

THE CANADIAN THEOSOPHIST

VOL. 48, No. 5

TORONTO, NOV.-DEC., 1967

Price 35 Cents

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

SEARCH FOR THE PATHS

“Search for the Paths. But O Lanoo, be of clean heart before thou startest on thy journey. Before thou takest thy first step learn to discern the real from the false, the ever-fleeting from the everlasting. Learn above all to separate Head-learning from Soul-Wisdom, the ‘Eye’ from the ‘Heart’ Doctrine.”—*Voice of the Silence*.

From the above it is apparent that the preliminary requirements before one even begins to “search for the paths” are very strict indeed. One must have “a clean Heart”, be able to discern the “real” from the “false” and be able to discriminate between the “Eye” and the “Heart” Doctrine. Surely it would seem that if one did possess all these qualifications one would be on the path and not merely searching for the beginning of the ancient, unseen road which each soul must come upon in its own time.

The Three Fragments, namely, The Voice of the Silence, The Two Paths and The Seven Portals, are concerned with something which is deeper than morality. A pure life and an intellectual awareness of the illusory nature of this plane of existence are requisite, but these are only part of the “entrance” examination and beyond are the ever stricter requirements of the “high schools” and “universities” of occultism. New attitudes must be established, a new language learned, a new and revolutionary way of life must be undertaken be-

fore one “graduates” (if one ever does) from the higher schools of the ancient wisdom. Charity, compassion, integrity, freedom from hatred and anger, patience and many other virtues are all needed—and many would-be disciples fail in these preliminary tests, although we are assured that “each failure is success and each sincere attempt wins its reward in time”.

But the ideal to which the path leads is the man who “holdeth life and death in his strong hand” and “upon whose face the rising Sun of thought eternal poureth forth its first most glorious rays”. When the larval personality has abandoned the chrysalis of self and has been transfigured out of all resemblance to its present state into that of the glorious perfected Man, resplendent in all the powers and attributes of Divinity, then the great work of the ages has been accomplished. In the flowing poetry of The Seven Portals, “All Nature thrills with joyous awe and feels subdued. The silver star now twinkles out the news to the night-blossoms, the streamlet to the pebbles ripples out the tale; dark ocean-waves will roar it to the rocks surf-bound, scent laden breezes sing it to the vales, and stately pines mysteriously whisper; ‘A Master has arisen, a Master of the Day’”.

This Master is beyond our comprehension. A Master is not merely a good man; he has become of a different genus from the race of animal-men. Compassion may

link him to all his brothers who are still imprisoned in the animal nature and who will go on and on, living, loving, hating, dying, agonizing under pleasure and pain, surging to and fro in the great tides of the pairs of opposites, until one by one, they will begin to search for the paths. The

search for the beginning of the way to life is a discipline in itself, a catharsis to cleanse us lest we, too soon, attempt in ignorance and self-righteousness to place our still mud-stained feet upon the ladder of the Path.
—Xenos

THE ANNUAL REPORT

Report of the Canadian Section for the year ended September 30, 1967

DUDLEY W. BARR, GENERAL SECRETARY

I am happy to report an increase in membership during the year from 335 to 387. Forty-four newcomers joined through a new Lodge which was chartered in April 1967, and which is appropriately named Centennial Lodge, for July 1st, 1967 was Canada's 100th birthday. This Lodge was formed under the leadership of the Venerable Ananda Bodhi, a native born Canadian, who after studying in India and Burma, became a Buddhist monk. This lodge does not advertise its meetings, but the news of its existence and its classes quickly spread among those anxious to study under the guidance of its leader.

Last year the Executive adopted a suggestion made by Mr. T. G. Davy, one of the co-editors of our magazine, to establish an open Essay Competition on the subject of "The Value of a Comparative Study of Religions". This aroused considerable interest, not only in Canada—entries came from England, Northern Ireland, U.S.A., India and Africa. We are grateful to the publicity given to it by *The Theosophist* and by Sectional magazines. Forty-two essays were received, and three cash prizes were awarded together with ten consolation prizes of Volume 1 of *The Collected Writings of H. P. Blavatsky*, which had been donated anonymously.

Visits between members of our eastern and western lodges are difficult to arrange, for Canada is an immense country stretching over four thousand miles from coast to coast, but last Fall I had the opportunity of visiting the Western lodges to report on the proceedings at the Fifth Theosophical World Congress at Salzburg. Another member, Mr. J. Oberlechner, who also attended the Congress, visited our most easterly lodge in Montreal, and told of his trip and his impressions. Three other members from the east were also able to visit the west.

The Canadian Section was happy to have five visitors from the United States, Mr. and Mrs. Geoffrey Barborka, Mr. and Mrs. Geoffrey Hodson and Miss Helen Zahara.

In my last report I referred to the project of placing the works of H. P. Blavatsky in the libraries of Canadian Universities, *Isis Unveiled*, *The Secret Doctrine*, *The Key to Theosophy*, *The Voice of the Silence*, and Volumes of *The Collected Writings of H. P. Blavatsky*. This work is continuing and Volume 2 of *The Collected Writings* will be donated this year. Several universities requested that they also be placed on the mailing list to receive the bi-monthly issues of the magazine, *The Canadian Theosophist*.

Copies of the recent book *Reincarnation*

in World Thought have also been donated to University libraries and certain public libraries. The Society in Canada bought 100 copies of this book to assist with this undertaking. The work of distributing the books and attending to the correspondence arising therefrom was done by two members of the United Lodge of Theosophists in Ottawa, to whom we are most grateful for their kindly co-operation.

A steady increase in book sales is reported by the Book Concern of Toronto Lodge. Last year more sets of *The Secret Doctrine* were sold than in any previous year and there was an increased sale of *The Key to Theosophy*. Recognizing the importance of the new Quest paperback series of books being published by the American Section, the Lodge requested a representative to interview Miss Zahara at Wheaton to ascertain how the Lodge could assist in the promotion of sales in Canada.

Our magazine, *The Canadian Theosophist*, continues to attract readers who are not members of the Canadian Section. The magazine is welcomed for its articles, its independent editorial attitude, and its policy of encouraging correspondence, and the free exchange of opinions on issues vital

to the Society.

There is a small group of Young Theosophists in Toronto which it is hoped will become the nucleus of a much larger group. Canadian youth, in common with young people in other lands, face many unprecedented problems which have arisen in the past few decades. Young people will undoubtedly play a major role in the coming cycle—it is estimated that 50% of Canada's population of over twenty million is under the age of 25 years. Rapidly changing conditions and attitudes have left many young people without the assurance of formerly accepted principles. It is a confusing situation for them, and while many splendid and talented young men and women are coming into incarnation, there has also been a marked increase among those resorting to narcotics, marijuana, L.S.D., and other psychedelic drugs. Contraceptives and the "pill" have affected the changing standards in sexual relationships, and former norms of behaviour and morality are being discarded. The Theosophical Society would have a unique opportunity to influence future world thought and attitudes if the Theosophical viewpoint could be effectively brought home to the youth of the world today.

LET US REMOVE BARRIERS

PASCALINE MALLET

From an address delivered at the 5th World Congress of The Theosophical Society at Salzburg, Austria — July 14th to 22nd, 1966.

We are indeed living in a remarkable time—both a dangerous and a wonderful one; dangerous because of the unlimited means of destruction man has acquired through the discovery and use of atomic energy, and wonderful, because we see the signs heralding the dawn of a new age.

At the end of the last century H. P. Blavatsky called "this very enlightened age . . .

the darkest, most material and unspiritual that the world has ever seen." And if, since then materialism and blind faith have considerably diminished, thanks largely to Theosophy, humanity is faced, as never before, with problems on a world scale.

H.P.B. must have looked into the future and seen how the races and nations were going to clash in the twentieth century, when

writing in 1887 in *Lucifer*:

If you could foresee what I foresee, you would begin heart and soul to spread the teaching of Universal Brotherhood. It is the only safeguard. Theosophy teaches the spirit of non-separateness, the evanescence and illusion of human creeds and dogmas, hence means universal love and charity for all mankind "without distinction of race, colour, caste and creed." Is it not therefore the fittest to alleviate the sufferings of mankind?

Modern science since then has brought about many changes. But although remarkable discoveries and new knowledge have enabled man to study ever vaster regions of the universe and the secrets of matter, there has not been an equal moral and spiritual development which would guarantee their being used exclusively for humanitarian purposes. There has perhaps never been so much cruelty in a so-called civilized world, not only amongst human beings but towards the animal kingdom so ruthlessly exploited.

Yet the idea of universal brotherhood together with an increasing sense of responsibility for the general well-being has increased. We find it in the Charter of the United Nations. Another interesting example is that at an inter-religious Congress that was held in the U.S.A. in 1956, the Unity of Life and the inter-dependence of all men were amongst the doctrines generally recognized as being at the basis of all religion.

But between the recognition and proclamation of a truth and its practical application there has ever been a wide chasm difficult to cross. Universal Brotherhood is still for the greater part an ideal, a mental conception that does not as yet exercise a dominating influence on the daily life of those who proclaim it and is only put into practice by the few who experience it as a living reality.

We must frankly confess that even amongst ourselves, members of the Theosophical Society, in spite of our conviction, our relationships are often unbrotherly,

even though we may be active in the service of our fellow men.

It is generally recognized that the faculties of the mind, at least in the West, have developed at the expense of those of the heart, as a result of an education which does not take into account the need for an integral development of the *whole* man. The new education endeavours to promote this integral development which is so important in the global era in which we have entered.

In this critical evolutionary stage, when so many changes are taking place in preparation for the coming age, we already see however a new quality of relationship gradually being built up—a sure sign of the new consciousness that will characterize the civilization of tomorrow.

Amongst those of the present generation in whom it is awakening, outside any specifically religious denomination, was the famous French pilot St. Exupéry who disappeared during a flight at the end of the last war and whose books remain a source of inspiration for youth in search of freedom and true values. He had a natural sense of the universality of life and felt a deep respect for man, which put him into contact with all humanity. He expresses this living and dynamic feeling of brotherhood when he exclaims:

Respect for Man, respect for Man:

If respect for Man is established in men's hearts, men will finally form the social, political and economic system which will consecrate this respect.

A recent investigation carried out among youth of various classes in France revealed . . . signs of the new consciousness. Questioned as to how they feel towards their own country, most of the answers showed that many young people do not respond any longer to the ideal of patriotism for which generations have sacrificed their lives. A student for instance replied: "From the moment that one has conquered space, the word country has lost its meaning".

Patriotism has become to them synonymous with nationalism.

The President of the Association of Strife against Hunger stated that many young people want a world without boundaries—they feel themselves world citizens.

We thus see appearing more and more a new conception, that of "a country without frontiers, where all men, without distinction of races will be brotherly united, where war will be for ever banished and no one will die of hunger anymore", in the words of another student.

The same trend of thought is expressed in the replies over international problems. "War?"—"Utter foolishness". "Technical progress?"—"One must be on one's guard if it is used to make atom-bombs". "A United Europe?"—"Yes, but if one can go further and unite the whole world, one must not hesitate". "Racial discrimination?"—"A monstrousness".

As to morality, if the words duty, honour and sacrifice do not belong to their vocabulary, many young people have their own morality which has not been imposed upon them from outside and is at least not hypocritical. What they hold to be of value they express in a practical way. We see for instance an astonishing number of youths all over the world, who join in campaigns against hunger and poverty and enrol themselves in international groups of volunteers who accomplish all sorts of work in a true spirit of unselfish service.

Group, team work, collective action—these are their key-words. To do good, means for them to build, and they want to build a better and more just society. For them morality is to love others and they find happiness in doing so.

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310 Dupont St., Toronto 4, Ont.

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

Another question put to the young people was if they believed in God. Answers showed that if some have retained faith in the teachings of the Church, many refuse to accept them and the majority doubt and question. The following answer is significant and proves that some would be open to Theosophy. "I have difficulty in believing in the God of the Christians because I want to understand and I cannot accept what we are told. I can well conceive that there exists something transcendent, absolute—the world would be absurd if there was not something to start with, but why Somebody?"

These few examples illustrate the new spirit which is arising more or less everywhere amongst youth and which will exercise an increasing influence in the world.

As we know, the main barrier preventing universal brotherhood from being put into practice in daily life, is EGOTISM, which poisons all human relationships and prevents the perception of Truth.

How vigorously H.P.B. denounced egotism: It kills, she said, all noble impulses in our nature and gives rise to all vices such as pride and hypocrisy that one finds on all the ranks of the social ladder, but *baptised*: national aspiration, patriotism and family virtue.

Is it not just these the young people are up against when they refuse to conform to the values that mask hypocrisy, ambition and ignorance? As we have seen, many want to understand for themselves and not be obliged to accept dogmas; they need to think freely without the dictates of current morality and public opinion. They have the advantage of being less prisoners than we are of habits of thought, created by all the influences that have conditioned our minds in the course of our lives. Their state of revolt—in which fear and the desire for security do not seem to enter—should not, I think, be judged with contempt and criticism, but with understanding and sympathy.

Are these young people who are seeking Truth outside dogmas and wanting to build a new world, not to some extent Theosophists without knowing it?

. . . Whatever our age and capacities may be, on each one of us rests more than ever a heavy responsibility—not only of spreading Theosophy in the most suitable forms and with the most suitable methods, but above all to live that truly brotherly life as members of one great family—the Family of Man. We shall then really be helping to

create the necessary conditions for the building up of a more human world and accomplish the task for which the Theosophical Society was founded.

Let us then be constantly removing barriers which separate us from our fellow-men and fellow-creatures, which prevent the consciousness of unity from coming into being, and as the barriers disappear, we shall find that the reality of the One Life will shine of its own accord.

FACING THE FACTS

In his article entitled “T.S. and E.S.—a Close Identification”, published recently in *The Canadian Theosophist*, Mr. Rohit Mehta makes a number of statements which are highly misleading and contrary to facts, while on the other hand he suppresses various relevant facts.

Mr. Mehta says that he speaks on the basis of his long and intimate experience of T.S. work in India. We, the undersigned, having also had intimate and long experience of T.S. work, are obliged to state that the conditions he speaks of are non-existent in the Indian Section and that the vast majority of members in India neither share the feelings of Mr. Mehta nor have sympathy for them, as proved by the fact that they have only recently voted overwhelmingly in favour of Mr. Sri Ram as President, knowing full well he is the Head of the E.S. Neither the members of the General Council, nor the other members in India and in other Sections were in any way obliged to nominate and vote to the office of President of the T.S., one who was known to be the Head of the E.S. If they did so, it was obviously done voluntarily. Their action was in accordance with the principle enunciated by the following Resolution of the General Council (printed in every issue of *The Theosophist*) which Mr. Mehta chooses

to ignore although he quotes another Resolution:

“Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong . . .”

Obviously to disqualify the O.H. of the E.S., whoever he may be, from holding the office of President of the T.S. as suggested would be a direct contravention of the above Resolution and of the liberty which each member has to belong to any other organization, to hold office in it, and to act freely in consonance with his own thought and inspiration. If this liberty is taken away, the very character of the Society will be altered.

It is obvious that the Rules, Constitution, and procedures of any particular organization are not normally the concern of those who are not in that organization. It is as inappropriate for those who are outside the E.S. to discuss such matters concerning the E.S. as it would be for a non-T.S. member to discuss whether the T.S. should exist, its

constitution and utility, or for one Section of the T.S. to discuss how another Section should be run.

Mr. Mehta states that in India at meetings called to welcome new members to the T.S. they are told about the two Adept Brothers and about the E.S., thus giving the impression that T.S. membership is incomplete unless and until a member joins the E.S. During the last seven and a half years since Mr. Mehta ceased to be General Secretary of the Indian Section, it has not generally been the practice to hold meetings to welcome new members to the T.S., except during the International Convention once a year and it has certainly not been the practice to speak to new entrants of the E.S. This is borne out by the published addresses to New Members by the President.

There are hardly any members of the T.S. outside of the E.S. who have heard the phrase "The E.S. is the heart of the T.S." During our long experience in the T.S. we have never heard this phrase at any T.S. meetings. Even members of the E.S. of long standing are unfamiliar with the other two phrases quoted, describing the E.S. as "the steel frame of the T.S." and as "the selection of the selection". It is to be very much doubted whether the average E.S. member, not to speak of T.S. members, would understand what is meant by "the selection of the selection". It is entirely erroneous to say that "many such statements become known to T.S. members." These phrases may have been used by someone at some time, but never recently, or during the present Presidentship. Obscure phrases can of course come to be known to T.S. and E.S. members, when such persons as Mr. Mehta choose to dig them out from somewhere and give them publicity.

Mr. Mehta repeatedly says that E.S. members are active members of the T.S. He speaks of them as "the active minority" in more than one place, and states that "many of our active T.S. workers are E.S.

members". It is thoroughly inappropriate in an organization such as the T.S. to divide its members as majority and minority by introducing considerations that do not obtain to its work. The T.S. is not a political body in which one party predominates over others. It is true that E.S. members are generally active members of the T.S. and a source of strength to most Lodges. This speaks well for the E.S. It is our experience in India that members of the T.S. who join the E.S. find it a source of inspiration to them for unselfish T.S. work. Many of them work steadily and earnestly in the Lodges and are therefore respected, thus perhaps giving the impression to those who want to see it in such light that they are wielding some mysterious influence. T.S. Lodges in India, and we presume elsewhere, are autonomous and democratic, and if there is a division on some question a minority can always be outvoted or ignored. If Mr. Mehta is right in saying that E.S. members "wield an influence which cannot be measured by numerical strength", it must be because many of them have a record of service and a way of life which wins the respect of their fellow members. They are elected to offices at the Lodge or Federation or Section levels on account of their devoted services to the cause of the Theosophical Society and never because they are members of the E.S.

Mr. Mehta speaks of "persons who are regarded as good Theosophical lecturers" who "were refused lodge and other platforms just because they were no longer in the E.S." This is far from the truth. To give a recent example: Mr. Will Ross of the U.S.A., who is no longer in the E.S., was invited to give one of the principal lectures at the 1966 International Convention at Varanasi and also to lecture to members in some of the principal cities in India. Unfortunately, he was prevented from doing so because of an emergency operation. Mr. Mehta himself is periodically invited by Lodges to lecture. We understand that the position is similar overseas. Mr. Leonard Wade, who is not a member of the E.S., is

the National Lecturer in the Australian Section and Mr. Edward Gall, not being in the E.S., lectured widely in T.S. Lodges in England and became General Secretary of the Scottish Section. Dr. N. Lauppert and Dr. Paul Thorin, neither of whom is at present in the E.S., lecture and are General Secretaries respectively of the Austrian and French Sections. They had an important part in the recent World Congress at Salzburg.

Perhaps Mr. Rohit Mehta has in mind his own case. The extent to which a particular person lectures is, of course, dependant on the willingness of members to have the lecturer. In Mr. Rohit Mehta's own case, many Lodges and members seem unwilling to have him lecture because of quite other considerations connected with the affairs of the Indian Section.

Mr. Mehta further makes out that he left the E.S. following the correspondence he had with Mr. Sri Ram over the question of freedom to criticize him and the whole principle of the relationship between the E.S. and the T.S. Some of us, however, know that facts were quite otherwise.

It is unnecessary, considering the total unreliability of the statements emanating from this source, to go into the details concerning various other questions introduced in his article, except to say again that facts may throw a different light upon the matter.

There is a widespread and well justified feeling in the Indian Section, and in other Sections, so far as we know, that Mr. Sri Ram has brought about a new climate of freedom and self-dependence in the T.S. His position as Head of the E.S. has not prevented him from encouraging freedom or rejecting blind obedience to himself. On the contrary, his liberal thought, policies, and general guidance have evoked appreciation throughout the Theosophical world.

S. G. Venkataramanan
Ramachandra Shukla
Ramjivan Sinha
Radha Burnier

BOOK REVIEWS

The Unexplained, by Allen Spraggett. Published 1967 by The General Publishing Co. Limited, Toronto. xiii + 232 pp. Price \$5.95.

"To investigate the unexplained laws of nature . . ." The first part of the third object of the Theosophical Society these days probably gets more lip service than serious attention. However, though his interest in it might be passive, the average student of Theosophy is constantly aware of the vast and complex side of nature that remains "unexplained".

This book, disappointing from some standpoints, is not to be disparaged. It has sufficient substance to transform passivity into keen activity. This, if properly channeled, would at least provide balance to the Theosophist's quest.

First, let it be stated that this is a most readable book. Mr. Spraggett is editor of the religious page of a large Toronto daily newspaper, and the combination of his experience with religious matters (both in and out of the church) and his journalistic expertise adds up to some easy and enjoyable reading.

The Unexplained covers an unusually wide territory, which is the more surprising when it is considered that the author has personally explored every segment of it. This is no regurgitation of descriptions of phenomena gathered from other sources. The first person singular is used sparingly, yet for the most part we are offered eyewitness accounts by a skilled and knowledgeable investigator.

Its scope, as far as reportage is concerned, cannot be denied, but the limitation of this work is that no single chapter points anywhere. The material is fascinating, but even after his careful investigations and despite his natural predilection for the subject, Mr. Spraggett seldom is willing to make a stand. It is not often that a writer on occult matters is a fence-sitter, but ex-

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THE NUCLEUS OF UNIVERSAL BROTHERHOOD

ROBERTO HACK

The following is an extract from the address of Signor Roberto Hack, Secretary General of the Italian Theosophical Society, to the 53rd National Convention held at Perugia, Italy, on April 23, 1967. For this translation we are indebted to Mrs. R. M. Vosse, of South Africa. —Eds.

There can be no doubt that nowadays the concept of "Universal Brotherhood" has become widely spread, at least in theory, and, notwithstanding contrary appearances, it does seem to be taking root more and more in the consciousness of men.

The idea of the close interdependence of all nations and ethnical groups, as well as of the necessity, even from the practical point of view, of more brotherly and friendly relations between all human beings, is continually gaining ground; this is partially due to the enormous progress made in both the scientific and technological fields, as a consequence of which major industries and commercial concerns are operating on an ever increasingly international scale; and partially it is because this same progress of science has placed in men's hands the most awful means of destruction, so that the threat of an atomic war, which hangs as a sword of Damocles over the heads of all mankind, forces them, *nolens volens*, to realize that peaceful international relations are an imperative necessity if they wish to survive and advance in a normal way. From this various types of international associations have arisen which, at least theoretically, reflect in their programmes and external activities ideas and concepts favouring the practical realization of an ideal of "human brotherhood"; prominent among them is the United Nations Organization, whose chief object is the maintenance of international peace and security, while the various bodies derived therefrom promote—each in its own specific field—co-operation for the

sake of economic, social, cultural and humanitarian progress in general.

As therefore the subject of "Universal Brotherhood" is so extremely topical, we have chosen to examine a variation which has taken place in the course of time in the formulation of the First—and fundamental—Object of the Theosophical Society, so that we may discover and correctly understand the meaning thereof. For although this might at first appear to be of secondary importance, it may, after all, turn out to have a profound significance and moral value—if we try to grasp the reason why such a change occurred.

In an extremely important document entitled "The Original Programme of the Theosophical Society", dated October 3, 1886, H. P. Blavatsky wrote:

In order to leave no room for equivocation, the members of the T.S. have to be reminded of the origin of the Society in 1875. Sent to the U.S. of America in 1873 for the purpose of organizing a group of workers on a psychic plane, two years later the writer received orders from her Master and Teacher to form the nucleus of a regular Society whose objects were broadly stated as follows:

1. Universal Brotherhood,
2. No distinction to be made by the member between races, creeds or social positions, but every member had to be judged and dealt by on his personal merits;
3. To study the philosophies of the East—those of India chiefly, presenting them

gradually to the public in various works that would interpret exoteric religions in the light of esoteric teachings;

4. To oppose materialism and theological dogmatism in every possible way, by demonstrating the existence of occult forces unknown to science, in nature, and the presence of psychic and spiritual powers in man; trying, at the same time, to enlarge the views of the Spiritualists by showing them that there are other, many other agencies at work in the production of phenomena besides the "Spirits" of the dead. Superstition had to be exposed and avoided; and occult forces, *beneficent and maleficent*—ever surrounding us and manifesting their presence in various ways—demonstrated to the best of our ability.—*H. P. Blavatsky Collected Writings*, Vol. VII, P. 145-6.

☆ ☆ ☆

From another official document we can read the following, written by Damodar K. Mavalankar, Recording Secretary of the Theosophical Society, on March 10, 1882:

'Theosophy' and the 'Theosophical Society' are two quite different things, since the latter, embracing the former, includes still a few other things. Permit me to remind you that in our *Rules*, our objects are defined as follows:

1. To form *the nucleus* of an Universal Brotherhood of Humanity, without distinction of race, creed or colour. (Italics ours).
2. To promote the study of Aryan and other Eastern literature, religions and sciences, and vindicate its importance.
3. To investigate the hidden mysteries of Nature and the Psychical Powers latent in man.

Of these, the first is the most important for us . . . —*Damodar*, compiled by Sven Eek, P. 208.

We all know how the Objects of the Theosophical Society are stated nowadays, so it is unnecessary to repeat them here. How-

ever one cannot fail to notice that, between the original statement of the First Object, namely, "to form *the nucleus* of a Universal Brotherhood of Humanity, etc."; and the present "to form *a nucleus* . . . etc.", there exists a profound divergence. It is one thing to form "*the nucleus*" and a far more modest one to form only "*a nucleus*" of the said Brotherhood, the same as many other existing organizations with practically similar aims.

Again, in an article entitled "Let Every Man Prove His Own Work" H.P.B. repeated:

It is well known that the first rule of the society is to carry out the object of forming the nucleus of a universal brotherhood. The practical working of this rule was explained by those who laid it down, to the following effect:

'He who does not practise altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own—is no Theosophist.'—*H. P. Blavatsky, Collected Writings*, Vol. VIII, P. 170-1.

If we attentively study the various "Letters of the Masters", and especially the correspondence carried on for several years between some of them and Mr. Sinnett, we shall see how fundamental this idea is in their thinking and how it is precisely the main reason for which they wished the Theosophical Society to be formed. For example, in Letter No. II (*The Mahatma Letters to A. P. Sinnett*) the Master K.H. after reminding Sinnett that: "The mysteries never were, never can be, put within the reach of the general public, not, at least, until that longed for day when our religious

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NOTES AND COMMENTS BY THE GENERAL SECRETARY

The Executive Committee of the Canadian Section met on Sunday, Oct. 15 with the following members present, Mrs. C. P. Lakin, Messrs. C. E. Bunting, T. G. Davy, C. Weaver, Ralph A. Webb, Treasurer, and the General Secretary.

The Treasurer's report showed a balance of \$813.97, with all accounts paid. Expenditures for the last quarter included \$400.00 for the Essay prizes; \$571.12 for the purchase of 125 copies of *Reincarnation in World Thought*, 100 for university and other public libraries, and 25 copies for the Lodges. \$99.95 was expended for five thousand envelopes for the magazine.

Mr. Davy reported progress for the magazine. It was also reported by Miss Eurith Goold and Mrs. Greta Chambers that the work of distributing 100 copies of *Reincarnation in World Thought* to university and public libraries in Canada is almost completed.

The General Secretary stated that copies of Vol. 2 of *The Collected Writings of H. P. Blavatsky* had not yet been received. Our order for these had been increased to 75 and as soon as they arrive they will be distributed to University Libraries and to the Lodges.

Attention was drawn to the rapid growth of Centennial Lodge, chartered last April. Under the leadership of the Venerable Ananda Bodhi the Lodge had a membership of 72 (some 20 more applications for membership were received after the meeting.) The Venerable Ananda Bodhi and a few lodge members will visit India and other lands in the East and will be away for about six months. Their leader hopes to visit Adyar and if he does so during the Annual Convention in December, the General Secretary requested him to convey warm greetings from the members of The Theosophical Society in Canada.

The meeting considered the Agenda for the meeting of the General Council in

December. No action was necessary as any motions arising therefrom will be submitted to all members of the General Council for their views. The Executive voted in favour of five additional members of the Council, Mr. Geoffrey Hodson, Mr. C. D. T. Shores, Mrs. Gool K. Minwalla, Mrs. Ann Wylie and Miss E. W. Preston.

The General Secretary reported that he had not yet ordered the revised Admission Application authorized at the last meeting. Samples of the form used by The Theosophical Society in America had been obtained; this form omits the provision for sponsors, a requirement which was removed from the General Rules in 1931.

The next meeting of the Executive Committee will be on January 7, 1968.

* * *

Here are two very interesting news items received recently; first, "On reliable information it is learned that as many as ten volumes of *The Secret Doctrine* have been ordered from the publishers over a recent few years by the California Institute of Technology." Second, "During the past year, a niece of Albert Einstein's visited Adyar. She said she wanted to visit the centre which had published the work which her Uncle Albert had so greatly esteemed—*The Secret Doctrine* by H. P. Blavatsky."

I am indebted to Mrs. Buchanan of Vancouver for these two items which were told by Mr. Boris de Zirkoff to Mrs. R. C. Forsyth of Hollywood.

* * *

During the past two months sixty-seven new members joined the Society and I have much pleasure in welcoming them to our fellowship. Three of these members joined through Toronto Lodge and the remainder entered through Centennial Lodge.

* * *

I would like to take this opportunity to extend to all our readers my very best wishes for Christmas and the New Year.

—D.W.B.

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



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A member is anxious to obtain a copy
of *Buddhism, Its Doctrines and Its Methods*,
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help.

LETTER TO THE EDITORS

The Editors

The Canadian Theosophist

Mr. Perkins in his defence of the Esoteric
School in the July-August issue of *The
Canadian Theosophist*, makes an amazing
claim for the E.S. He states that in order
that the Theosophical Society should carry
out its purpose it must have an "Inner
Group" of dedicated members (a statement
with which we are in full accord) and that
the Esoteric School has been this Inner
Group.

Let us inquire! What would be the aim
of such a Group?

1. Knowing that every Spiritual teach-
ing, when it becomes the property of or-
dinary unregenerate human minds, speed-
ily becomes degraded, materialized, distort-
ed, and watered down to conform to pop-
ular prejudices; knowing this, the chief aim
of this Group would be to strive to main-
tain the teaching of the Mahatmas called
Theosophy—as a living, vital philosophy
in its original austere, Soul-satisfying pur-
ity, for the Enlightenment of Mankind.

2. That Truth, and the Search for Truth,
would be its highest value.

3. Freedom of thought and speech, and
freedom of communication in the Theo-
sophical Society are essential to its pur-
pose;—in order to create a veritable Nucleus
of Universal Brotherhood.

If these aims are conceded as being what
this Group should strive to uphold, how
far and in what way we ask, has the Esot-
eric School in its long history throughout
this century carried them out?

1. Pledged to Mrs. Besant as Outer
Head to carry out all orders regarding
Spiritual matters, the E.S. was used to re-
place Theosophy with a spurious travesty
of it called Neo-Theosophy; and to put
this teaching forward as Theosophy to
members and to the public.

2. The E.S. was used to get accepted
by the members many Side Movements,
nothing to do with Theosophy; the most

famous of which was the Second Coming of Christ as the World Teacher in the body of Krishnamurti.

3. The formation of a new Church, the Liberal Catholic Church, which was prepared under clairvoyant instruction (it was claimed) from the Lord Maitreya and the Master K.H., for the use of the World Teacher.

This list could be greatly lengthened, but surely enough has been said to show that the Esoteric School has filled the very opposite of what was required to keep the Theosophical Society on the original lines laid down for it. Instead, the Esoteric School was used to bring the Theosophical Society down to its lowest level as a Sect, from which it is now slowly but very definitely arising.

W. E. Wilks,
For the Orpheus Lodge, T.S.

THE E.S.—ANOTHER VIEW

As far as I am concerned, without an initiated Teacher to conduct it, an Esoteric Section is an impossibility. We are all "Seekers" and must seek in brotherly union and await the coming of another H.P.B. Without her, an E.S. is a distinction without a difference, any imagined difference being a kind of spiritual snobbery. I find "being a Theosophist" of just the rank and file a full-time job!

—M.M.

THE NUCLEUS OF UNIVERSAL BROTHERHOOD

(Continued from page 106)

philosophy becomes universal. At no time have more than a scarcely appreciable minority of men possessed nature's secret, though multitudes have witnessed the practical evidences of the possibility of their possession. The adept is the rare efflorescence of a generation of enquirers; and to become one, he must obey the inward impulse of his soul irrespective of the prudential considerations of worldly science or

sagacity . . ." continued, "To our minds, these motives" (that is, motives based upon a personal desire to learn the nature of these occult forces and to obtain power over them, etc.) "sincere and worthy of every consideration from the worldly standpoint, appear—*selfish* . . . They are selfish because you must be aware that the chief object of the T.S. is not so much to gratify individual aspirations as to serve our fellow men: and the real value of this term 'selfish,' which may jar upon your ear, has a peculiar significance with us which it cannot have with you; therefore, and to begin with, you must not accept it otherwise, than in the former sense. Perhaps you will better appreciate our meaning when told that in our view the highest aspirations for the welfare of humanity become tainted with selfishness if, in the mind of the philanthropist there lurks the shadow of desire for self benefit or a tendency to do injustice, even when these exist unconsciously to himself. Yet, you have ever discussed but to put down the idea of a universal Brotherhood, questioned its usefulness, and advised to remodel the T.S. on the principle of a college for the special study of occultism." And in Letter No. VI, December, 1880, Master K. H. returns to the same subject:

. . . The *Chiefs* want a "Brotherhood of Humanity," a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds."

Earlier (Letter No. IV, November, 1880) he wrote:

The term "Universal Brotherhood" is no idle phrase. Humanity in the mass has a paramount claim upon us . . . It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind: and it is the aspiration of the *true adept*.

☆ ☆ ☆

Many more quotations taken from the same Letters could be usefully brought forward to further illustrate what has been

said, but I only wish to refer to the following words contained in a Letter of a Master and reported by H. P. Blavatsky in the previously mentioned article, "The Original Programme of the Theosophical Society":

"Theosophy must not represent merely a collection of moral verities, a bundle of metaphysical Ethics epitomized in theoretical dissertations. Theosophy must be made practical, and has, therefore, to be disencumbered of useless discussion . . . It has to find objective expression in an all-embracing code of life, thoroughly impregnated with its spirit—the spirit of mutual tolerance, charity and love. Its followers have to set the example of a firmly outlined and as firmly applied morality before they get the right to point out, even in a spirit of kindness, the absence of a like ethic Unity and singleness of purpose in other associations and individuals. As said before—no Theosophist should blame a brother whether in or outside the association, throw slur upon his actions or denounce him lest he should himself lose the right of being considered a Theosophist. Ever turn away your gaze from the imperfections of your neighbour and centre rather your attention upon your own shortcomings in order to correct them and become wiser . . . Show not the disparity between claim and action in another man but—whether he be brother or neighbour—rather help him in his arduous walk in life . . . The problem of true Theosophy and its great mission is the working out of clear, unequivocal conceptions of ethic ideas and duties which would satisfy most and best the altruistic and right feeling in us; and the modeling of these conceptions for their adaption into such forms of daily life where they may be applied with most equitableness . . . Such is the common work in view for all who are willing to act on these principles. It is a laborious task and will require strenuous and persevering exertion, but

it must lead you insensibly to progress and leave no room for any selfish aspirations outside the limits traced . . . Do not indulge in unbrotherly comparisons between the task accomplished by yourself and the work left undone by your neighbour or your brother, in the field of Theosophy, as *none is held to weed out a larger plot of ground than his strength and capacity will permit him . . .* Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to, and dealt with justly by KARMA alone. Even the simple presence amidst you of a well-intentioned and sympathizing individual may help you magnetically . . . You are the Free-workers on the Domain of Truth, and as such, must leave no obstructions on the paths leading to it . . . *The degrees of success or failure are the landmark we shall have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer your approach to the goal contemplated—the shorter the distance between the student and the Master.*"—H. P. Blavatsky, *Collected Writings*, Vol. VII, P. 170-1.

☆ ☆ ☆

From the quotations given above it is clear—to my mind at least—what were the intentions of the occult Founders of the Theosophical Movement, the practical realization of which was handed by them for the greater part to their Messenger, H. P. Blavatsky, and to the few, extremely few, who helped her in the overwhelming task, prominent among these Col. H. S. Olcott and Mr. W. Q. Judge.

What were therefore the main reasons which led those who had the greatest responsibility in the practical administrative government of the parent Theosophical Society at Adyar, to modify the original wording of the First Object—from the most

noble and lofty aim of forming "*the nucleus*" of the Universal Brotherhood of Man—to the more modest present wording of the said Object, namely that of forming merely "*a nucleus*" of Universal Brotherhood?

Anyone who knows a little about the history of our Theosophical Movement during its first years of existence, should have no difficulty in grasping the real reasons by intuition; however, even in this case I think it is more useful to listen to the words of the Founder of the modern Theosophical Movement herself rather than to depend on our own personal opinions.

During the first seven years of its existence the Theosophical Society was obliged to undergo various kinds of tests, and as an Organization some very satisfactory results were obtained in several lines. But on one point of capital importance—given the especial character of the Theosophical Movement it failed, because the official directors of the Theosophical Society were not inclined to accept openly the direct guidance of the Society on the part of the Masters, who at that time formed the "First Section" of the Society itself. About the year 1882 the majority of the members of the T.S., especially those in London, accepted the occult philosophy expounded by the Masters but refused to accept the occult guidance given by the Masters themselves through their *chelas* in the outward administration of the Society. Therefore, at the end of the first seven year cycle, in 1882, the Masters withdrew to a great extent into the shadow so far as external matters were concerned, giving their instructions and orders only to a few chosen individuals. Towards the end of the second seven year cycle, 1888, H.P.B. was extremely anxious to make a further effort in order to fortify the occult ties between the Masters and the Theosophical Society which was gradually losing its original vitality. The Society was not attempting to develop the idea of Brotherhood and under the direction of Col. Olcott, *The Theosophist* was devoted ex-

clusively to the study of comparative religions. After the attacks of the Coulombs and of the Roman Catholic missionaries in 1884 and the unfavourable report of the Society for Psychical Research in London, which endorsed the accusations of fraud brought up against H.P.B. by the Coulombs, Col. Olcott was fearful about the fate of the organization lest it should appear to the public as linked up with the idea of the Masters, and in the official organ he purposely avoided any mention of them or of their connection with the Society. It was thus that H.P.B. came to the decision of forming the Esoteric Section of the Theosophical Society.

☆ ☆ ☆

The aims of and reasons for the formation of this Esoteric Section are clearly given in the Preliminary Memorandum (1888) of H.P.B. herself. From it we take a few excerpts which more particularly concern the subject under review:

The Theosophical Society has just entered upon the fourteenth year of its existence; and if it has accomplished great, one may almost say stupendous, results on the exoteric and utilitarian plane, it has proved a dead failure on all those points which ranked foremost among the objects of its original establishment. Thus, as a 'Universal Brotherhood' or even as a fraternity, one among many, it has descended to the level of all those Societies whose pretensions are great but whose names are simply masks, nay, even SHAMS. Nor can the excuse be pleaded that it was led into such an undignified course owing to its having been impeded in its natural development, and almost extinguished, by reason of the conspiracies of its enemies *openly* begun in 1884. Because even before that date there never was that solidarity in the ranks of our Society which would not only enable it to resist all external attacks, but also make it possible for greater, wider, and more tangible help to be given to all its members by those

who are always ready to give help when we are fit to receive it. When trouble arose, too many were quick to doubt and despair and few indeed were they who had worked for the Cause and not for themselves. The attacks of the enemy have given the Society some discretion in the conduct of its external progress, but its real internal condition has not improved, and the members, in their efforts towards spiritual culture, still require that help which solidarity in the ranks can alone give them the right to ask. The Masters can give but little assistance to a Body not thoroughly united in purpose and feeling, and which breaks its fundamental rule—universal brotherly love, without distinction of race, creed or colour; nor to a Society, many members of which pass their lives in judging, condemning and often reviling other members in a most untheosophical, not to say disgraceful, manner . . .

. . . It is only by a select group of brave souls, a handful of determined men and women, hungry for genuine spiritual development and the requirement of soul-wisdom that the Theosophical Society at large can be brought back to its original lines. It is through an Esoteric Section alone, i.e., a group in which all the members, even if unacquainted with one another, work for each other, and by working for all work for themselves—that the great Exoteric Society may be redeemed and made to realize that in union and harmony alone lie its strength and power. The object of this Section, then, is to help the future growth of the Theosophical Society as a whole in the true direction by promoting brotherly union at least among the few . . .

It would be extremely useful to quote the contents of this precious "Preliminary Memorandum" of H.P.B.'s in full, but it is not possible to do so here. Besides, a great number of our members ought to be familiar with it . . . ; the main thing would be to keep these teachings in mind con-

stantly and . . . to apply them in daily life! A few weeks before her death, H.P.B., in her last "Message to the American Theosophists" gave serious warning that

No opportunity will be lost of sowing dissension, of taking advantage, of mistaken and false moves, of instilling doubt, of augmenting difficulties, of breathing suspicions, so that by any and every means the unity of the Society may be broken and the ranks of our Fellows thinned and thrown into disarray . . .

Unfortunately, our own bitter experiences have shown how prophetic were those words! On the other hand, we must also remember the words with which she ended her "Preliminary Memorandum", namely that:

. . . The Masters do not judge students simply by their ability to do this or that special or difficult thing but by the actual self-development and progress accomplished . . . the student begins to look his own nature in the face, *and in accordance with the intensity of his aspirations, will be his difficulties.* These difficulties may exhibit themselves on the physiological, mental, moral, or psychic planes of his being, or in the circumstances of his life. Having signed the pledge, his first failure to keep any one of its clauses **is the failure** to stand the first trial. *Such a failure, however, is not defeat, so long as a further sincere endeavour is made.* (Italics ours)

Our Italian Theosophical Society is not one of the largest, so far as numbers is concerned; nevertheless, as Italy has once before, in the field of the Renaissance, known how to be an example and a teacher to the entire world, could not the Italian Section do the same thing in the Theosophical field, giving a practical example by showing itself capable of conquering, of overcoming the intimate dissensions and internal contrasts, the intolerances and mutual suspicions which deeply disturb the harmony and understanding between members; always keeping in mind the words of the Master:

Theosophy has to find objective expression in an all-embracing code of life, thoroughly impregnated with its spirit—the spirit of mutual tolerance, of charity and of love . . . ?

The final words of H.P.B. quoted above, that “such a failure, however, is not a defeat, *so long as* a further sincere endeavour is made”, ought to give us, all of us, each one of us, the firm determination and the courageous will to undertake this arduous and difficult task! “It is,” in the words of the Master himself, “a laborious task and will require strenuous and persevering exertion, but it must lead you insensibly to progress and leave no room for any selfish

aspirations outside the limits traced!”

I would like to close with the wise words uttered by our present International President, Brother N. Sri Ram, at the close of the Annual Congress at Adyar in December, 1965: “. . . The Society is so broadly constituted and the nature of its work is such that it can progress as it should only on the basis of the individual member’s understanding and initiative. *Each Theosophist has to be a lamp in himself through which the light of Brotherhood, if not also of Wisdom, can shine in his own measure. Whether he is that or not depends entirely upon himself.*”

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. Is there a limit to the number of incarnations in one Manvantara?

Answer. This is reminiscent of the question that Mr. Sinnett asked the Mahatma. Possibly the questioner is not aware of Mr. Sinnett’s dilemma, so the best way is to cite the answer which he received. Because it is a rather complicated matter, it will be given in full—bearing in mind that the word “planet” here signifies one of the *globes* of the Earth-chain. First his query:

“We are not certain how you use the word race, whether there is only one race to each station of each round, i.e., one race to each world circle or whether there are seven races (with their seven branchlets and a life in each in either case) in each world circle? Nay, from your use of the words ‘and through each of these Man *has* to evolve before he passes on to the next higher race and that seven times,’ we are not sure that there are not seven lives in each branchlet as you call

it, *sub-race* we will, if you like, say. So now there may be seven rounds each with seven races, each with seven sub-races, each with seven incarnations = $13 \times 7 \times 7 \times 7 \times 7 = 31,313$ lives, or one round with seven races and seven sub-races and a life in each = $13 \times 7 \times 7 = 637$ lives or again 4,459 lives. Please set us right here stating the normal number of lives (the exact numbers will vary owing to idiots, children, etc., not counting) and how divided.”

The Mahatma’s answer: “As the above described race: i.e., at each planet—our earth included—he has to perform seven rings through seven races (one in each) and seven multiplied by seven offshoots. There are seven root-races, and seven sub-races or offshoots. Our doctrine treats anthropology as an absurd empty dream of the religionists and confines itself to ethnology. It is possible that my nomenclature is faulty: you are at lib-

erty in such a case to change it. What I call 'race' you would perhaps term 'stock' though sub-race expresses better what we mean than the word family or division of the genus homo. However, to set you right so far I will say—one life in each of the seven root-races; seven lives in each of the 49 sub-races—or $7 \times 7 \times 7 = 343$ and add 7 more. And then a series of lives in offshoot and branchlet races; making the total incarnations of man in each station or planet 777. . . .

“Should you indulge in any calculations do not forget that we have computed above only full average lives of consciousness and responsibility. Nothing has been said as to the failures of Nature in abortions, congenital idiots, death of children in their first septenary cycles, nor of the *exceptions* of which I cannot speak. No less have you to remember that average human life varies greatly according to the Rounds. Though I am obliged to withhold information about many points yet if you should work out any of the problems by yourself it will be my duty to tell you so. Try to solve the problem of the 777 incarnations.” (*The Mahatma Letters to A. P. Sinnett*, pp. 82-3)

Question. Does a very short life count as one of its lives?

Answer. Let us agree to define a very short life as a term of life *before* the completion of the first septenary cycle of an incarnation. Then, in answer to the question: inasmuch as the infant has not produced any causes for experiencing Devachan, and because the fulfilment of a life on earth has been thwarted, in such a case the rebirth will take place soon. The infant's brief appearance on earth is of course not counted as a full incarnation.

Question. It seems logical that an old soul would spend a much longer time in Devachan than a young soul and that the young soul would reincarnate much oftener than an old soul?

Answer. The length of the Devachanic interlude is determined by the individual's activities on earth, especially by a person's thought-life. This is the predominating and decisive factor, in so far as the after-death time period is concerned and not whether an individual is regarded as a young soul or an old soul. Thus a philosopher or scientist will have a much longer period in Devachan than will a farm laborer.

There is also this factor to be considered: the purpose of accomplishing the obligatory pilgrimage on the Circle of Necessity is to attain the goal. In other words, to complete the seven-round cycle and to graduate from the Human Kingdom. This is achieved by consciously awakening and unfolding the 49 Fires. It is not brought about by the number of incarnations which the Reincarnating Ego must use in order to attain the goal.

In connection with the number of incarnations, the following citation is apposite:

“What has the number of incarnations to do with the shrewdness, cleverness, or the stupidity of an individual? A strong craving for physical life may lead an entity through a number of incarnations and yet these may not develop its higher capacities. The Law of Affinity acts through the inherent *Karmic* impulse of the Ego, and govern its future existence. Comprehending Darwin's Law of Heredity for the body, it is not difficult to perceive how the birth-seeking Ego may be attracted at the time of rebirth to a body born in a family which has the same propensities as those of the reincarnating Entity.” (*ibid.*, p. 404).

Question. In order to have a conscious life during the after-death states, we are told, one has to believe in that life. Why is this so?

Answer. The Esoteric Philosophy asserts that each individual “creates” for himself what his future life on earth will be, according to the manner he lives his present life. It also asserts that each person creates what he will experience in his after-death

state in Devachan. This is accomplished by the thought-life he is daily creating. Therefore, in order to have a "conscious life," that is to say consciously live over, or experience, what he has created, an individual must have "believed it" with sufficient intensity during his life on earth. By so doing he has impressed the idea of it into his thought-stream, or the "web of life" which he is fashioning from day to day. It then becomes a reality to the individual in Devachan, when he passes into the after-death states.

The passage upon which the question is based comes from *The Key to Theosophy*. It will be helpful to continue the citation:

"After death, before the spiritual eyes of the soul, begins a performance according to a programme learnt and very often unconsciously composed by ourselves: the practical carrying out of *correct* beliefs or of illusions which have been created by ourselves. The Methodist will be Methodist, the Mussulman a Mussulman, at least for some time—in a perfect fool's paradise of each man's creation and making. These are the *post-mortem* fruits of the tree of life." (page 165)

Question. What happens to the people who do not believe—such as the Humanists, or Atheists, for example?

Answer. Continuing H. P. Blavatsky's words on the subject—applicable to the materialist:

"Can my conscious terrestrial 'I' perish not only for a time, like the consciousness of the materialist, but so entirely as to leave no trace behind? According to the teaching, it must so perish and in its fulness, all except the principle which, having united itself with the Monad, has thereby become a purely spiritual and indestructible essence, one with it in the Eternity. But in the case of an out-and-out materialist, in whose personal 'I' no Buddhi has ever reflected itself, how can the latter carry away into the Eternity one particle of that terres-

trial personality? Your spiritual 'I' is immortal; but from your present self it can carry away into Eternity that only which has become worthy of immortality, namely, the aroma alone of the flower that has been mown by death." (*The Key to Theosophy*, p. 166)

Question. What is the purpose of the Monad in its journey through the planets during the Inner and Outer Rounds?

Answer. We are so accustomed to regard the after-death states from the standpoint of the Reincarnating Ego, that we rarely consider it from the viewpoint of the Monad. Thus one of the tenets presented by the Esoteric Philosophy is seldom commented upon, namely the cycle of the Monad. It is referred to in this manner in *The Mahatma Letters to A. P. Sinnett*: "no monad gets ever reincarnated before its appointed cycle". (p. 176) It is this "cycle of the Monad" that gives the clue to the understanding of the question here raised. But its exposition of necessity must cover certain fundamental concepts, which might seem to be digressions from the main theme. Since space is limited, the exposition must be given as briefly as possible.

First of all consideration must be given to the status of the Monad, especially the Monadic Essence. This is essentially immortal and it is not subject to a fixed permanent locality. For it is stated:

"The spiritual Ego of man moves in eternity like a pendulum between the hours of birth and death . . . the spiritual pilgrim is eternal." (*The Key to Theosophy*, p. 167) The "higher Spirit-Soul" is Atma-Buddhi (*ibid*, p. 96), i.e., the Monad.

The swing of the pendulum between the two points may be described as an arc: a swing to one point represents an arc of descent which culminates in earth-life; a swing to the opposite point, the arc of ascent, represents returning to its Source.

From its level, or plane, the Monad functions by means of its consciousness, which is of a grade superior to that with which we

are familiar here on earth. Its range of consciousness far exceeds that of the cosmos (i.e. the solar system). Nevertheless, it is unable to manifest itself on the physical plane. In order to contact material spheres it does so by means of upadhis (a term usually rendered "vehicles", although a more accurate rendering would be substitutes or "veils of spirit"). Its first emanational upadhi is known as Buddhi—which, together with the Monadic Essence, Atman, is termed the Monad (Atma-Buddhi). However, this primal emanational upadhi is not able to contact spheres of consciousness which are not of the same level, or degree, as the Source from which it originated. Consequently a secondary emanational upadhi is required: this is known as the Karanopadhi—termed the Causal Vehicle. Its components are the Monad and its upadhi, Higher Manas. Whereas the Monad, with its emanational upadhi, is able to extend its range of consciousness within the spheres of the solar system, it is still unable to function on the material plane of the cosmic spheres. Therefore another upadhi is emanated, termed the Sukshmapadhi—the "subtile veil of spirit," combining the principles of intellection and desire, which in turn necessitates another upadhi—the Sthulopadhi—in order that it may function on the Earth-sphere (our globe). In thus emanating its upadhis the Monad has reached the limits of its pendulum swing in regard to the arc of descent culminating in an earth-life. At this level the Monad may well be said to be "overshadowing a personality."

However, in thus describing the emanational process of the upadhis, one of the factors of primal importance has thus far not been considered—dealing as it does with the Monad's arc of descent. It is pertinent to make the following query: Where does the Monad acquire its upadhis on its arc of descent? Here is where consideration should be given to another tenet of the Esoteric Philosophy: that which is known as the Outer Rounds. Its significance

may be attested to because of the manner in which Mr. Sinnett's attention was drawn to the subject:

"... you may feel sure that neither M. nor I have contradicted each other in our respective statements. He was speaking of the *inner*—I of the *outer* Round. There are many things that you have not learned but may some day; nor will you be able to ever comprehend the process of the *obscurations* until you have mastered the mathematical progress of the *inner* and the *outer* Rounds and learned more about the specific difference between the seven." (*The Mahatma Letters to A. P. Sinnett*, pp. 392-3)

So the answer to the query made prior to the above citation is: During the Outer Rounds. The *principles* forming the upadhis are "gathered" in conjunction with the Monad's cyclic journey during the Outer Rounds on its arc of descent. It had "left" the principles pertaining to the upadhis during its arc of ascent—in its cyclic journey during the after-death states at the conclusion of an earth-life. Witness this citation:

"It is on the Seven zones of *post mortem* ascent, in the Hermetic writings, that the 'mortal' leaves, on each, one of his 'Souls' (or Principles); until arrived on the plane above all zones he remains as the great Formless Serpent of absolute wisdom—or the Deity itself." (S.D. I, 411, or. ed.; II, 127, 6 vol. ed.; I, 442, 3rd ed.)

The "seven zones" are the seven Sacred Planets. The "plane above all zones" signifies the Source—to which the Monad returns without its upadhis on its arc of ascent.

Thus the purpose of the Monad's cyclic journey on the Outer Rounds is to perform the "pendulum-swing" of returning to its Source, using the seven Sacred Planets as its means of travel. For another tenet of the Esoteric Philosophy is that the planets represent the arteries and veins of a cosmos for the transmission of the life-essences to and from the Sun.

"The Sun is the heart of the Solar World (System) and its brain is hidden behind the (visible) Sun. From thence, sensation is radiated into every nerve-centre of the great body, and the waves of the life-essence flow into each artery and vein . . . The planets are its limbs and pulses." (S.D. I, 541; II, 264, 6 vol. ed.; I, 590 3rd ed.)

On its arc of descent, when the Monad has accomplished the cyclic journey of the Outer Rounds, it continues its arc of descent to the Earth by means of the Inner Rounds—specifically Globes A, B, C of the Earth-Chain) before manifesting on Globe D (our Earth) in order to take on or overshadow, a physical upadhi for an earth-life.

Question. Does the Monad overshadow other personalities on the different planets?

Answer. Instead of regarding the Monad as "overshadowing other personalities" on the seven Sacred Planets, the Monad emanates the appropriate "Soul" or Principle to the respective Planet, in order to accomplish its arc of ascent to its Source without its upadhis. On its arc of descent it picks up the "Soul" or Principle which was left on the "Zone".

Question. In the case of a quick reincarnation on earth, does the Monad have to wait before being freed?

Answer. Responding specifically to the phrase "quick reincarnation": a previous question and answer dealt with reincarnations occurring speedily because of not completing the first septenary cycle of an earth-life, and it was pointed out that there was no Devachanic interlude. The Monad's "wait for being freed" is not a long one and the "cycle of the Monad" is a rapid one. The consequent reincarnation on earth is a quick one.

BOOK REVIEWS

(Continued from page 104)

cept to denounce obvious fraud, this one seldom climbs down. Is he sceptical? Does he believe? The reader is left guessing.

Open-mindedness, so commendable in a newspaper column and elsewhere is here practised to a fault.

Examples of a wide range of phenomena are to be found in *The Unexplained*. Precognition, "willed" photography, miracles, prayer power, astral projection, "spiritual messages" oral and written, are all touched upon. Spirit guides, mediums, faith healers, clairvoyants, hypnotists are interviewed. The opinions of psychiatrists and other investigators are quoted. But to the average student the value of this book (apart from its general interest) is that it is an excellent source of modern examples of "the unexplained laws of nature" on which to test his theories.

Certainly, *The Unexplained* should arouse interest among those who are just starting to wonder about the unknown. It might also rekindle a spark of interest in those who have wondered about it—and let it go at that—for a long time. —T.G.D.

☆ ☆ ☆

The Christmas Story, by Geoffrey A. Barborka. Published by The Theosophical Publishing House, Wheaton, Ill., 1966, 56 pp. Eight pages of complete index and cross references to subject matter. Price \$1.50.

Our Nov.-Dec. issue, the last of this year, is a timely occasion to draw attention to Mr. Barborka's study of the symbolism, traditions and mystical significances of the Christmas Season. Here is assembled, and ably presented, a wealth of information on the subject, and readers will find in this booklet a valuable collection of many little known facts relating to the celebration of the Christmas period in both Christian and Pagan lands. Many of the outer ceremonies and customs have their origins in mystical and philosophical truths whose significance and esoteric character is explained throughout.

Members might find this booklet an appropriate medium through which to send yuletide greetings to their friends.

—D.W.B.

TO THE CREATOR

We love this beauteous garden thou hast given,
When theologians prate some distant heaven,
In that soft magic twilight that brings the day to close,
We find love's message in the perfume of a rose.

We hunger not for golden streets and throne,
This garden thou has given is all we need—thine own,
Night brings the ozone from the sea, a jeweled sky,
Enchant us with its splendour, and we feel thee nigh.

Fear thee? How can we? All that we see,
Is what thy hands have generously given—free.
All things of beauty, with each radiant dawn,
Forever—never ending—never born.

Are we not thine? Are we not by thee made?
Art thou not life? How can we be afraid?
Afraid that we should sometime cease to be,
When Love—Life—and Truth is given us by thee.

Need we despair? If by divine decree
Thou callest us to other gardens made by thee,
Where Life—Love—and Peace abundant are to be found,
Are not all gardens that thou hast made—sacred ground?

Our only prayer to thee is heart-felt thankfulness,
We know full well how richly thou has blessed,
We need not pray for things already freely given,
And blur from sight this ever present heaven.

If personal greed cause man to turn his back against the Sun,
Where lies the fault when threatening shadows come?
We who have listened to the truth our 'Elder Brothers' tell,
Know—it is man's choice that make for him—heaven or hell!

—CHARLES R. CARTER

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