examples, but the point seems to be that the very matter of which our bodies are composed plays a part in the enactment of the law of cause and effect.

When we die and discard our lower bodies, the life atoms go to build up other forms of life in the mineral, vegetable and animal kingdoms and the forms to which they will be attracted depends on the impetus we have given them. Therefore when they return to us, these tendencies, high or low, will be strengthened.

It has been suggested that this fact of the life atoms going to form the intermediate apparatus of the animals at these times, gave rise to the false idea that men reincarnate as animals. It has also been suggested that it is the true explanation of the term "the resurrection of the body" for we do, in a sense, inherit ourselves.

One other point to consider is not only how the life atoms affect us, but how we affect them. In this connection I read an article by Mr. Judge recently, which contains this passage:

"Do not forget that Soul owes a duty to matter; that these physical atoms are not really physical at all and are lives, and that the sublime and perfect Maha Atma owes a duty to all that is, for all is Himself and He is, not body or soul or even spirit, but that Self; That thou art".

I realize that this is a very elementary attempt at the explanation of a very complicated subject and no effort has been made to depict the path of the life atoms composing Man's higher principles. Nevertheless even a rudimentary understanding of this idea does give us one more sidelight on the inter-relationship of all forms of life. Each of us is literally a receiving and transmitting station, and the quality of what we receive or transmit depends on our own inner life.

Therefore if we try consistently to clear away the rubbish of our own lower natures so that the light which is in every human

heart may shine through, we may in some future life become health-giving life atoms in the Divine Economy.

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. Here is a citation from *The Secret Doctrine*:

“Three distinct representations of the Universe in its three distinct aspects are impressed upon our thought by the esoteric philosophy: the *PRE-EXISTING* (evolved from); the *EVER-EXISTING*; and the *PHENOMENAL*—the world of illusion, the reflection, and shadow thereof. During the great mystery and drama of life known as the Manvantara, real Kosmos is like the object placed behind the white screen upon which are thrown the Chinese shadows, called forth by the magic lantern. The actual figures and things remain invisible, while the wires of evolution are pulled by the unseen hands; and men and things are thus but the reflections, *on* the white field, of the realities *behind* the snares of *Mahamaya*, or the great Illusion.” (I, 278; I, 298 3rd ed.; I, 320-1, 6 vol. ed.) Please explain *Mahamaya* in this passage.

Answer. Before considering *Mahamaya*, let us focus attention upon the grand concepts that are presented in this citation which, one may state, are not usually considered in Western philosophy. Yet these are fundamental concepts in the Esoteric Philosophy. The Western mind is tempted to query: How can the Pre-Existing evolve from the Ever-Existing? The clue to the understanding of this statement hinges upon the significance of the concept of evolu-

tion, as considered in the Esoteric Philosophy. In this case the Esoteric Philosophy is not considering evolution in connection with the “form-side” (or matter), but rather with the “spirit-side”. Consequently the word “evolution” is used in its original Latin significance, namely as unrolling, or unwrapping, or emanating potencies and powers which are inherent in what is termed the Ever-Existing; hence these potencies give rise to the Pre-Existing. Similarly the Phenomenal is unrolled from the Pre-Existing; and the consequent manifestation is termed “the world of illusion”, for the simple reason that it represents the “shadow” rather than the Reality.

Mahamaya means literally “the great Illusion.” It is so termed in contradistinction to the Ever-Existing. Could the latter be cognized in its fullness in connection with the Pre-Existing and the phenomenal world, it would be tantamount to visioning Reality. Nevertheless, so long as the phenomenal world is visioned there is little likelihood that the Ever-Existing may be cognized. However, here is the point in connection with *Mahamaya*: it is not as though there is just a single illusion which one may easily surmount; there are several “levels”, or differing “fields of force,” to use a modern scientific expression. Consequently, while one might surmount a *maya* (or illusion) on one of the lower levels, there are increasing difficulties in surmounting *maya*

on the "higher" fields of force. Here "lower" and "higher" are relative terms, simply used in order to give illustrative examples, so that the intended meaning may be rendered more clearly.

Question. But how may one surmount a Maya—adopting your phraseology?

Answer. The best manner of explaining how this may be done is to make use of the definition of a Maya, which is so frequently utilized in the Orient.

At dusk while walking in a village in the Orient, on approaching a dark corner a traveller jumps back hastily because he thought he saw a coiled snake prepared to spring at him. But as the moon comes out from behind a cloud, its light enables him to see that what he thought was a snake was simply a coil of rope. The traveller was the victim of Maya—an illusion.

When his mind grasped the significance that the coil of rope was not a serpent the maya was surmounted—there is no longer an illusion. Thus the corrective thought enabled him to transcend the maya.

Therefore, one method of surmounting maya is that of creating a thought-pattern of sufficient intensity to supersede illusion.

Question. In connection with the after-death states, we are told that when we die the Reincarnating Ego (a) is withdrawn into the Monad (b). I suppose that an analogous condition occurs when we fall asleep (c). Now my question: What causes the human Ego (d) to leave the tired body: is it the Ego (e) itself, or the Reincarnating Ego (a)?

Answer. Before giving a definite answer to the question, the terms must be clarified. These will be referred to by the corresponding letters which have been added after the terms used in the query. (a) The Reincarnating Ego signifies Higher Manas. (b) The Monad is equivalent to Atma-Buddhi; in the after-death states the Monad often is referred to as Atma-Buddhi-Higher Manas as the three-in-one. (c) "When we fall asleep" it is the personality which sleeps.

H. P. Blavatsky has given an excellent description of what happens when we fall asleep: first referring to the personality, or the outer man, then to the higher Ego—which is referred to as the real man, i.e., the Reincarnating Ego.

"We admit the existence of an immortal Ego in mortal man, independent of the physical body . . . during sleep there remains only an animated form of clay, whose powers of independent thinking are utterly paralyzed . . .

"For our *Ego* lives its own separate life within its prison of clay whenever it becomes free from the trammels of matter, i.e., during the sleep of the physical man. This Ego it is which is the actor, the real man, the true human self. But the physical man cannot feel or be conscious during dreams; for the personality, the outer man, with its brain and thinking apparatus, are paralyzed more or less completely." (*H. P. Blavatsky Collected Writings*, Vol. X, p. 247)

(d) The human Ego: this term is equivalent to the personality, with particular attention directed to the egoic portion, often referred to as Lower Manas; specifically Kama-Manas in contradistinction to Buddhi-Manas—Higher Manas, or the Reincarnating Ego. (e) "The Ego" here signifies the human Ego, the personality and not the Reincarnating Ego.

Referring now to the statement covering (a) and (b). It should be borne in mind that the withdrawal of the Reincarnating Ego into the Monad (using the phrase of the questioner) does not take place until the Second Death has occurred, in the after-death states, and not with the death of the physical body. Then reference is made to the analogous condition between sleep and death. While this is so, up to a certain point—for as the ancient Greeks expressed it, sleep and death are brothers—there is this difference: during sleep the silver cord is not ruptured, in that the higher triad is not separated from the lower quaternary.

When death occurs the silver cord is loosed (as the Bible phrases it).

Now to the principal part of the question. Omitting consideration of the stand taken by people who regard existence on earth as limited to but one earth-life, so accustomed have we become to viewing human life on earth from the standpoint of the personality, because of the all-absorbing demands placed upon one's calling and environment, that we neglect to view earth-life from the standpoint of the Monad, which has its cycle of activity to follow (as expressed in one of the *Mahatma Letters to A. P. Sinnett*, p. 176). The matter is admirably presented in *The Secret Doctrine* in this manner:

"Intimately, or rather indissolubly, connected with Karma, then, is the law of re-birth, or of the re-incarnation of the same spiritual individuality in a long, almost interminable, series of personalities. The latter are like the various costumes and characters played by the same actor, with each of which that actor identifies himself and is identified by the public, for the space of a few hours." (II, 306; III, p. 307, 6 vol. ed.; II, 320, 3rd ed.)

Under normal conditions—barring accidents and calamities which cause untimely deaths—it is the Reincarnating Ego that withdraws from the physical body, and the gradual withdrawal is represented in the physical body by the aging processes. The conclusive statement that the Reincarnating Ego is the determining factor in the withdrawal, is obtained by regarding what occurs at the moment of death in connection with the process that takes place before incarnation. It is described by H. P. Blavatsky:

"At the solemn moment of death every man, even when death is sudden, sees the whole of his past life marshalled before him, in its minutest details. For one short instant the *personal* becomes one with the *individual* and all-knowing *Ego*. But this instant is enough to show

to him the whole chain of causes which have been at work during his life. He sees and now understands himself as he is, unadorned by flattery or self-deception. He reads his life, remaining as a spectator looking down into the arena he is quitting; he feels and knows the justice of all the suffering that has overtaken him . . .

"As the man at the moment of death has a retrospective insight into the life he has led, so, at the moment he is re-born on to earth, the Ego, awaking from the state of Devachan, has a prospective vision of the life which awaits him, and realizes all the causes that have led to it. He realizes them and sees futurity, because it is between Devachan and re-birth that the *Ego* regains his full *manasic* consciousness, and rebecomes for a short time the god he was, before, in compliance with Karmic law, he first descended into matter and incarnated in the first man of flesh. The 'golden thread' sees all its 'pearls' and misses not one of them." (*The Key to Theosophy*, pp. 162-3 or. ed.)

In every age there have been Sages who had mastered the absolute and yet could teach but relative truths. For none yet, born of mortal woman in *our* race, has, or could have given out, the whole and the final truth to another man, for every one of us has to find that (to him) final knowledge *in* himself. As no two minds can be absolutely alike, each has to receive the supreme illumination *through* itself, according to its capacity, and from no *human* light. The greatest adept living can reveal of the Universal Truth only so much as the mind he is impressing it upon can assimilate, and no more. — H.P.B.

NOTES AND COMMENTS BY THE GENERAL SECRETARY

I regret to report the death of a member of many years standing, Mrs. R. H. Long of Hamilton Lodge who died on Nov. 5. Mr. and Mrs Long were both members, having joined together in 1922 in Hamilton. They subsequently moved to Montreal but retained membership in Hamilton Lodge. Mr. Long passed away in 1965, predeceasing Mrs. Long by a year and three months.

* * *

Best wishes are sent to Mr. N. Sri Ram who will be the International President of the Society for another term of seven years. Mr. Sri Ram has given many years of dedicated service to the Society and his leadership has been marked by a gentle wisdom which has gained for him the respect and affection of members throughout the world. His influence on the thought and attitude of the members has been significant, for his quiet unobtrusive guidance has been toward the original ideals of the founders.

* * *

Mr. and Mrs. Geoffrey Barborka were welcome visitors to the west coast lodges from Nov. 7 to Nov. 14. Mr. Barborka spoke at meetings of Victoria, Vancouver and Orpheus Lodges and also spoke at a meeting of Hermes Lodge of the Canadian Federation, which was attended by the members of the Canadian Section. All reports which I have received from the lodges indicate that their visits were much appreciated and that very pleasant memories remain of their stay. One member wrote ". . . both were so dedicated and informative, so easy to know and be with." Mr. Barborka has a depth of understanding of the Secret Doctrine and an ability to present its teachings with simple profundity. The Barborkas are now living in Ojai, California, which is not too far from British Columbia; let us hope that another visit may be arranged.

The T.S. is a comparatively small organization so far as number of members goes, but when the exchange magazines are received from the various National Societies and also from the independent Theosophical organizations, I am always impressed with the quantity and quality of Theosophical thought and ideals which come from many lands and which undoubtedly influence world thought. Everywhere there is a Theosophical group there is a devoted eagerness to share the Ancient Wisdom with others. The latest mail brought in many such magazines, including a special issue from the American Section with ten thoughtful articles on the main theme of "Toward The Esthetic Experience". Among the non-Adyar magazines, *Sunrise* from Pasadena, includes part 2 of a long well-studied article "Evolution Before Darwin and After" by John P. Van Mater. The United Lodge of Theosophists magazines, *Theosophy* from California and *The Theosophical Movement* from Bombay both have as usual many thought-provoking articles. *The Aryan Path*, also from Bombay and edited by Mrs. Sophia Wadia, carries as its first article one by the late Shri B. P. Wadia, "The Eternal Verities" as well as other articles by contributors of note; its book reviews are always well worth studying.

* * *

At the Salzburg Congress Mr. Sri Ram and other speakers emphasized the necessity for independent judgment in examining ideas put forward by Theosophical and other writers. This was particularly true of the so called "middle period" literature, i.e. books issued between H.P.B.'s time and the present. A paragraph in the current *Theosophical Journal*, by Mr. L. Leslie-Smith, General Secretary for England, indicates the changed attitude toward this literature. Mr. Leslie-Smith says, "A question of some importance has recently been raised as a result of some special study of *The Secret Doctrine*. H. P. Blavatsky states that all entities either have passed or must event-

THE CANADIAN THEOSOPHIST

IN CANADA

Published Bi-Monthly

Authorized as Second Class Mail by the Post Office
Department, Ottawa, and for payment
of postage in cash.

Subscription: TWO DOLLARS A YEAR



OFFICERS OF THE T.S. IN CANADA

General Secretary
D. W. BARR

52 Isabella St., Toronto 5, Ont.

GENERAL EXECUTIVE

CHARLES E. BUNTING, 75 Rosedale Ave.,
Hamilton, Ont.

T. G. DAVY, 138 Randolph Road, Toronto 17, Ont.

GEORGE I. KINMAN, 262 Sheldrake Blvd.,
Toronto 12, Ont.

MRS. C. P. LAKIN, 102 Floresta Court, Ancaster, Ont.

CEDRIC WEAVER, 30 Orchard Park Dr., West Hill,
Ont.

WASHINGTON E. WILKS, 851 Bidwell St., Apt. 11,
Vancouver, B.C.

EMORY P. WOOD, 9360 — 86th St., Edmonton, Alta.

TREASURER: MR. RALPH A. WEBB, 577 Duplex
Ave., Toronto 12, Ont.

EDITORIAL BOARD, CANADIAN THEOSOPHIST

All letters to the Editors, articles and reports for publica-
tion should be addressed to the Editors, 52 Isabella St.,
Toronto 5.

Editors: Mr. and Mrs. T. G. Davy

Letters intended for publication should be restricted to not
more than five hundred words.

The editors reserve the right to shorten any letter unless the
writer states that it must be published in full or not at all.

RANNIE PUBLICATIONS LIMITED
Beamsville, Ont.

ually pass through a human kingdom. On the other hand, C. Jinarajadasa says in *First Principles of Theosophy* that there are two parallel lines of evolution, human and devic, and elaborates them. Does this come from some ancient source and is it compatible with the writings of H.P.B. and with the *Mahatma Letters* neither of which

would appear to support this idea and indeed seem at variance with it? Maybe they can be reconciled". Can any of our readers give any clue as to the origin of Mr. Jinarajadasa's teaching?

* * *

Nov. 4 was the twentieth anniversary of the founding of Unesco (United Nations Educational and Cultural Organization), a specialized agency of the United Nations but independent of it. Unesco's main purpose is to build a solid foundation for Peace, fostering an enduring peace throughout its many activities. First, by encouraging international co-operation in education, science, culture and mass communication; second, by furnishing operational assistance to aid in social and economic development to reduce the inequalities which are the major causes of international tension and war; third, through action to promote human rights and international understanding.

Unesco's valued monthly magazine, *The Courier*, always presents well written articles by international authorities on the development of educational, social, scientific and cultural activities in many lands; it is truly "A Window Open on the World". Subscription rate in Canada is \$3.00 per annum from The Queen's Printer, Ottawa.

* * *

I have much pleasure in welcoming to the fellowship of the Society, Mr. James McVinney who joined the Hamilton Lodge in November, and also have much pleasure in welcoming to Canada two members from England who will be demitted to the Canadian Section, Mrs. Janet J. Archer who will reside in Montreal, and Miss M. Graham who will live in Burlington and will doubtless be associated with the Hamilton Lodge.

* * *

The first entries in the Essay Competition have already been received, although the deadline is not until March 31, 1967.

I hope a large number of our readers from all over the world will submit essays, and that all will try to bring the Competition to the notice of students and others who might be interested. Those living outside Canada are advised that the prize money will be in Canadian funds.

Additional copies of the Essay Competition announcement are available on request.

—D.W.B.

THE ANNUAL ELECTION

Nominations for the office of General Secretary and seven members of the General Executive should be made during March and should be received at Headquarters by April 1.

Will the officers of each Lodge kindly have this matter brought before their Lodge and then have the nominations sent promptly to the General Secretary at 52 Isabella St., Toronto 5. According to the constitution, nominations must be made through a Lodge and the consent of the persons nominated should be obtained.

D. W. Barr, General Secretary

LETTERS TO THE EDITORS

The Editors,

The Canadian Theosophist

Dr. Henry Smith laments about the E.S., but there are many other organizations of the Theosophists which create a misunderstanding of the objects of the T.S., and handicap its progress.

In 1928 there were 45,098 active members of the Society; when Mrs. Besant died in 1933 the membership was 30,836; by 1965 it was 31,424. And all the time the world population was increasing as was also the education rate.

Have we made up in quality? Mr. Krishnamurti, for whom much propaganda was made, will not step into the Adyar Estate; and Madame Blavatsky and Colonel Olcott, who have reborn—according to Leadbeater

—have not cared to. As for the young people trained by Mr. Leadbeater as the sixth sub-race nucleus in Australia, almost everyone has left the T.S. Of the young persons trained in India, St. Bernard of Calirvaux reincarnated (*Lives of Alcyone*, II, 728) has left the T.S.!

A bright spot in this picture is the unprecedented amount of freedom of thought that exists in the T.S. Only those who have lived here for a few decades can know the change. This freedom should be utilized to steer the Society back to its three objects, which have been so interpreted that "study" often becomes belief, and "investigation" a cult worship.

N. Yagnesvara Sastry

Theosophical Society, Adyar

☆ ☆ ☆

The Editors,

The Canadian Theosophist

As one who has had adherence to theosophical ideas for 60 years, and at times has had close contact with the ebb and flow of various intrusions into its basic philosophy, and the in-and-out migration of numberless dilettante nibblers, may I offer a few candid comments? It is a time for T.S. members to critically examine their fundamentals, and compare them with contrary opinions.

The lowest form of observable life on this planet must at the outset begin to learn discrimination in order to conserve its existence, and as the scale of life mounts higher this faculty develops more and more. In mankind this faculty has reached the stage where we discriminate between our fellowmen—too often with sad consequences. Yet to progress we each must also turn the inward eye upon our own shortcomings, and seek the better way of thought and action. Thus we may help others.

Cults of personality have had a baneful effect upon modern theosophy and its organizations, causing widespread division. Even monstrous frauds have been promulgated in its name, and these fester yet.

Vicariously down the years we have acquired the right and privilege, perhaps of absorbing all the esoteric insight we are capable just now of sustaining and exemplifying. Beware the overweening "teacher"! Extra-sensory perception is dawning, but at times it can be embarrassing if not kept within bounds of discretion.

One is tempted to conclude, after reading a number of treatises on theosophy, that they make for confusion more confounded. Read: accept, reject, discriminate. More books will follow.

But to follow the course of theosophy in action, I would strongly recommend subscriptions (in addition to our own *Canadian Theosophist*) to *The American Theosophist*, Box 270, Wheaton, Illinois, 60187, U.S.A. (\$2.50); and the English *The Theosophical Journal*, 50 Gloucester Place, London, W1, England (10 shillings).

Ed Stephenson.

To Mr. Stephenson's recommendations we would add: *Theosophia*, an independent publication edited by Boris de Zirkoff, 551 South Oxford Avenue, Los Angeles, California, 90005, U.S.A. (\$2.00); and *Theosophy*, 245 West 33rd Street, Los Angeles, California, 90007, U.S.A. (\$3.50).

Sample copies of these publications or any others we receive in exchange for *The Canadian Theosophist* will be gladly loaned to readers on request.—*Editors*.

HAMILTON LODGE CELEBRATES 50th ANNIVERSARY

Hamilton Lodge celebrated its 50th Anniversary on Sunday, December 4, 1966, the exact date of the presentation of the original charter. A happy gathering of nearly forty members sat down to supper.

A number of out-of-town guests were present, including members from Kitchener, Toronto and the H.P.B. Lodge of the Canadian Federation.

The President, Mrs. Sally Lakin, read greetings from Calgary, Edmonton, Mon-

treil, Orpheus and Vancouver Lodges, and also the ULT Lodge in Ottawa. Lovely floral arrangements were also received from Toronto and Vancouver Lodges. Messrs. George I. Kinman and John Oberlechner brought greetings from Toronto and Kitchener Lodges respectively; while Mr. Dara Mirza spoke on behalf of the Young Theosophists.

Mr. Dudley W. Barr, General Secretary of the Theosophical Society in Canada, reviewed the history of the Hamilton Lodge since it received its Charter in 1916, and also the dedicated work of its founders. One of the original Charter members, Miss Mabel Carr, was present, and received a warm tribute from the members.

At the close of the evening's programme, members were invited to the new Lodge Room at 1 Duke Street for an informal gathering.

It was a most enjoyable meeting and a fitting way to launch Hamilton Lodge upon its next half century. —D.D.

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

THIS IS HEAVEN!

WHAT ARE YOU DOING ABOUT IT?

MONTAGUE A. MACHELL

"The path that leadeth on is lighted by one fire—the light of daring, burning in the heart. The more one dares, the more he shall obtain." Voice of the Silence.

"I will now tell thee what is the object of wisdom, from knowing which a man enjoys immortality . . . It is inconceivable because of its subtlety, and although near, it is afar off . . . It is the light of all lights and is declared to be beyond all darkness; and it is wisdom itself, the object of wisdom and that which is to be obtained by wisdom; in the hearts of all it ever presideth." Bhagavad-Gita.

A vast multitude of men and women are waiting to "get into Heaven". So vast is this multitude that the line extends clear around the world! As to where "Heaven" is, the certain knowledge enjoyed by each of those in line might most truthfully be summed up in the words "somewhere else". In almost every instance the one certain concept of "Heaven" is that of a locality remote from earth—remote from this Here and Now.

What seems to receive the rarest consideration is the fact that You and I, wherever we may go—be it Mars, Jupiter, Paradise or Gehenna, will take this present personality with us; we shall still be what we are now. Mere change of location will be powerless to alter our present identity.

The attainment of Heaven, Hell or Avitchi, depending not on "Where" but on "What" we are, a mere change of location, it would seem reasonable to conclude, can never effect a change in the individual state. Wherever we are, the transformation demanded of us will be a change in our "What", not in our "Where". This being the case, are we justified in stubbornly placing "Heaven" somewhere else? Is there not a slight possibility that a spiritually enlightened individual might discover that "Heaven", so far as it is discoverable anywhere, *is to be found right here on earth?*

For, since the imagined transfer from

Earth to Heaven is, in actual fact, a *transformation* of an earthly point of view into a heavenly point of view, is not this earth the most opportune place for it, the place where such transformation must of necessity be most drastic and unmistakable?

Should so mundane a notion seem to the heavenly devotee an impious and irreverent approach to the Pearly Gates, may I point to the challenge contained in the opening quotation that introduces this discussion?

"The path that leadeth on is lighted by one fire—the light of daring, burning in the heart."

This challenge is predicated on a concept of man, not as a "miserable sinner", but as an innately divine entity, endowed with an heroic spiritual potential—a concept old as the ages, and the basic approach of all the ancient religious philosophies. This concept does not countenance a view of life in which the devotee is waiting to "get into Heaven", but one in which, dedicated to the conviction of his divine origin, he fearlessly and consciously makes his "Heaven" here on earth—impresses his own spiritual order on the earthly sphere he inherits.

From the Theosophical viewpoint "death" and the after-death state, constitute a phase of heavenly bliss wherein the spiritual self, released from the inhibiting limitations of earth-time and earth-matter, experiences for a brief period the seeming *realization* of its

highest dreams and aspirations of a heavenly nature. If this can be called "Heaven", it is a memory, so-to-speak, of all earth's heavenly impulses, with which, adequately assimilated, the re-incarnating ego returns to earth newly fortified and illumined, to take up its divine conquest of unredeemed matter once more.

Once a man is consciously dedicated to spiritual "growth", it may be said that each incarnation marks the return to an earth more nearly "heavenly", because more recognizably imbued with opportunities for heavenly accomplishment. With this added perception of the opportunities earth-life holds, "the more one dares, the more he shall obtain". His daring is rooted in glimpses of heavenly accomplishment wrested from previous incarnations—all unconsciously, of course, since the new brain and the new personality retain no actual memory of their past lives. This is true even though the Self, with newly acquired potential, illumines the earthly *Manas* and fires the earthly imagination with inexplicable dreams and longings whose seed was sown in a far past.

"Heaven", to the Theosophist, is that consciously achieved recognition here on earth of the Divine Pattern upon which man and his universe are conceived. In his opinion, an eternity of static adoration, even with the added material of harp and halo, can hardly be viewed as a program of "growth", and in the overall pattern it is Growth that matters. Such a point of view, of course, does away with the concept of Heaven as a locality discoverable *after death* "somewhere else". In its place is envisioned a degree of spiritual Awareness of THE PLAN that ever was and ever will be. In this sense THIS EARTH IS HEAVEN—to be discovered and realized! "What are you doing about it?"

Anyone who is perfectly honest is compelled to admit his own heaven, like that of so many of his fellows, is conceived as a locality equipped to afford him, person-

ally, unalloyed bliss in terms *which he can personally understand and appreciate*. In other words, most of us take it for granted that our heaven will be admirably patterned after our earthly tastes and desires, to a degree, at least. To only a few, probably, will the idea occur that a complete release from *all* our earthly desires, and the anguish they involve, might constitute the most utterly fulfilling "Heaven" possible of attainment.

Wherefore, in conformity with our title "This IS Heaven", might it not be worthwhile to make a small experiment in casting overboard every single desire related to "my bliss", and surrendering ourselves joyously and whole-heartedly to THE PLAN of Spiritual Unfoldment this earthly incarnation was designed to help forward? It might come as something of a shock to many, how different is such a heaven from the celestial prospect they have been hugging to their hearts for so long.

The *Bhagavad-Gita* reminds us that:

"The object of wisdom—is inconceivable because of its subtlety, and although near, is afar off;" yet, "in the hearts of all it ever presideth."

Recurring to the statement that "Heaven" to a Theosophist is that recognition, here on earth, of the Divine Pattern in which man and his universe are conceived, it may be said that "the object of wisdom" *is* that recognition. And since, as the *Gita* reminds us, "in the hearts of all it ever presideth", it becomes clear that the Heaven of Spiritual Perception must be attained by penetrating to the heart of the Self—"although near, it is afar off". Man cannot "reason" himself into a Heaven of any kind. The task of innumerable incarnations is the penetration by the ego into its Inmost Self. The "object of wisdom", therefore, is revealed to be Self-Knowledge. This is declared to be "the light of all lights, and beyond all darkness; and it is wisdom itself, the object of wisdom, and that which is to be obtained by wisdom."

Are not these words a corroboration of the fact that "getting to Heaven" is a transformation of Being rather than a change of locality? And is not one of the sublime dimensions of this transformation a forsaking of Time for Timelessness, a far more prodigious achievement than it may first appear to be? It takes us back to the Biblical "Life Everlasting", which, because of its association with some far-off "Heaven", we inevitably think of as occurring "somewhere else." Yet the supreme test is in compelling oneself to be "born again", out of Mortality into Immortality—out of Time into Eternity—*here on this earth!*

Again and again we have to remind ourselves that Immortality cannot have a beginning, such as our Time-thinking envisions. The term can only be applied to THAT which never was not and can never cease to be. It is an unearthly release that naught but God in Man can conceive of. In you and me our Immortality *is now*, as it ever has been, *potentially*; it is a matter of determining at all times to live on the plane of the Greater Self. On that day when our humanness becomes truly deific, words and definitions will have lost their meaning. For the Absolute, Silence alone is availing. Out of the Silence we came; into the Silence we go. Heaven is that utter transcendence of Time and the values of Time wherein "qualities" find their dissolution in an unearthly harmony. It might be wise for most of us to dedicate ourselves to embodying the Plan (sometimes referred to as "doing the will of the Father") without regard to Time, Place or Circumstance. Utter surrender to an Infinite Pattern of Fulfilment has the power to forestall much futile meditation regarding our own ultimate, particular Bliss, which, after all, is of rather incidental interest.

That which is required of a practical Theosophist is the skill to turn a Torture Chamber of Frustration into a Garden of Growth, the recognition of a potential Heaven of Eternity in this World of Time. One attitude alone can render this possible:

a joyfully consistent loyalty to the Higher Self—the conscious projection of the magic of Spirit upon this mad-house of Matter.

How can one implement this approach? "A joyfully consistent loyalty to the Higher Self" is possible only through a clear basic *understanding* of the need of one's fellow-man, which is primarily the realization that he is *not* alone; that about him are fellow human beings who, like himself, seek their triumph over Time, and in their seeking *need* his fellowship. Compassion's seed germinates in the soil of Understanding. No one of us walks alone; each needs the other. Every time my thought goes out in compassion to those less fortunate than myself it applies the spur of responsibility to me. I am reminded that the Heaven that is Here, now, is a Heaven for all; only my deep thought for all can bring that Heaven into focus.

Further than this, a sane approach reminds me that my goal is not merely Heaven today or tomorrow, but a reverence for man's Immortality that ponders the mystery of All Time. Eternity's "time-table", if one can use such a term, renders meaningless any computation of "results" in Time. This Heavenly Estate I claim to have recognized must be nothing short of a universal Divine Endurance—TIME rendered transparent to the radiance of ETERNITY. All Time, All Men, set the boundaries of my empire—so vast, so limitless, that in their midst I am NOTHING! This is the ultimate Illumination set forth in the *Voice of the Silence* in the words:

"He standeth now like a white pillar to the west, upon whose face the rising Sun of thought eternal poureth forth its first most glorious waves. His mind, like a becalmed and boundless ocean, spreads out in shoreless space. He holdeth life and death in his strong hand."

The mind is not a vessel to be filled but a fire to be kindled. —Plutarch.

1975, HAS IT A THEOSOPHICAL IMPORTANCE?

FREDERICK E. TYLER

In 1888 a preliminary memorandum entitled "The Esoteric Section of the Theosophical Society" was drawn up by H.P.B. The troubles and the schisms which then abounded among the general membership, as they do today, were given as one reason for the creation of this group within the Society. H.P.B. wrote:

"The Esoteric Section is thus 'set apart' for the salvation of the whole Society, and its course from its first steps will be an arduous and uphill work for its members, though a great reward lies behind the many obstacles once they are overcome. He who wants to follow the working of his inner self and nature for the purpose of self-mastery, has to understand them by comparison; he has to strive to fathom the mysteries of the human heart in general, before he can hope to learn the whole truth about the mysteries of his own soul."

The plan to encourage self-development among members, and in special ways suitable to themselves, was not an alien activity inimical to the welfare of others but rather was of personal ordeals to be faced before becoming ready to cross the threshold to more and more usefulness in the work of the Masters. Not a simple matter at all.

H.P.B. went on to mention two other most interesting things. The first was that some "disappointment is sure to come to those who have joined this Section for the purpose of learning 'magic arts' or acquiring 'occult training' for themselves, quite regardless of the good of other people less determined . . . Forgetfulness of the *personal* Self and sincere altruism are the first and indispensable requisites in the training of those who are to become 'White Adepts' either in this or a future incarnation."

The second touches on the whole question of what lies beyond 1975. She wrote

in 1888, not long before she passed from us,

"The writer of the present is old; her life is well-nigh worn out, and she may be summoned 'home' any day and almost any hour. And if her place is even filled up, perchance by another worthier and more learned than herself, still *there remain but twelve years* to the last hour of the term—namely, till December the 31st, 1899. Those who will not have profited by the opportunity (given to the world in every last quarter of a century), those who will not have reached a certain point of psychic and spiritual development, or that point from which begins the cycle of adeptship, by that day—those will advance no further than the knowledge already acquired. No Master of Wisdom from the East will himself appear or send any one to Europe or America after that period, and the sluggards will have to renounce every chance of advancement in their present incarnation—until the year 1975. Such is the LAW . . ."

We can gain some understanding of the meaning of this, and the coming of a new era which is almost upon us, when contemplating words written by a Master in 1881. The Maha Chohan closed his letter by telling us,

"To be *true*, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition morally is a conclusive evidence that none of its religions or philosophies, those of the *civilized* races less than any other, have ever possessed the TRUTH." But he did tell us in the first lines of his famous letter that our philosophy needed to be inculcated gradually, and corroborated by the evidence furnished by modern exact science.

The potentiality of 1975, just a few years away, and what lies beyond, can best be seen by those who have grown aged in wisdom rather than years. The bankruptcy in mankind's spiritual life is evident. The study

of comparative religion a commonplace feature everywhere. The conquest of man's fear and hunger, and the sharing of our wealth and knowledge with all mankind during the next decade will be known to be *the only way to preserve the peace and physical security of the modern world.* Social security, an acknowledged obligation, will not feed the souls of men.

Rather will we witness the coming of a new revelation—one that may not be given to the world by the T.S., but nevertheless will be akin to the truths upon which our Society was founded. That man must learn to master his lower nature, to harness his physical powers rather than become subject to them, and find the true meaning of liberation. And to learn that he is divine. In the words of the Master K.H.,

“ . . . man whose intelligence makes him the one free agent in Nature.”

We are not subject to any law of Nature as other life and its forms are. Mankind may progress after 1975, and face up to his potential powers of good and not evil.

ON KARMA

WILLIAM Q. JUDGE

Karma operates on all things and beings from the minutest conceivable atom up to Brahma. Proceeding in the three worlds of men, gods, and the elemental beings, no spot in the manifested universe is exempt from its sway.

Karma is not subject to time, and therefore he who knows what is the ultimate division of time in this Universe knows Karma.

For all other men Karma is in its essential nature unknown and unknowable.

But its action may be known by calculation from cause to effect; and this calculation is possible because the effect is wrapped up in and is not succedent to the cause.

The Karma of this earth is the combin-

ation of the acts and thoughts of all beings of every grade which were concerned in the preceding Manvantara or evolutionary stream from which ours flows.

And as those beings include Lords of Power and Holy Men, as well as weak and wicked ones, the period of the earth's duration is greater than that of any entity or race upon it.

Because the Karma of this earth and its races began in a past too far back for human minds to reach, an inquiry into its beginning is useless and profitless.

Karmic causes already set in motion must be allowed to sweep on until exhausted, but this permits no man to refuse to help his fellows and every sentient being.

The effects may be counteracted or mitigated by the thoughts and acts of oneself or of another, and then the resulting effects represent the combination and interaction of the whole number of causes involved in producing the effects.

In the life of worlds, races, nations, and individuals Karma cannot act unless there is an appropriate instrument provided for its action.

—Extracted from *Aphorisms on Karma.*

BOOK REVIEWS

Magic and the Qabalah, by W. E. Butler. Published 1964 by The Aquarian Press, London. 107 pp. Price \$3.50.

Mr. Butler, a modern writer, has given us a small, but outstanding book. He begins by quoting Omar Khayam's lament that when young he had heard great argument among the philosophers—"but evermore came out by the same door wherein I went". He ends with a saying attributed to Jesus: "This world is a bridge; pass over it, but build no house thereon".

Everyone interested in the philosophy of the Qabalah should have a copy of this

book. Every line is meaningful and a review could go on and on.

The chapter headed "The Astral Plane" should be read carefully. Today much is said of the psychic or ESP with psychism; it is simply a case of—you have it or you do not have it. If you have it, be sure it will manifest, although you may not then understand it. We read of symbols and glyphs and the "Mighty 'All-embracing' glyph of the Universe and the Soul of Man" known as "The Tree of Life".

The esoteric student is, as the author says, a "Spiritual Scientist" working with a "Theosophy" capable of being checked and thus verifying his glimpses of "Reality" and "Truth"—truth of his own understanding.

Among the chapter headings are: Psychism, Illumination and Seership; The Astral Plane; Modern Psychology (with Freud, Jung and Adler); Direct Experience; The Four Worlds of the Qabalists; Concerning Adam Kadmon; Concerning the Veils ("for he must tarry in Jerusalem until his beard is grown"); The New Occultism.

Man must develop his consciousness, cross the "Abyss" and become reborn in Eternity.
—Jessie M. Webb

☆ ☆ ☆

The Mathematics of the Cosmic Mind, by L. Gordon Plummer. Published 1966 by L. Gordon Plummer. Softbound, xi + 225 pp. Price \$10.00.

This privately published limited edition should be of particular interest to all theosophical students with a background of mathematics. Or, for that matter, to mathematicians with interest in theosophical ideas.

The author was born at the International Theosophical Headquarters at Point Loma, California. There he attended school and college and later taught. The present work attests to the unusual standards of scholarship which were typical of that unique experimental establishment.

The sub-title of Mr. Plummer's book is "A Study in Mathematical Symbolism" and he states the purposes of the book as follows:

1. To study, by the aid of Mathematics, the inner structure of the Solar System.

2. To study the Pythagorean Solids as embodying mathematically the keys to the mysteries about Man and the Universe.

3. To interpret these solids as the embodiment in geometrical form, of the basic principles underlying Cosmic Life, thus giving us a comprehensive view of the Esoteric Philosophy.

4. To demonstrate that Mathematical Symbolism is a tool that may be used to test experimentally the concept of a living universe, comprising numberless planes of consciousness as taught in Theosophy.

Concluding the preface the author says, "Throughout this study there is a certain inquiry into the nature of Man, and his place within the Cosmos of which he is an integral part." Something of his theosophical approach may be gathered from the title of the last chapter, "There is No Final Word" and the words of the last paragraph:

"This study calls for more than the brain-mind approach. It demands and therefore calls forth the transcendental faculties of the spiritual intuition, which all possess and which must be brought into play by the earnest student. The rewards of this study are great indeed, and perhaps the first thing that the student may learn is that there is no stopping point at which, having reached, he will say: 'I know all that there is to be known about it'. The wonder of this study is that it will lead him ever on to new and richer understandings and experience."

The Mathematics of the Cosmic Mind is profusely illustrated with scores of geometrical designs and line drawings. Many are in colour, which serves to accentuate the extraordinary beauty of natural shapes.

—T.G.D.

The Theosophical Society In Canada



ESSAY COMPETITION

"The Value Of A Comparative Study Of Religions"

FIRST PRIZE \$250.00

SECOND PRIZE \$100.00

THIRD PRIZE \$50.00

Closing date for all entries: March 31, 1967

RULES

1. The competition is open to all. It is not necessary to be a member of the Theosophical Society in order to enter.
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**.

TO TOUCH THE SOUL OF OUR BROTHER

To touch the soul of our Brother we must first our own soul reach!
 The bitter sense of frustration our efforts meet when we
 Our Brothers would enlighten with Theosophy,
 Is not due to the teaching, nor to the Plan Divine,
 But from the mind which seeks to teach—"the blind would lead the blind."
 The teaching says, "The heart must be incapable of tears,"
 Which understood puts soul where mind would be.
 The Brother we would strive to reach is not an outward shell,
 But the "Inner Pilgrim" deep within this mundane canopy;
 Half slumbering like a new born babe nursed in its earthly cradle,
 Groping blindly for the light through senses barely formed.
 Tho' overlain by the outward life the "babe" must nurtured be;
 To come of age, a MAN to make—fulfill his destiny.
 A destiny which points that here in earth is where
 Alone the "babe" can grow and reach estate where only MAN can *be*.
 All our studies, all our classes, all our writings to support
 The pristine sources of learning, which some would bring to naught,
 Are but steps upon a ladder which the earnest seeks to climb
 To that estate the mind reveals as leading to the Path.
 But Brother please remember that, it's the Soul that must be reached
 If we would teach our Brother more than the books can teach. —A. Tyro

INDEX

THE CANADIAN THEOSOPHIST, VOL. 47

Amos, Fred	42	Door is Open, The	121
Annual Picnic	67	Dreaming and Waking	99
Barborka, Geoffrey A.	18, 45,	E.S., The T.S. and the	49, 84, 85, 92, 98
.....	65, 114, 116, 128	Einsteinian Halo, The	110
Barr, Dudley W.	11, 22, 35, 49, 59,	Esoteric School/Section	49, 92, 97,
.....	73, 83, 97, 107, 131	98, 121, 122, 123
Barratt, Grahame W.	7	Essay Competition	95
Benton, Cyril	62	Forsyth, James G.	108
Blavatsky, Helena Petrovna	25, 122	Geiger, Ruth L.	57
Careless Disciple, The	57	General Secretary Visits Western	
Carter, Charles R.	102	Lodges	116
Chhaya, H. M.	15	Griffith, Mollie	126
Coherence	55	Hack, Roberto	87
Davy, Ted G.	2, 30, 69, 70, 94, 117,	Hamilton Lodge	134
.....	118, 121, 140	Hanson, L. C.	14
Diatessaron in Sesquitertia	7	Harrison, Elouise R.	84

Has 1975 a Theosophical Importance? 138	Magic and the Qabalah 139
Hoeller, Stephan A. 61	Mathematics and the Cosmic
Imagination and Occult Phenomena 32	Mind, The 140
Is God Dead? A Theosophical Reply 28	Meaning of Life in Five Great
Judge, William Quan 10, 32, 139	Religions, The 69
Karma, On 139	Secret Doctrine, An Abridgement
Kervran, C. Louis 17, 61	of the 94
Kingdom of the Flesh 62, 85, 109	Seven Great Religions 69
Life Atoms 126	Twenty Cases Suggestive of
Luntz, Charles E. 14	Reincarnation 118
Machell, Montague A. 26, 55, 99, 135	Sabetay, Hermine 16
Mirza, Dara 86	Samuels, Vera 40
Montreal Lodge 61	Sastry, N. Yagnesvara 133
Needham, Richard J. 93	Sattelberg, Richard 28, 40
Notes and Comments 11, 35, 59,	Scroll, Press, The 117
..... 83, 107, 131	Secret Doctrine Question &
Oath of Higher Loyalty, An 43	Answer Section ... 18, 45, 65, 114, 128
Obituaries:	Skandhas, The 102
Booth, Mrs. Donna 83	Smith, Allan 41
Coldrick, Mrs. Lena 107	Smith, Henry A. 37
Hale, Mrs. Jessie 35	Smith, Robert A. 41
Henry, Mrs. Gertrude Harriet 59	Socrates is Alive in Los Angeles 93
Long, Mrs. R. H. 131	Stephenson, Ed 133
Mackie, Alexander 59	Stirling, Grande 110
Slessor, Mrs. Elizabeth 83	Strong Words 122
Stevens, Mrs. Elsie 35	T.S., and the E.S., The 49, 84, 85,
Stewart, Mrs. Nancy E. 11 92, 98
Thomas, Miss Edna Mary 59	T.S. Shall Be Free, And The 123
Warner, Mrs. Mary 83	Teacher of Discipline, A 10
Occult Phenomena, Imagination and 32	Theosophical World Congress, The 73
Orpheus Lodge 39, 47, 123	This is Heaven! 135
Perennial Theosophy and the	Toronto Lodge 22
Modern World 87	To Touch the Soul of Our Brother ... 142
Presidential Address 2	Tratnik, S. 85
Presidential Election 108	Tyler, Frederick E. 42, 85, 138
Ram, N. Sri 2, 13, 98	Tyro, A. 142
Regenerative Process, The 44	Was This Theosophy? 1
Religious Education in the Schools ... 30	Webb, Jessie M. 139
Reviews:	Western Lodges 116
Blavatsky, H. P., Collected	What of the Tomorrows? 26
Writings, Vol. I, 1874-1878 70	Wilks, W. E. 21, 39, 116, 123
Blavatsky, H. P., Tibet and Tulku 117	Wilson, Clara Isabel 16
Changing Face of Theosophy, The ... 21	Wynne-Tyson, Esme 109
Expanding Horizons 22	Xenos 43
	Young Theosophists at Congress 86
	Zahara, Miss Helen 93

ORIGINAL AND UP-TO-DATE THEOSOPHY

We lend freely by mail all the comprehensive literature of the Movement. Catalogue on request. Also to lend, or for sale at 20c each post free, our eight H. P. B. Pamphlets, including early articles from LUCIFER and Letters from the Initiates.

THE H. P. B. LIBRARY

1385 TATLOW AVE., NORGATE PARK
NORTH VANCOUVER, B.C.

BLAVATSKY INSTITUTE PUBLICATIONS

52 ISABELLA ST., TORONTO 5, ONTARIO

ESOTERIC CHARACTER OF THE GOSPELS
by H. P. Blavatsky

MODERN THEOSOPHY
by Claude Falls Wright.

THE BHAGAVAD GITA
A Conflation by Albert E. S. Smythe.
These three books are cloth bound, price \$1. each

THE GNOSIS
Ancient Wisdom in the Christian Scriptures
by William Kingsland. Cloth, \$2.50

THE EXILE OF THE SOUL
by Roy Mitchell, a key to the understanding of occult psychology.

THROUGH TEMPLE DOORS
Studies in Occult Masonry
by Roy Mitchell, an occult interpretation of Masonic symbolism (cloth bound only).

THEOSOPHY IN ACTION
by Roy Mitchell, a re-examination of Theosophical ideas, and their practical application in the work.

THEOSOPHIC STUDY
by Roy Mitchell, a book of practical guidance in methods of study.

The above four books are attractively bound; paper bound \$1.00, cloth, \$1.50, each.

COURSE IN PUBLIC SPEAKING
by Roy Mitchell. Especially written for Theosophical students. \$3.00.

THE USE OF THE SECRET DOCTRINE
by Roy Mitchell. 10c

THEOSOPHY, AN ATTITUDE TOWARD LIFE
by Dudley W. Barr. 50c.

THE WISDOM OF CONFUCIUS
by Iverson L. Harris. 25c.

CANADIAN LODGES

CALGARY LODGE:

Address enquiries to Mr. Stanley S. Elliott,
No. 3, 1735 College Lane, Calgary, Alta.
(Phone 244-0875).

EDMONTON LODGE:

President, Mr. E. P. Wood; Sec.-Treas., Mr. B. J. Whitbread, 10953 88th Ave.; Lodge Room, 9360 86 Street, Edmonton. (Phone HO. 6-5391).

HAMILTON LODGE:

President, Mrs. Clare Lakin; Corresponding Secretary, Miss L. Baldwin, 27 Melrose Ave. S., Hamilton, Ont. Lodge Room, Room 109, 1 Duke Street, Hamilton.

PHOENIX LODGE HAMILTON:

President, Mrs. Kathleen Marks; Secretary, Mrs. Isabella Brewerton, Lodge address, 49 East 7th St., Hamilton.

KITCHENER LODGE:

President, John Oberlechner, 249 Bedford Road, Kitchener, Ont.

MONTREAL LODGE:

President, Mr. Fred T. A. Griffiths, 136 Clandeboye Ave., Westmount, P.Q.; Secretary, Mrs. Mary Howard.

ST. THOMAS LODGE

President, Benj. T. Garside; Secretary, Mrs. Hazel B. Garside, 81 Hincks St., St. Thomas Ont.

SEPT ILES:

Address enquiries to Mr. Fritz Stallmach, 106 Blanchette St., Sept Iles, P.Q.

TORONTO LODGE:

President, Mr. G. I. Kinman, 262 Sheldrake Blvd., Toronto 12 (phone HU 3-5346). Corresponding Secretary, Miss Jane Angus. Lodge Rms., 52 Isabella Street, Toronto 5, Ont.

VANCOUVER LODGE:

President, Mrs. Buchanan; Secretary, M. D. Buchanan, 4690 W. 8th Avenue. The Lodge rooms are at 151½ Hastings St. West.

ORPHEUS LODGE, VANCOUVER:

President, E. F. Wilks; Secretary L. C. Hanson; Room 706, Lumbermen's Bldg., 509 Richards St., Vancouver 3, B.C.

CANYON LODGE, NORTH VANCOUVER:

President, Mr. Charles R. Carter; Secretary, Mr. Terence Moore 1046 Mathers Avenue, West Vancouver, B.C.

VICTORIA LODGE:

Apply to Mrs. J. Housez, 4030 Locarno Lane, Gordon Head, Victoria B.C.