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GEORGE I. KINMAN

We regret to report the death on January 8, 1968, of the President of Toronto Lodge, George I. Kinman.

Mr. Kinman had been an active member of the Society since 1920. After serving many years as a Director and Treasurer of Toronto Lodge, he was elected President in 1939, and with the exception of only a few years served in that capacity until his

death. He had also been a member of the General Executive of the Theosophical Society in Canada almost continuously since 1937.

It was as a young man that Mr. Kinman first came to Canada from England in about 1913. He enjoyed a rugged and adventurous life in the west for a year or so before returning to Europe to serve in World War I.

Early in that conflict he was severely wounded and was invalided back to this country. While in hospital he developed a major interest in mysticism and the eastern religions, and was strongly attracted to Theosophy. From that time his interest never lagged, and he continued his Theosophical studies for the rest of his life. For the past

several years he had conducted the regular Sunday morning Secret Doctrine Class at Toronto Lodge.

It was impossible to obtain a later picture of Mr. Kinman on short notice. The one shown was taken approximately 30 years ago.

BEETHOVEN—THE ATTAINMENT OF HIGHER LEVELS OF CONSCIOUSNESS

BETH COOIL

(Based on the book *Beethoven, His Spiritual Development* by J. W. N. Sullivan)

Expo 67 presented "Man and His World" by means of a number of theme pavilions, such as "Man and Life", "Man the Explorer" and "Man, his Planet and Space". Stemming from man and the external world are the many worlds of thought, scientific, political, musical, philosophical and so on, which reflect man's reaction to his environment.

People who are engaged primarily in one world of thought and action often tend to become almost oblivious to other worlds, to become isolated in their own world and in large measure unaware of peripheral worlds.

Theosophists, no less than other groups of thinkers, may fall into the same restricted outlook, may be prone to concentrate on the collective Theosophical writings and fail in some measure, to relate to other worlds of thought and action.

But surely Theosophy is, above all, a philosophy all-encompassing in its application to life. There should, then, be no thought of an apology, for presenting a study on the life of a great master of music, a study which outlines a spiritual growth most extraordinary and inspiring.

Scientific Data—Aesthetic Experience

There exists a sharp division among men between those who believe that scientific data only can reveal reality and, on the other hand, those who affirm that the rev-

elation which comes through the experience of a higher level of consciousness provides a legitimate account of certain aspects of reality. Actually today not too many people are aware of the disintegration of the purely scientific outlook and what its limitations are, nor are they conscious of the additional insight into reality provided by aesthetic experience. While it is not given to many people to realize, beyond a very limited degree, exalted aesthetic experience, or perceptions, nevertheless these perceptions have been experienced—though not always accredited by scientific thought. It is true that a great art work can communicate knowledge of a kind, quite incapable of transmission through scientific data. Indeed, it is characteristic of the greatest works of art that the attitude of the artist in respect to his perception is actually conveyed to others to some extent, and thereby raises or heightens their sense of reality in some measure. In point of fact, it is the primary function of all art to escalate our perception to a higher level, nearer to, though still remote from the heightened perception of the creative artist. Beethoven, the artist, having experienced a much higher level of consciousness or reality, cannot relay to ordinary men his advanced perceptions, nor a genuine insight into his own experiences; but he can, through his music, provide us with the proper attitudes of

mind which can allow us to share with him at least a glimmering of his own rich experience.

Ernest Newman, the great music critic, has written "It is a peculiarity of Beethoven's imagination that again and again he lifts us to a height from which we evaluate not only all music but all life, all emotion and all thought".

Life—Character—Work

Beethoven was born in Bonn, Germany, in 1770 and died in Vienna in 1827. His grandfather and father were both musicians.

From his earliest years he was to suffer greatly because of an unhappy home life, the lack of moral fibre of his father, the early and tragic death of his beloved mother, incessant financial stringency and the chicanery of his brothers. Some time later, the problems facing him because of the wayward behaviour of his nephew Carl were the cause of great unhappiness. Though he fell in love with several women who did not respond, the comforts and happiness of married life were denied to him—a tremendous blow to a warm and ardent nature. Then the most devastating blow of all—the realization that signs of deafness were appearing. In time the knowledge that he was to become completely isolated in a soundless world, coupled with almost continuous ill health, spelled the greatest sorrow for him.

Motivation

Much speculation has been made, in the light of the findings of psychological research, on the influence of Beethoven's childhood—fraught as it was with suffering, bitterness and perplexity—on his genius and its expression. Studies have been made on his aggressiveness and his nonconformity to social customs. But rather than state that this man was to a large extent driven by the relentless force of external circumstances to create his masterpieces, it is certainly more in line with Theosophical thought to affirm that this towering genius was the product of many lives of develop-

ment and that ultimately his Karma was such as to challenge him to incessant striving towards perfection undeterred by all obstacles. Actually genius possesses, or in fact is, an extra qualification which liberates from external circumstances; makes for independence, for more autonomous action; and tends to lift its possessor far above mundane affairs.

One of the most significant facts for the understanding and the appreciation of this particular genius, is its gradual and organic development. The musical creations continually improved and expanded because within Beethoven was an attitude toward life which realized fully the possibility of indefinite growth. The chief characteristics of the fully mature artist were his understanding of suffering and his realization of heroism in the achievement which conquers despair. (The heroism was never sought as an end in itself.) He recognized suffering as one of the great structural lines of life. As a young man, Beethoven had said "I will take FATE by the throat" and this will to defy all besetting encumbrances never left him, even to his deathbed when, upon being roused from a state of semi-consciousness by a great clap of thunder he sat up, clenched his fist, looked upward for several moments, with a serious threatening expression, after which his hand dropped and he fell back, dead.

Coupled with the intense realization of suffering was a compensating capacity for endurance and an enormous power of self-assertion. His works give the impression of indomitable strength. There is plenty of the "Will to Victory" in the Fifth Symphony, which inspired so many in the last great war.

The character of such a man is a slowly-developed composite unity, the outcome of a vital, rich and profound inner life. Beethoven remained always utterly faithful to his own inner experience. For this reason great affirmations, such as the Credo of his Mass in D have unparalleled weight and significance. His realization of the fundamental

character of life in its twofold aspects of suffering and achievement, combined with his own unbending attitude towards the blows of fate became his armour for the battle of life. In his last works achievement is accomplished through suffering—suffering became an illuminating power. He effected a reconciliation between suffering and accomplishment made evident by his latest music which was unquestionably the outcome of a genuine soul experience of a high order. The quality of these last works is often referred to by writers as “mystical” or “metaphysical” and they represent not the serenity of old age, but the fullness and intensity of vibrant life.

The Three Cycles

In most lives of Beethoven there is traced a threefold division—the first being from 1783-1803, the second from 1803-1812 and the third to his death in 1827. These divisions might more properly be called cycles.

Marion Scott has very aptly described these cycles thus: “In the first Beethoven saw the material world from the material standpoint; in the second, he saw the material world from the spiritual standpoint; in the third he saw the spiritual world from the spiritual standpoint”.

The Heiligenstadt Testament

In the first cycle Beethoven is as a young lion feeling his own tremendous strength and exercising it. Forms and styles of music are of paramount importance here. There is feeling and a certain depth of emotion but these are subordinate. This period draws to a conclusion when he had the first intimation of deafness, his consequent isolation from men, and with his penning of his famous “Heiligenstadt Testament.” This was addressed to his brothers and in it he declared “I would have put an end to my life only ART it was that withheld me.” This was his testimony to the realization that he was born to greatness which must transcend personal suffering and tragedy. It was his recognition that by overcoming a monstrously macabre set of circumstances

he was, in due time, to exult with unbounded joy.

After the cyclic completion of the first period a new beginning had to be made and this was accomplished with the conception of the Eroica Symphony. The original inscription on the manuscript for this symphony was “Buonaparte” but when told that Napoleon had assumed the title of Emperor, Beethoven, the apostle of freedom, substituted “To commemorate the memory of a great man.” This second period describes a fuller cycle than the first and from the great works of 1811-12 a complete process is evolved. Here was the change from the purely materialistic to a more spiritual view of life. The idealism of the Eroica and the profound searchings of the “Rasoumovsky String Quartets” are productions of a creative faculty that moves in normal and familiar but enormously extended dimensions. This music has a tremendous appeal to the musical public. Beethoven’s experiences here recorded in sound are a universal expression.

The third cycle from 1812 onward presented maximum problems, for this represents the transition from a materialistic tinged with spiritual outlook, to a completely spiritual view. This required a transformation of consciousness to which very few men in the world’s history have aspired and even fewer been able to attain. To achieve such a vision is to come into contact with ultimate reality, to break loose from the restrictions of the natural world. This final breakthrough to the spiritual world can only be spoken of as a consummate struggle, and actually a terrifying experience which demands the ultimate in fortitude and endurance, even though in the end it leads to the Elysian fields, to blessedness and complete liberation.

That blessedness and that liberation are manifest in countless pages of the scores of the last string quartets, the last pianoforte Sonatas, the Mass in D and the Ninth Choral Symphony. But the way to this

achievement led the maestro along as bitter and tragic a path as has been trodden by man, a path of sharply intense loneliness, a path of appalling inner conflict where strength and integrity of soul must stand in isolation unfortified by any hope of reward. Such requires almost superhuman courage.

"To the Immortal Beloved"

It was during the period of comparative silence in composition between the second and third cycles that Beethoven composed a song entitled "To the Distant Beloved". Who this was is not known. Also it is not known to whom he wrote in the letters addressed to "The Immortal Beloved" found in his effects after his death.

There has been a great deal of speculation regarding "The Immortal Beloved", some researchers claiming this title for one or another of the lady loves of the maestro. But actually her identity remains in obscurity to the present day.

The writer of this article suggests the possible explanation that these letters were not addressed to any particular person but rather that they bear evidence that Beethoven may have experienced "Cosmic Consciousness", that higher state of consciousness elucidated in the book of the same name by Richard Maurice Bucke. In many of the cases referred to by Bucke, those who had experienced that higher state of consciousness referred to it by a particular name—Dante referred to Beatrice, Balzac wrote of Specialism, Walt Whitman rather curiously most frequently referred to "Myself—Walt Whitman". The salutations in Beethoven's letters under present consideration were "My angel, my all, my very self". It is noteworthy that these let-

ters were never mailed. The writings of all these more advanced human beings were frequently ambiguous, enigmatical and mysterious.

Even though this conjecture may be fanciful and ill-founded, nevertheless, that Beethoven experienced exaltation quite akin to "Cosmic Consciousness" at certain times of his life has been abundantly attested to by most knowledgeable writers on this subject.

Raptus

The word "Raptus" is one which the maestro used from his earliest years to the end of his life, to describe a certain fever which overcame him, often when talking but mostly in his hours of creativity or sometimes even when lost in thought, perhaps on his regular tramps through the woods when he jotted down his musical ideas in his now famous "Sketch Books". The "Raptus" which overtook him in the creation of a great art work was not the re-living of an inner experience but rather the organization of that experience into a musical form which would be capable of being understood and appreciated by others.

The Hammerklavier Sonata

The tremendous and greatest pianoforte sonata, the "Hammerklavier" which the composer began to write in 1817 is a living record of the spiritual journey which Beethoven had taken up to this time. It confirms that he had lived through and thoroughly assimilated an overwhelming inner experience and this work is in the nature of a monument to that victory. He had suffered and fought valiantly. To most men this would have been enough but Beethoven realized with clear insight that this was not the final victory. He knew that this triumph in itself was hollow, that it must serve only as a bridge to further accomplishment.

In the crowning works of the second period Beethoven realized that his psychological ego which had been a dominant part of the first period, still obtruded and

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he knew by instinct that only by the complete transcendence of (the personal self could he achieve ultimate liberation and enter into the freedom of the spiritual world. The personal self must be subjugated to the higher self—he must lift himself upwards to the Buddhist consciousness.

The old conflict between nature and spirit had ended and this warfare lies portrayed in the music of the second cycle, and is in fact, the inner meaning of the works. In the writing of the final period the dramatic conflict finds no place, it is supplanted by an uniquely spiritual quality. (It is of interest to musicians in particular that the string quartet became the vehicle chosen above all others by the composer to express spirituality.)

Beethoven had literally to surrender his life as a man in order to find it as a spiritualized being—an extraordinarily difficult struggle for one of such a warm and fiery nature.

The hopelessness and sense of isolation which frequently characterize the "Hammerklavier" arises from the great sacrifice required of the composer. As one writer has expressed it, "There are moments in the fugue of this work which seem to echo Christ's words from the cross, 'My God, my God, why hast thou forsaken me?' Truly this work represents Beethoven's spiritual Calvary."

The term "catastrophic transformation" is appropriate to describe the great change. The composer whose personal and art life were one homogeneous whole had, through incredibly arduous labour, overcome most of the obstacles of spiritual development as well as the problems of composition. (Let no one suppose that composing is an easy exercise for even a Titan such as Beethoven. Mozart and Schubert seemed to be able to transmit easily from a universal reservoir of music but Beethoven laboured sometimes for many years on one movement of a symphony, constantly revising and improving. He must be governed by the canons of harmony, form, melody and

counterpoint and at the same time imbue his work with the living spirit.)

Mysticism

As mentioned earlier, the writing of the third period, representing the final chapters of this drama of the soul, is frequently referred to as mysticism. This term, however, is a dangerous one as it can be taken to mean that which is vague, insubstantial, imprecise or imperfectly assimilated. But true mysticism is not vapid or insubstantial. Indeed the writer Vivante writing of the poetry of William Blake says concerning the central and distinctive feature of mysticism: "Mysticism is in fact a vital awareness of reality at its deepest and most fundamental level and has nothing to do with the obscure. Its seeming obscurity derives from its existing in a dimension of consciousness apart from the day to day living on this earth. Therefore, language has an almost insurmountable difficulty in expressing mysticism. Music can communicate mysticism." And these words from the pen of Berdyaer: "In mystical experience man always escapes from the isolated sphere of the Soul and comes into contact with the spiritual source of being and divine reality. Our answer to a certain type of Protestant, who gladly invests mysticism with the character of religious individualism, is that mysticism is, in fact, an escape from individualism which it succeeds in overcoming. Mysticism is the depth and height of the spiritual life, it is one of its qualities. It is intimate and is hidden from the common view, but is not individualistic."

This latter passage in particular confirms the idea that Beethoven had gradually become aware that the ego was all too persistent in his earlier works and that transcending the ego and emerging into the freedom of the spiritual life was imperative.

The Brotherhood of Man

From his earliest years Beethoven was influenced by the ideal of the Brotherhood of Man. In spite of his early realization of his consummate power and his consequent

riding roughshod over lesser persons, and his frequent ill-mannered boorishness in dealing with men, yet the ideal was always in his mind and it coloured his approach to life. The ninth Choral Symphony with its finale the setting of Schiller's "Ode to Joy", is concerned with the brotherhood of men and universal life itself—it passes beyond individual destiny and elevates all life beyond individuality.

Transcripts of the Mystical Experience

The works which amply bear testimony to the mystical experience are the piano-forte Sonatas Opus 109-110-111, the Mass in D, the ninth Symphony and most particularly the last string quartets Op. 127-135.

Of all these works the one which most completely expresses liberation of consciousness is the C Sharp Minor Quartet Opus 131. This is, as acknowledged by Beethoven himself, the greatest of the quartets and herein the mystical vision is most perfectly sustained. (Op. 131 is considered by musicians to be one of the most difficult works to understand.) The opening fugue is the most superhuman piece of music Beethoven ever wrote and has been regarded as a model of string quartet writing. It is the completely unfaltering rendering into music of the mystical vision. It has that serenity which can be said to pass beyond beauty. This expression of a superhuman knowledge of a superhuman state evokes varying responses: to Wagner the passionless, remote calm of the fugue seemed like a melancholy too profound for tears; to Berlioz it was terrifying; but to Beethoven himself it was justification of, and the key to Life. This C Sharp Minor fugue is acknowledged by authorities to be a feat of concentration, of abstraction and utter truthfulness without equal. The ethereal and crystalline quality suggests spirit not yet made flesh.

The Mass in D proves that some of this great composer's most profound experiences could be contained within the shell of the

words of the Mass. Brought up a Roman Catholic, but seldom attending church services, it was known that he was not orthodox in his beliefs. He believed rather in an ultimate benign and intelligent power, and that existence was planned and purposeful. It is of interest that he copied out with his own hand and placed on his desk the following teaching of Isis:

"I am all that has been or that is, or shall be."

All the latest compositions referred to bear the imprint of the mystical experience, but not all to the same degree, for it must be remembered that this experience is never of long duration. No man ever lived who could sustain such an experience for long. Beethoven of course reverted to normal life most of the time. Indeed witness after witness testified to the expression of profound sorrow that was habitual to the master in his last years of deafness and isolation, so that in the mere contemplation of that dumb countenance many were moved to tears. We can, though, believe that no man ever saw the face of the transfigured Beethoven.

Final Message

Few men have revealed and expanded the bounds of human consciousness and potentiality more than this great soul. In the most profound sense he vindicated the idea of the potential Godhood lying dormant within men, waiting to be awakened. He demonstrated that this was man's responsibility and whole "raison d'être". His music certainly cannot fulfil our destiny but can only make us aware that we have a tremendous destiny to fulfil.

We must feel that his promise to liberate us from the miseries of this world is valid. That promise is contained in the following words by the great maestro.

"Whoever understands my music will henceforth be free of the misery of the world."

THIS LIFE-LONG COLLOQUY

MONTAGUE A. MACHELL

"It stands proven that Satan, or the Red Fiery Dragon, the "Lord of Phosphorus" (brimstone was a theological improvement), and Lucifer, or "Light-Bearer," is in us: it is our Mind—our tempter and our Redeemer, our intelligent liberator and Saviour from pure animalism. Without this principle—the emanation of the very essence of the pure divine principle Mahat (Intelligence), which radiates direct from the Divine Mind—we would be surely no better than animals."

—The Secret Doctrine

The one fellow-traveller from whom incarnated man has no escape during earth-life is the Mind. The Mind, dual in nature, is incurably talkative, and since in most of us the Personal or Lower Mind holds the stage most of the time, the conversation is predominantly personal. But, however personal or even frivolous it may be, its conversation can never be entirely ignored, since it is a conversation influencing our spoken words and our actions. What we "say to ourselves" (and frequently *only* to ourselves), must never be underestimated, since these conversations with ourselves, in their entirety, foretell the story of our life.

It is the common delusion that man has a mind (singular) and that man is a man (singular). To very few is the idea acceptable that both man and mind, even in their simplest analysis, are *dualities*: in each of us are *two* minds and *two* men. Unfortunately, only occasionally is the conversation carried on consciously between Man Material and Man Spiritual—between the Lower and the Higher Mind. More commonly, I suppose, the colloquy is between the Lower Mind and one or another aspect of Man Material: between Lower Mind and the Eater, concerning mouth-watering dainties; between Lower Mind and ego, concerning social status, and such; between Lower Mind and career ego, regarding financial or political prestige; between Lower Mind and the senses, in relation to emotional gratifications. But *the conversation*

never ceases; its influence, for the better or the worse, supplies propulsion for an entire earth-life. All of these conversations, let it be remembered, have one covering term: THINKING.

There are those among us, undoubtedly, who, if it were humanly possible, would never stop talking. There are certainly countless multitudes who, save in their sleep, never stop thinking, however superficial or irresponsible their thinking may be.

A distinction should be made, undoubtedly, between *conscious* and *automatic* thinking. The first generates its own raw material; the second makes way for whatever is in circulation, and hence, is, for the most part, irresponsible plagiarism. It is to be feared. A vast amount of what we call "thinking" is of the second type, and tends to go on uninterruptedly, morning, noon and night.

Since what we "say to ourselves" is ever a faithful reflection of our state of mind or mood, it becomes important to do one of two things: discourage mind chatter, or clear up our state of mind. But in this matter, who is "we"? If "we" have the power to do either of these things, does it not mean that "we" can, if we will, take precedence over this chattering "thinker", in which case "we" are actually responsible for its chatter. This is a consideration of the deepest import since it brings us back to the "two minds", the Higher and the Lower, and the two men they serve: Man

Spiritual and Man Material. In the Man Spiritual this thinking should go on continuously, but never will it be "automatic". Because *Buddhi-Manas* originates this thinking it is, by its very nature, reflective of the Spiritual Self, visualizing not physical gratification, but Spiritual Fulfilment—timelessly constructive in place of temporarily disintegrative.

But let no one imagine for one moment that he can put an end to irresponsible conversations by merely deciding he has had enough of them. They will still go on. But once he has convinced himself of the reality of the "two selves" he can, at least, begin to discount in some measure, all this irresponsible mind chatter. He can *choose* what and when he will think; he can pour such genuine spiritual intent into his thinking that there will be less time for mere chatter. More than this, he can drop hints here and there, in the pandemonium of that chatter, of more intelligent content in more purposeful directions. The conversation that must still go on can gradually become more rewarding. What we "say to ourselves" may even become worth over-hearing!

From personal experience, I am inclined to feel that the more whole-heartedly one surrenders to a spiritual Life-Pattern, the more intrigued the Lower Mind can become with the depth and intricacy of questions of daily living that had never been brought to its attention before. There are two reasons for this: first, its irresponsible chatter has been slowed down just enough for the Higher Mind to get a word in, here and there; second, a door has been opened through which steal breezes and glimpses of an OTHERWHERE capable of interrupting the stream of (irresponsible) consciousness. Just as some huge natural catastrophe might interrupt the vapid vaporings about Mrs. So-and-So's appendectomy, so this overwhelming awareness of vaster destinies can stop mind gossip in its tracks. The colloquy does not cease permanently, of course, but is, thereafter, likely to become

at times a conscious colloquy between the Self and its subsidiary appendage.

Not until contact with the Immortal Self has been made will it occur to the Lower Mind that occasional interruptions in the colloquy are, after all, *permissible*. This important discovery makes possible the realization that the Greater Consciousness of the Universal generates vibrations of its own that can impinge upon—be "heard", if you will—by a listening, receptive thinker. Herein is taken the first step toward silencing the mind in the interests of receptive meditation—letting the music of the Divine fall upon the listening ear. For, are we not all an inseparable part of IT, and hence, accessible? Is not this a form of surrendering personal consciousness to the Universal—a necessary aspect of Inner Growth? Is not the silencing of personal, mental chatter indispensable to that Growth?

Theosophy postulates a Conscious Universe, vitalized and directed by Universal Consciousness of the ONE. Man, with the gift of self-consciousness and power of choice, is, inescapably involved in Universal Consciousness. His fatal mistake is imagining that Consciousness *originates with him*. H. P. Blavatsky's reference to "Satan or the Red Fiery Dragon", in relation to "*Mind—our tempter and our Redeemer,*" has to do with its capacity in man to rob himself of splendor and stature by *personalizing* Consciousness as his own—*separate* from All Consciousness. Since his entire destiny, in theosophic terms, is to regain that Universality from which he sprang, the Black Magic of the Mind whereby it identifies Consciousness exclusively with a one-life, fallible personality, can be, and too often is, his Tempter, inviting the Sin of Separateness. Ignorance of a Universal Spiritual Destiny is the Serpent in the Garden robbing man of his spiritual stature.

Therefore let us neither fear nor despise this Life-long Colloquy, but let us enrich its content, realizing that it is ever a Conversation with Destiny, and a fairly reliable

indicator of the direction our life is taking and the progress we are making—forward or backward. Instead of relying upon the lower mind to mend its ways, a more effective, indeed, indispensable, course, is to make one's way out on to the limitless meadows of Universal Consciousness. This means fearlessly surrendering oneself to All Consciousness, on which plane Buddhi-Manas alone can operate.

"As a man thinks in his heart, so is he". In consciously lifting up his heart to THE ONE, he contacts All Thought—beyond the purview of the personal mind. The Life-

Long Colloquy continues, and is indispensable—with the SELF as Councillor. Krishna communed with Arjuna to heavenly purpose, reminding him that:

"He who, free from attachment or repulsion for objects, experienceth them through the senses and organs, with his heart obedient to his will, attains to tranquillity of thought, and this tranquil state attained, therefrom shall soon result a separation from all troubles; and his mind being thus at ease, fixed upon one object, it embraceth wisdom from all sides." *Bhagavad-Gita*.

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. In regard to the concept which is presented in *The Secret Doctrine* regarding the emergence of the Monad following the Great Day of Be-with-us: is there a difference between this emergence and the emergence which takes place when reincarnation occurs on earth?

Answer. Although a similarity may be indicated there is also a difference. The similarity has reference to the fact that upadhis, or "vestures" must be assumed when the Monad emerges, whether it be following the Great Day or following the after-death interval, even though the upadhis would differ. The great difference is especially to be noted in connection with the states into which the Monad has entered: these are not comparable. In the case of the Monad which has entered the state which is expressed by the term the "Great Day of Be-with-us," this is equivalent to Paranirvana. On the other hand in the after-death states a distinction must be

made between the status of the *components* of the Monad, which are usually referred to as the "three-in-one"—Atma-Buddhi-Higher Manas—instead of the usual definition given to the Monad during an embodiment on earth, which is represented as a duad, Atma-Buddhi. Thus while the Monad (Atma-Buddhi) is undergoing its Outer Rounds, Higher Manas is experiencing the Devachan. When reincarnation occurs the "three-in-one" or the upper triad, becomes linked with the quaternary—which may be equated to the personality—when physical birth takes place. The state of Devachan has been sufficiently described and need not be considered here. The Great Day of Be-with-us is described in this manner:

"The 'Great Day of Be-with-us,' then, is an expression the only merit of which lies in its literal translation . . . the Egyptians called the same the 'Day of Come-to-us,' which is identical with the form-
(Continued on page 138)

NOTES AND COMMENTS BY THE GENERAL SECRETARY

Some of the older members of Toronto Lodge will remember the Rev. Reginald Thomas who was an active member of the Lodge during the war years and who often lectured on the Christian approach to Theosophy. I regret to report that Mr. Thomas died suddenly on December 6 at his home in Worthing, England. Our deep sympathy is extended to Mrs. Thomas and their four daughters.

I also regret to report the death on November 19 of Mr. John H. Hierons of St. Thomas Lodge. Mr. Hierons joined the Society through Toronto Lodge, and subsequently moved to Montreal, and then to St. Thomas. He was an ardent student and his inspiring presence will be greatly missed by the Lodge members. Our sincere sympathy is sent to Mrs. Hierons and family.

Mrs. Sophie Murray, formerly a member of Toronto Lodge, also passed away in November.

I have just received word of the death on January 4 of Mrs. Agnes Hambly, a long time member of Hamilton Lodge. Cremation took place on January 5 at the Hamilton Crématorium and a Theosophical service was conducted by Mr. Charles E. Bunting, President of Hamilton Lodge.

* * *

I have much pleasure in welcoming five new members into the fellowship of the Society. Mrs. Margaret (Frank) Booth, Mrs. Gladys Patterson and Mr. John W. Lohse, all of Toronto Lodge and Mrs. Jacqueline Reilly and Mrs. Jessie Van Kane of Centennial Lodge.

* * *

The Theosophist for October carries a summary of an interesting report from Mr. Anton Jesse, General Secretary of the Theosophical Society in Yugoslavia. It will be

remembered that this Section was revived in 1966, just in time to allow Mr. Jesse and other members to attend the convention in Salzburg. Since then, in addition to the original Lodge, three other Lodges have been re-founded and there are now 63 members in the Section.

Our congratulations and best wishes are sent to Mr. Jesse and to our fellow members in Yugoslavia.

* * *

At the time of going to press, word was received that the main shipment of our order for Volume II of *H. P. Blavatsky Collected Writings* had arrived in Toronto.

As soon as the necessary customs clearance has been obtained, Lodge orders will be filled and copies will be sent to the major Canadian universities in whose libraries have already been placed the principal works of Madame Blavatsky, including all the available volumes of the *Collected Writings*.

Members who have not yet reserved a copy through their Lodge Secretaries may still do so; subscribers should order from the Toronto Book Concern. —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 310 Dupont St., Toronto 4. 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

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A student wishes to obtain a copy of a short story entitled "Mrs. Lothbury's Gospel". It was written by A. E. S. Smythe and published c. 1920. Please write to the Editors if you can help.

ORPHEUS LODGE CORRESPONDENCE
WITH THE PRESIDENT

September 26, 1967

Dear Mr. Sri Ram:

May we call to your attention that your Theosophical Publishing House is advertising in full page on the back of your *Theosophist* the production and sale of some books by Mr. C. W. Leadbeater which are based wholly upon his clairvoyance.

Since Mr. Gardner and his associates brought forth objective proof of C.W.L.'s deluded psychism over a period of four years, no reliance can be placed upon any of his clairvoyance—without cross checking. This must be well known, at least to all prominent leaders in the Theosophical Society.

Furthermore the advertisement describes C.W.L. as a *Great Occultist* who has been trained by his Master, thus making the Theosophical Society sponsor for the genuineness of these teachings, as Theosophy.

It must be obvious that a man who was forced to resign from the Theosophical Society owing to activities which, despite giving his word, on two later occasions was in trouble with the police for the same matter, could not possibly remain a chela of the Masters.

H.P.B. writes, "Sensual, or even mental, self-gratification involves the immediate loss of the powers of spiritual discernment; the voice of the Master can no longer be distinguished from ones passions, *or even that of a Dugpa*; the right from wrong, sound morality from mere casuistry."

It is not Mr. Leadbeater's clairvoyance that is denied but any reliance upon it, much of which is obviously phantasmal as well as fantastic.

So that it seems that the Theosophical Society is advertising for sale literature which it knows to be spurious, to the confusion of members who are now studying

the "Mahatma Letters"; and of the public it seeks to enlighten.

Something very drastic needs to be done. Do you not agree?

Sincerely and fraternally yours,
W. E. Wilks

For the Orpheus Lodge, T.S.

☆ ☆ ☆

2 October, 1967

Dear Dr. Wilks,

I have your letter dated September 26th.

Mr. C. W. Leadbeater is regarded as a great occultist by very many members of the Theosophical Society. They have found his writings illuminating and helpful, even if he might not have been correct on every point. Mr. E. L. Gardner objected to certain statements by C. W. Leadbeater, but one cannot make the deduction from his observations that C.W.L. was deluded in all that he wrote. I certainly do not think so.

As regards the charges against C.W.L., I might inform you that they were far from being correct. He was *never* in trouble with the police. The General Council of the Society re-admitted him after going very carefully into the matter. I personally knew C.W.L. very well, and I cannot believe that he was the kind of person he was represented to be by his critics. In all my contacts with him from 1909 to 1934 at various times, there has never been any remark by C.W.L. which would suggest a prurient or immoral mind. I might also point out that Mr. Ernest Wood, who was C.W.L.'s personal private secretary for many years, both at Adyar and in Sydney, walking into C.W.L.'s room freely at any time of the day or night, has from his own personal knowledge repudiated the charges of immorality that have been leveled against him.

I recognize the quotation from H.P.B.'s *Practical Occultism*, but I do not think that C.W.L. indulged in sensual or even mental gratification.

The Theosophical Publishing House has

its own Council and has a fairly free hand in advertising books, and I saw no objection to C.W.L. being described as a great occultist. The Society is not in any way committed to that view by that advertisement.

As regards C.W.L.'s clairvoyance, each one is free to accept what he feels he can accept, and leave the rest. In the Theosophical Society, which has its headquarters at Adyar, we respect the freedom of individual members. There is no orthodoxy or party line to which they must conform.

Sincerely and fraternally,

N. Sri Ram

☆ ☆ ☆

October 16, 1967

Dear Mr. Sri Ram:

Thank you for yours of the 2nd of Oct., just received. We would reply that precisely because—as you say—Mr. Leadbeater is regarded as a great occultist by very many members of the T.S., and we would add, because these members accept without question his claims to be a high Initiate, and an Arhat, with quasi-infallible powers of clairvoyance, owing to his training by a Master—all of which powers and status depend wholly upon his unsupported sayso—it is of utmost importance that his claims should be examined and the facts made available to all members of the Society for their individual examination and decision.

You say that Mr. Gardner objected to certain statements made by C.W.L.—an amazing understatement! Mr. Gardner in his booklet, "There is no Religion Higher than Truth" states that his recent examination of C.W.L.'s letters written to Mrs. Besant over the years 1916-1920, has provided "The evidence and the proofs though long delayed have now emerged"—that C.W.L. all this time was deluded into thinking he was in psychic communication with a priest-loving Master K.H., which could only have been the deluded product of his own imagination.

We have not claimed, as you suggest, that because C.W.L. was deluded over four years in bringing through many messages (in all many thousand words) that all his clairvoyance was phantasmal and untrue, but we do say that *no reliance* can, as a consequence, be placed upon any of his psychic pronouncements which are unsupported by other and more objective evidence.

Let us inquire into the nature and the results of his psychic investigations.

1. Let us note that they are confined to matters which cannot be checked by objective evidence; with the sole exception of his discovery of Krishnamurti.

2. If his clairvoyant claims are true, he was the greatest of all clairvoyants or seers in Western history for his vision penetrated far into the past and into the far distant future, into the planes beyond the physical reaching even up to Nirvana.

3. A comparison of C.W.L.'s psychic works with the "Mahatma Letters" or with the works of H.P.B., shows irreconcilable views on nearly all important subjects.

4. His investigations together with Mrs. Besant, recorded in their book *Occult Chemistry* show no relation to the discoveries in Chemistry or of the constitution of the atom, as described by modern science.

5. C.W.L. declared that a number of ordinary students, who were prominent members of the T.S., had taken their first (with some their second and third) Initiation. This took place during sleep without their knowledge. To anyone with the smallest knowledge of what Initiation implies—the conquest and renunciation of Self, above all—this should have seemed unbelievably fantastic and regrettable in the extreme; as well as an offense to the ideal of every true chela. Yet so abjectly credulous had most members become that these Initiations were accepted as nothing unusual.

As to the charges against C.W.L. which you inform us were not correct—whatever that may mean—we shall only say that C.W.L. himself, first in a letter to Mr. Ful-

lerton, General Secretary of the American Section, and later in the Judicial hearing called by Col. Olcott, declared that the charges were true and moreover justified them, as did Mr. Jinarajadasa later on. In any case we do not believe it possible that such activities are commensurate with continued chelaship with a Master of the White Lodge.

In the face of all these facts, are we not perpetrating a monstrous evil and confusing the minds of the members, as well as misleading the public, when advertising C.W.L.'s works and sponsoring them as reliable by stating that the author is a great occultist whose clairvoyance is the result of Master's training?

You say that each one is free to make up his mind regarding C.W.L.'s clairvoyance. That in the T.S., Adyar, you respect the freedom of individual members. But when you present only one side of a matter for discussion and refuse publication to the other side, where is the freedom of choice?

When you print a long article, laudatory in the extreme, to C.W.L., as you did two years ago, and refuse criticism of it, or the presentation of an opposing view in your *Theosophist*, we designate this one-sided attitude as Orthodoxy, or the Party Line.

But now when we have proof, objective proof, such as would be accepted in a court of law, that C.W.L. has been deluded into thinking his imaginings were real, at least in the matter brought out by Mr. Gardner, are you going to allow the continued publication and advertising of C.W.L.'s works without even a leaflet inserted warning the reader of the author's known lapse from reliability?

It is the accepted quasi-infallibility of C.W.L.'s works which is the evil which stifles the mind, as well as prohibits the study of the Mahatmas' teachings.

Sincerely and fraternally,

W. E. Wilks

For the Orpheus Lodge, T.S.

ETHEREAL FIRE

CYRIL BENTON

Lord of the Wheel

From the mysterious depths of space, He appears

Meditating thus on all his past, He brings order out of chaos.

The clashing, ever changing, nebulous matter of outer space is finally subdued and enclosed within the circle, a wheel.

Another world is born, and He from whom all blessings flow, spins his web of thought. And then, the wheel begins to turn, and from Him issues all manner of life.

For he is Brahma, the imperishable Being, Lord of the wheel called Earth.

His meditation lasts for seven days and seven nights; unlike our day, His day numbers billions of years, and one night is equal to His day.

Thus, the meditation of His First Day creates a vast realm of Manasa, thought, into which manifests hosts of beings, His beings, for He is Lord of Earth.

Then comes the night, He falls asleep, and all his Beings cease their activities, and sleep within Him until the dawn of His next day, the second day.

Thus each new day brings forth a new realm, a new expression of His thought.

Fire is born from His thoughts of the previous day.

And so, from this eternal realm of Fire, the Earth, our mundane egg, is hatched, solidified, so that we, His children of the Fourth Day may taste the fruits of a material realm in another new coat of skin.

* * *

Ethereal Fire, our Etheric Realm, represents the Third Day of creation in the cosmogony of the scriptures. In actual time, our world was billions of years in this fiery state; gradually, a change in the rate of vibration of its "matter" cooled it down to its present ethereal state; thence, a further lessening of its vibration and it reached the lower end of its octave to become a pliable,

gossamer like astral substance, but still invisible to the ordinary naked eye of physical man. Upon this astro-ethereal substance, all our earthly physical forms are solidified, or frozen, on astral models first made manifest in this ethereal realm of Fire. We tap this realm for everything, from our electric current to our gasses, and for the lowest forms of molecular matter one can conceive.

As the earth slowly solidified for its fourth great day of creation, so did man; and slowly but surely, as our rate of vibration changes and becomes greater, we shall gradually return to another complete manifestation within this fiery realm. Indeed, we have already passed the halfway mark of our physical manifestations, and at this very moment we are slowly on our way back. We shall go through stages of being radio-active, changing our fleshly forms and in time, our whole constitution will be made over upon much finer substance than this earthly clay we are now using. Our physical bodies, and all molecular matter, will gradually disappear; and in its place will stand the new etheric model of man, as we enter once more the gates of this fiery kingdom. As we look back upon our many lives on earth, we shall view them as in a dream; hardly believing the difficult road we have been forced to travel in our evolutionary trek. For like the atoms of electricity expanded on the line, back in the power station they are all one; and we too, like these atoms, are all one, and will return to the matrix of the Great Being of our system.

Our earth and the universe is peopled with different grades of intelligent Hosts, visible and invisible. Sooner or later, we must come to realize that we too are part of a Host, and like all others, in the throes of evolution, with one group overshadowing the other. The Host of Man is a rung in the great ladder; a link in the great chain of sentient life that seemingly has no be-

ginning and no end. As we have each become, via evolution, a group of intelligent atoms called "soul", we are not as separate as we think we are beyond that certain state.

The billions of years in time, covering a manifestation of any one of these graded realms of matter, is called a "Day of Brahma"; or, in modern language, a "Round" of activity. The manifestation of our physical realm is known as the "Fourth Round", because it is four phases of activity removed from its source of being. Our Etheric Realm of ethereal fire, is the "Third Round". Altogether there are seven of these "Rounds", and all the teeming hosts of entities manifesting therein, keep pace with the development of each round, and have their respective evolutions within them.

As our material earth, with all its seemingly concrete works, is merely the phenomenon of this ethereal fire, or Etheric Realm; so does this invisible realm, and all manifestation within it, owe its existence to those finer realms of matter that begot it. There is not one particle or atom of physical matter, from flesh to rock, that is not floating in its own bed of fiery ether; for this realm of ethereal substance manifests in various rates of vibration to produce the many different kinds of physical matter we use in our material realm. Our invisible astral-forms, interlocked with our physical bodies, are part and parcel of this realm of fire. Manifesting on the lower end of the scale, man's astral-form becomes the escape body of the "soul", used for the transition called death. "The soul of man never dies," said Ovid, "from body to body it flies." It transcends all forms, physical, astral, and others—within this fiery realm.

This astral matter of the Etheric Realm now becomes our chief concern. The more it is used, the more pliable and responsive it becomes. It is now so plastic that thought-forms can be instantly constructed of it. We experience this thought-form building in our dreams, especially at night; and the dreams constructed of this plastic astral

substance, by the ideative force of our imagination, become as real for the moment as any material forms within the Cosmos.

To the wisdom of the East, we must turn to solve our perplexity in regard to the four great realms of conditioned matter that make up our earth-globe. The eastern law of emanations and vibrations gives us the key to universal physics, and helps us to understand nature's great laws. At each change in the vibration of these realms of matter, high creative hosts of beings clothe themselves in the qualities of the new matter thus created. These beings become in time the source of all forms in the lower kingdoms of nature; they overshadow and ensoul lower orders to help lift them to higher states of being. Man's present form is also the result of these creative beings, in former rounds of manifestation. They caused the various grades of matter to assume definite shapes, finally leading to our present design. The work of the Lunar Fathers, who originally shaped our astral-forms, has now been taken over by the Lords of Mind, a higher order of beings from the foremost realm of matter—the Manasic. That is why the astral form of man is so short-lived, and used mainly as a model upon which the physical body is frozen. Of course, it is also used as an escape body, from the physical, by the practiced Yogan, and by all of us at birth and death. There are, however, beyond the astral belt, finer and better models of ethereal forms in use now that the Lords of Mind have taken over this phase of our evolution.

The present astral form used by man is often called the "design body", or "thought body", and as we have said, is impressed into shape before the physical body is formed. The creative energy of the "soul", guided by the Lords of Mind, is responsible for the actual work of impressing this plastic astral form. Into it goes more than you suspect. The laws of Karma dictate much of it. The merit and demerit of past lives comes into play here. Also, the "Skandhas",

those sleeping or latent energies representing man's passional and emotional nature—as expressed, or evolved, in past lives on earth, now demand certain modifications. All have to be built into this “design body” of the astral before incarnation takes place. Thus we see the initiative force of the returning soul calling into activity once more the “fiery lives” for another physical life of expression upon earth. The soul in evolution, however, pushes forward in the scale of being; the complex factors already mentioned, as modifying influences upon the astral form, slowly come into play; sex differences, based on one's past lives, occur under the laws of polarity—for the soul itself is not sexed, and manifests both male and female in accordance with karmic law. One by one, these evolutionary forces exert their activities; and like a timebomb, once incarnation takes place, and the astral form—loaded with all its guarded secrets—is clothed and locked within the fleshly embrace of the physical, the sequence of events takes place as timed and foreordained in accordance with the astral model. From the cradle to the grave, all events will explode into operation at the time previously set. Thus each soul from life to life gains merit and demerit in accordance with these actions, and how they are handled.

The astral form of man is truly “Pandora's Box” for locked within it are not only the five senses gained, but the main events of the whole life to be. Free-will you have, yes, on a percentage basis; and only in the matter of how you handle the life already set and impressed within your astral form before your physical incarnation took place. There is nothing in it that you did not put there yourself; and all that it contains is the result of your past lives—your own evil thoughts and deeds, or your good thoughts and meritorious deeds. Nothing is lost; all is kept for you on record, from life to life. Every deed and thought, belonging to you from time immemorial, is neatly impressed upon the Akasa, within this realm of ethereal fire. Only fools believe that they

can pray their way out of their past misdeeds. The Law is adamant; it is no respecter of persons. This is the true meaning of that scriptural passage: “As ye sow; so shall ye reap”, from one life to another.

The astral form is capable of leaving the body during physical life. It can, if operated by an advanced soul, leave the body and extend itself any known distance; even attract physical atoms at that distance, and reproduce a replica of its own human form. However, when such phenomenon is in operation, the physical body appears languid and dazed-like, in the absence of its full astral counterpart. It is this astral form of our Etheric Realm that is responsible for the reports of wraiths seen hanging over the grave of the deceased. It has also become the basic foundation for most of our ghost stories. Disembodied, it also becomes the “spook”, the “ghoul”, and the “bhut”, of our eastern literature.

The soul of man, leaving the physical realm at the allotted time and through normal ways, does not stay within the astral form long.

As the soul of man recedes inward into the depths of finer and graded matter, away from all physical and astral objectivity, it becomes clothed in finer ethereal raiment; the outward senses are replaced with finer instruments of cognition for inner perception. Thus, the condition of human consciousness at death can best be described as the “retreat of the soul” to those inner depths of consciousness—which have no counterpart in our objective physical life—but which guarantees to each a blissful period which we commonly know as the “repose of the soul”.

Each realm of graded matter has its seven states or conditions. Thus the full octave or range of vibration, the astral being only one of them, the lowest, intertwined with our physical matter, becomes the first stepping stone into the fiery realm of the Etheric. This first astral after-death state is the “Kama-loka” of eastern literature; it is the abode of the “spook”, the astral-wraith

known as the "Kama-rupa" which is limited and fades in death when the soul of man abandons it. The successive abandonment of these ethereal vestments, and their vibrations ceasing to command the soul's attention, becomes the key to the after-death states of consciousness.

And so, we come to the end of our partial description of the realm of Ethereal Fire; like sinking to the bottom of an ocean, we have passed through it once, and had a complete evolution in it—a complete round—covering billions of years. When we have conquered our physical realm, at the end of this Fourth Round, we shall re-enter once more the higher vibrations of this fiery realm for another manifestation. This will be known as the Fifth Round; for it will be another dawn, another great day, His day, and we His children, shall become as a Host of fiery Gods, and we shall better understand the meaning of "Our Father . . . thy will be done".

(This was the author's last contribution to the C.T. before his recent death — Eds.)

PILGRIMAGE

In the East the life of man is held to be a pilgrimage, not only from the cradle to the grave, but also through that vast period of time, embracing millions upon millions of years, stretching from the beginning to the end of a Manvantara, or period of evolution, and as he is held to be a spiritual being, the continuity of his existence is unbroken. Nations and civilizations rise, grow old, decline and disappear; but the being lives on, spectator of all the innumerable changes of environment. Starting from the great All, radiating like a spark from the central fire, he gathers experience in all ages, under all rulers, civilizations and customs, ever engaged in a pilgrimage to the shrine from which he came.

—W. Q. Judge

SECRET DOCTRINE QUESTION AND ANSWER SECTION

(Continued from page 130)

er, though the verb 'be' in this sense, might be still better replaced with either of the two words 'Remain' or 'Rest-with-us,' as it refers to that long period of Rest which is called Par Nirvana. As in the exoteric interpretation of the Egyptian rites the soul of every defunct person . . . became an Osiris, was Osirified, though the Secret Doctrine had always taught that the real Osirification was the lot of every Monad only after 3000 cycles of Existences; so in the present case. The 'Monad,' born of the nature and the very Essence of the 'Seven' (its highest principle becoming immediately enshrined in the Seventh Cosmic Element), has to perform its septenary gyration throughout the Cycle of Being . . ." (S.D. I, 134-5; I, 159-60 3rd ed.; I, 192 6 vol. ed.)

Question. What, then, is the difference between the status of the Monad on entering Par Nirvana and the Monad in the after-death state?

Answer. At the time that the Monad enters Par Nirvana—which occurs at the end of the solar manvantara—it is actually a triad: Atma-Buddhi-Higher Manas. However, as Manas is unable to function on the planes which are superior to that plane which is designated as the Mental Plane, the Monad does not have cognizance of individual existence: it is at-one with universal consciousness. Here we may apply the simile of the Ocean. The individual drops of water do not have the knowledge of separateness, because they partake of the totality of the Ocean. Hence the significance of the phrase: the dewdrop slips into the shining Sea. Thus the status of the Monad in Par Nirvana may be equated to entering a state of universal consciousness; whereas in the after-death condition the Monad may be described as being in an individualized state of consciousness.

Question. One of the difficulties in understanding the idea of entering into Paranirvana is this: is there a loss of the Monad's individuality? for it is stated: "At the threshold of Paranirvana it (the Monad) reassumes its primeval Essence and becomes the Absolute once more." (S.D. I, 135; I, 160 3rd ed.; I, 192 6 vol. ed.)

Answer. The phrase "reassumes its primeval Essence" signifies that the Monad no longer functions by means of its upadhis (vestures) because, as already mentioned, it is no longer in the planes of manifestation. But it should be borne in mind that even the planes of manifestation are still linked with Parabrahman, for the Sanskrit mantra affirms: "Aham asmi Parabrahma" (I am Parabrahman).

With regard to the Monad's loss of individuality, H. P. Blavatsky's words on the subject are available:

"I maintain as an occultist, on the authority of the Secret Doctrine, that though merged entirely into Parabrahman, man's spirit while not individual *per se*, yet preserves its distinct individuality in Paranirvana, owing to the accumulation in it of the aggregates, or *skandhas* that have survived after each death, from the highest faculties of the *Manas*. . . . but the individuality of the spirit-soul is preserved to the end of the great cycle (*Maha-Manvantara*) when each Ego enters Paranirvana, or is merged in Parabrahman. To our talpatic, or mole-like, comprehension the human spirit is then lost in the One Spirit, as the drop of water thrown into the sea can no longer be traced out and recovered. But *de facto* it is not so in the world of immaterial thought. This latter stands in relation to the human dynamic thought, as, say, the visual power through the strongest conceivable microscope would to the sight of a half-blind man: and yet even this is a most insufficient simile—the difference is 'inexpressible in terms of footpounds.' That such Parabrahmic and Paranirvanic 'spirits,' or

units, have and must preserve their divine (not human) individualities, is shown in the fact that, however long the 'night of Brahma' or even the Universal Pralaya (not the local Pralaya affecting some one group of worlds) yet, when it ends, the same individual Divine Monad resumes its majestic path of evolution, though on a higher, hundredfold perfected and more pure chain of earths than before, and brings with it all the essence of compound spiritualities from its previous countless rebirths." (*H. P. Blavatsky Collected Writings*, Vol. VII, pp. 51-2).

TORONTO LODGE IN TEMPORARY QUARTERS

The accumulations of 45 years presented Toronto Lodge members with a formidable task when in October they vacated the Lodge Rooms at 52 Isabella Street.

Careful planning and co-operative teamwork made the move to 310 Dupont Street smooth and efficient, however. In September a sale of books and other articles helped reduce the amount to be transferred, but even so scores of packing cases were needed for the contents of the large library. Most of the furniture, including some of the benches from the old Hall, was also taken to the new quarters.

The library was necessarily closed for a few weeks at the time of the transfer, but the morning Secret Doctrine Class and the evening meetings on Sundays continued without a break.

The sale of the property at 52 Isabella Street contained a provision for the Toronto Theosophical Society to return—almost to the exact spot—when a new business-residence complex has been built there. The members themselves are planning the layout of their new Lodge Rooms and they hope to be back at the familiar location in 1969.

Because of the property situation in Tor-

onto it was impossible to duplicate the excellent facilities that had been enjoyed at "Theosophical Hall", but the temporary quarters—the second floor of a commercial building—will serve until the new building has been constructed.

Until the old building on Isabella Street falls under the wreckers' hammers shortly, it is being used by a professional theatrical company for rehearsals. A fitting end, for over the years from the '20s Toronto Lodge has enjoyed a close association with the arts.

BOOK REVIEWS

H. P. Blavatsky Collected Writings, Volume II, 1879-1880. Compiled by Boris de Zirkoff. Published 1967 by The Theosophical Publishing House, Wheaton, Ill., U.S.A. xlv + 590 pp. Price \$7.00.

This volume covers the first two years that followed the Founders' departure from New York. It was a hectic and exciting time for all concerned, and an important one for the Theosophical Movement.

In this relatively short period Col. H. S. Olcott and Madame Blavatsky set up temporary headquarters in India and introduced the Society into Ceylon; the brief alliance with the Arya Samaj was ruptured; the first issue of the magazine, *The Theosophist*, edited by Madame Blavatsky, was published; and A. P. Sinnett contacted the Founders—and their Teachers—and the famous correspondence with the Mahatmas commenced.

It was a busy 2 years for H. P. Blavatsky. The contents of this volume indicate the quantity—as well as the quality—of her published writing during this time; and in spite of the fact that she was not in the best of health she also discharged her responsibilities as Corresponding Secretary of the Theosophical Society and as editor of the new magazine.

Within two weeks of her arrival in India in 1879, H. P. Blavatsky was in print. Reacting typically to a bigoted attack on the

small party of Theosophists by the established Christian missionaries in Bombay, she wielded her pen to produce a scathing counterblast which was printed in *The Indian Spectator*. It was well that she was a fighter and fought at this time because over the next few years the attacks were to continue and if anything increase in their scurrilousness. Passive acceptance at the beginning would probably have enabled the missionaries to prevent the Theosophical Society ever making a foothold in India.

Volume II of the *Collected Writings* is not limited to letters of this nature, however. It contains a rich variety of good writing, including many learned articles, fascinating stories and much miscellaneous material of value to the student and of interest to the casual reader. As in the other published volumes the compiler has provided a useful bio-bibliography and a comprehensive index.

—T.G.D.

☆ ☆ ☆

Personal Memoirs of H. P. Blavatsky, compiled by Mary K. Neff. A Quest Book, published 1967 by The Theosophical Publishing House. 323 pp. Price \$1.95.

When this book was first published in 1937, the C.T. reviewer remarked, "It is a most readable production . . . the book is a fine volume and well produced, and should be welcomed by Theosophists of every stripe."

Thirty years later this book should also be welcomed by the new generation of Theosophists, among whom there are probably fewer "stripes". It remains a useful volume of material for the student who is interested in the personal history of Madame Blavatsky.

The "memoirs" are a compilation of quotations taken from many sources. H. P. Blavatsky never wrote a formal autobiography, but statements made by her in letters and conversation, together with supporting and supplementary information from other sources are here gathered together and set out in logical order.

The new edition is a photographic re-

production of the original, bound in a quality paperback form. —T.G.D.

☆ ☆ ☆

The Hidden Wisdom in the Holy Bible, Volume II, by Geoffrey Hodson. Published 1967 by The Theosophical Publishing House, Adyar, India. xxxi + 441 pp. Price: Rupees 22.00.

Old Testament allegories (*Genesis 1-25*) are examined in this work with a view to elucidating their hidden meanings. The author's interpretations are based on his research that includes various Theosophical writings and comparisons with other scriptures.

Some students of Theosophy hold that the old scriptural allegories can be interpreted in a number of ways or on different levels of meaning. The author touches on this in his book. The reader must therefore be careful to discriminate. Just one example by way of illustrating the extreme dangers of accepting any single explanation of a story or symbol: the late Dr. A. B. Kuhn, himself a no mean scholar in the field of exegesis, offers an exposition of "Mount Ararat" which is *completely opposite* to that suggested by Mr. Hodson.

With this limitation in mind it is recommended that works of this nature are best used in conjunction with other similar studies for comparative analysis.

The inclusion of an index would have been helpful, otherwise the book is well planned and produced. —T.G.D.

☆ ☆ ☆

The Future is Now, by Arthur W. Osborn. Paper, 254 pp. Price \$1.75.

The Expansion of Awareness, by Arthur W. Osborn. Paper, 272 pp. Price \$1.75.

The Meaning of Personal Existence, by Arthur W. Osborn. Cloth, xviii + 232 pp. Price \$3.95.

(These books are Quest reprints, published 1967 by The Theosophical Publishing House, Wheaton, Ill., U.S.A.)

Mr. Osborn writes "popular" books but

in a scholarly way. Well supported with case histories of unusual phenomena, these works are a useful introduction to "the unexplained laws of nature and the powers latent in man".

The first two titles are familiar. *The Meaning of Personal Existence* is published here as the first American edition. The long title of this book continues, ". . . in the light of paranormal phenomena, the doctrine of reincarnation and mystical states of consciousness". There is a foreword by Dr. Ian Stevenson, well-known researcher into cases suggestive of reincarnation.

These pages contain much valuable material, but it is rather disappointing that reincarnation is treated somewhat superficially. It is examined sympathetically, and the philosophy associated with it is also discussed, but there is no attempt to explore in depth what it is that reincarnates. Hopefully this interesting author will tackle this another time. —T.G.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

REACH--TO GOD

Many and varied the pathways
 Upon which man has trod,
 And varied indeed the manner
 Of guidance we get from God.

No man is really alone,
 None can forsaken be;
 That God the all of All is,
 All but the blind do see.

Reach upward, oh my brother,
 Think not upon the clod,
 Reach upward in faith, trusting,
 And give your hand to God.

Truly tiring's the battle
 When yours the thick of fight,
 But know, that by him aided,
 Yours is the arm of might.

Victory always assured is
 And all the battles are won,
 Once to you comes the dawning
 That you and God—are one.

—F. Jurasek

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