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HUMAN RIGHTS YEAR

"All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."

The real achievements of the United Nations are rarely apparent in the transactions of the General Assembly, where national pride often smothers international co-operation. In fact, if political debating were its only activity the existence of the organization might be difficult to justify. But the real work is done quietly, unspectacularly, and in it lies hope that we are slowly but surely moving towards a better world.

Since its inception one of the UN's main concerns has been in the field of human rights. As early as 1948 it adopted the Universal Declaration of Human Rights and followed this in 1959 with the Declaration of the Rights of the Child. A Commission on Human Rights was established and, supported by the educational work of Unesco, has attempted to encourage the practical application of the Universal Declaration in all countries.

"Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status."

To state the obvious, we have a long, long way to go before the basic humanitarian

principles are universal. However, some progress has been made, for which we must be grateful; and the achievements, though small, exemplify what can be done.

This year, which will see the 20th anniversary of the Universal Declaration, has been set aside by the United Nations as Human Rights Year. A signpost has been erected. It points to universal brotherhood.

Human Rights Year must be more than a slogan. Certainly, the slogan will be helpful in building a greater public awareness of rights and duties, but there is more to it than that. It is a challenge to all who subscribe to the principle of universal brotherhood to help make this year a significant one in the evolution of humanity.

Easier said than done. But every effort, however small, will help advance human rights. No hands must be idle when they are needed to help a brother overcome the iniquities of discrimination; no voice must remain silent when it can speak against injustice or retort to statements that imply part of humanity—due to race, colour or sex—is inferior to another.

"Everyone has duties to the community in which alone the free and full development of his personality is possible."

The principle involved is simple and is basic to all religions. The masters of compassion have invariably preached love for all beings. Many have heard the message; too few have put it into practice. Now for

the first time the few can influence the many. The Universal Declaration of Human Rights, modern communications, increased educational opportunities, all mean that one man's duties well performed will be another's lesson and incentive. The result could be a breakthrough in terms of human ethics superior to the most stupendous technological achievement on the material plane.

Human Rights Year offers us an opportunity to realistically apply the first object of the Theosophical Society. It is a call to action in 1968—now. Let it not go unheeded.
—T.G.D.

(The quotations in italics are from Articles 1, 2 and 26 of the Universal Declaration of Human Rights.)

FROM THE PRESIDENTIAL ADDRESS

*To The 92nd Convention Of The
Theosophical Society*

N. SRI RAM, *President*

It is now 92 years and more since the Society was ushered into existence under conditions far different from those which exist at present. It was far from clear at the outset what would be the character which the Society would eventually assume. The only thought to which expression was given in its objective, as at first formulated, was "to collect and diffuse a knowledge of the laws governing the universe". It was changed and added to a number of times in subsequent years. The British Theosophical Society, started a little later, following certain indications given by Colonel Olcott, issued a circular in which it was stated that the Society was founded "for the purpose of discovering the nature and powers of the human soul and Spirit". Certain other tenets and aims, such as belief in "a great first intelligent Cause" and in "the universal brotherhood of the human race" were included.

In 1880, after the Founders had moved over to India, another statement of the Society's objectives was made, this time in a more formal manner, as part of a revision of the earlier Principles and Rules by the General Council of the Society. In this reversion, as we might call it, the aim of

obtaining knowledge of the laws of Nature was re-affirmed, but with the addition of the words "especially those laws least understood by modern people and so termed the Occult Sciences". But certain other aims of a different nature were given the first place. Among these were to "keep alive in man his spiritual intuitions," to "oppose and counteract bigotry in every form," to promote a feeling of brotherhood among Nations.

As the Society expanded rapidly in India, and Branches were organized in different places following the visits of the Founders—the word Branches was generally used at the time—several of these local Theosophical Societies, in issuing their formal statements, expressed their own conceptions of what the Society stood for, though not in any way contradicting its aims as officially stated on behalf of the organization as a whole. The Annual Report of 1885 stated these aims for the first time in a form approximating to the three Objects as they stand at present, the noteworthy differences being that the Second Object was stated to be the study of Aryan and other Eastern literatures, religions and sciences, and the Third was mentioned as intended

“to be pursued by a portion of the members of the Society”. I may mention here incidentally that next year the Adyar Library was founded by Colonel Olcott, mainly to promote research in Oriental literature.

There were slight changes in subsequent years, but it was in the year 1896, some 21 years after the inception of the Society, that the Objects were finally adopted in the form in which they stand at present. I may also mention here as a noteworthy fact that although during this period the aims and objectives of the Society were stated in various ways by different groups, and were even modified by the Parent Society from time to time, the name of the Society remained unquestioned, and no suggestion was ever made to change it. In 1905 the Society was registered under the Indian law, and the name as well as the Objects stand as fixed in the document of registration.

I mention all this as it indicates the trends of thought that have influenced the Society, thus leading up to and in a sense building up the character of the Society as it stands at present. But in the world of actuality—that is, what obtains, not what is hoped or latent—and also as it would strike anyone outside the Society, its character at any particular time is that which is to be seen in the mentality of its members, their ideas and beliefs, the way they think and act, the spirit that inspires them. This is the actuality at any moment, though there might be books which have influenced their thought and still give them guidance and inspiration, there might be an approved frame in which their activities are carried on, and there might be the Objects which set forth and define the nature of the activities.

What we need to realize for our present purposes is the fact that the outlook, ways of thinking and the quality present in us can change along with our understanding. It is the individuals who constitute a Society, not the memorandum of association which may hang upon a wall. As regards the influence they exert on the Society, it is not only what the member formally accepts as

truth which is important, but also the whole basis of his acceptance, what or how he thinks in relation to it, how it influences his practical conduct and life and his whole attitude to life in general and towards his fellow-beings. It is pertinent in this connection to recall what the Buddha said in reply to a question with regard to the basis of belief. I am not quoting His exact words, but He excluded every form of mechanical acceptance, out of whatever motives might induce one to conform, but said: Accept if the belief or idea commends itself to you by its intrinsic truth, and as conducive to the welfare of all, or in the language used by Him on another occasion, “the good of the many, the welfare of the multitude, the happiness of humanity”.

These words indicate the only right motive for the propagation of what we may regard as truth and also the only state of mind and heart which will not distort one's mental process or the possibility of a pure intuition with regard to truth. The right kind of philosophy, I would prefer to call it right understanding, must be expressed in or conduce to right conduct and blossom into virtue. But virtue in mind, heart and every aspect of oneself is a state of being which is like an open flower that discloses its entire beauty. It is this beauty in the inner shape of one's being which is identical with Truth, though he may not realize it, it being a quality of that aspect of truth which belongs to the soul and spirit of man. We may discuss all things under the sun or beyond it, but in a Society concerned with the Divine Wisdom, the main interest must be centred in those truths which it is most important to understand, which may be described as life-giving, which will enable men here and now to make their lives beautiful and simple in a way that realizes their highest possibilities, and meet effectively all problems and every circumstance with good judgment and serenity.

These must necessarily be truths pertaining to the nature of oneself, to life and its possibilities, and to one's relations with all

things and people, as determined by his thoughts, his understanding of them, and his reactions. I feel it is the understanding of these things pertaining to our lives—in which is included universal brotherhood—that alone can constitute a true basis for progress, whether for us as individuals or for the Society. H.P.B. warned us in 1888 against the danger of all such Societies as ours degenerating into a sect with hard and fast dogmas, thus losing the vitality which “the living truth” alone can impart. The Society will equally fail of its purpose if it becomes a mere debating forum or a body of intellectuals comfortably dissecting doctrines. If the Society is to go forward or even serve its purpose there must be a quality of earnestness in all that we do on its behalf, a concern for human welfare and a spirit that regards no sacrifice as too great for the cause.

To turn to the Sections, I have in previous years referred to the special features of the work in the United States. Miss Joy Mills, the National President, dwells on the enormous increase of activity in almost every direction, which has taken place, thanks to generous help received from the Kern Foundation. Particularly notable is the launching of a program of paper-back publications of Theosophical works selected with a view to their likely popular appeal and for their easy acceptability from the standpoint of modern thought. These Quest books, the name given to the series, have been produced and sold on a scale which would previously not have been possible. This could be achieved only through extensive advertising, which was also financed by the Kern Foundation. In this connection I might mention the gift to Adyar of a modern printing press and book-binding equipment by the American Section made possible by a grant from the Kern Foundation. It is needless to say that those of us who work at the International Headquarters deeply appreciate this gift, as it would greatly facilitate and improve our printing. Some of the Quest books are being printed

at Adyar and sent unbound to the United States for suitable binding and distribution. Among other ways in which the Kern Foundation has helped, the Report mentions extensive newspaper and radio advertising for the regional expansion work, the revision and improvement of the radio program and the extension of the program of Workshops and Conferences throughout the Section.

The General Secretary for England, Mr. L. H. Leslie-Smith, reports that following the campaign for Truth, attention has been directed to “the practical value of Theosophy” and “Theosophy in the world tomorrow,” which in their many aspects were discussed at the English Convention and Summer School respectively. An important step that has been taken and which may considerably vitalize the work of the Society, relating it to the personal lives of the members more closely, is the preparation of a Theosophical Self-Training Course open to all members. The course aims at “introducing the serious student to the general principles of self-realization involving the whole man, physical, intellectual, psychic and spiritual”.

The General Secretary for India, Mrs. Radha Burnier . . . refers to the economic difficulties as well as the conditions of confusion and disorder in India. Yet the work has gone on steadily along the established lines. She says: “It is inspiring to know that whatever may be the encircling conditions, the light of Theosophy remains bright and steady. If we let it shine within us, no darkness can prevail around . . . This is a time of testing when every member of the Section has the opportunity to prove himself a Theosophist”.

Work in all the Sections in Europe has gone on steadily.

The work in Australia as well as in New Zealand is being carried on with enthusiasm. Mr. Brian Dunningham, the General Secretary for New Zealand, says that the old attitude of prejudice and suspicion towards Theosophy and the Society is disappearing,

and there is in its place "a genuine desire for an enlightened philosophy of life". "Dogma and creed is being publicly held up for question."

One can easily imagine what conditions in South Viet-Nam must be like. Unfortunately the war goes on and on and on. In the midst of all the difficulties, our members there carry on the work faithfully and steadily. There are weekly public lectures at the Headquarters in Saigon and at the Lodge in the Pure Heart Centre. As an indication of the kind of subjects to which our Viet-Nameese brethren are attracted I might mention the subject studied in their Summer School which was "Love" as the greatest need, and "What is real happiness?" the main theme at the Annual Convention. Miss Luu-thi-Dau, the General Secretary, writes that in spite of the critical situation in the country, they strive to do their best to spread Theosophy by activity and life. She ends her report on a note of faith: "We are trusting to the future and have implicit confidence in our Work".

All goes well on the whole in Central and South America, although there have been difficulties in the Mexican Section, which I understand are being straightened out. All over that area the greatest need at present is the translation of the important Theosophical works we have in English. A small Committee was appointed at the Salzburg Congress, with Miss Helen Zahara as Chairman, for the creation and administration of a non-English Publications Fund, but it is not only funds that are needed but also a proper organization for the selection of the books to be translated, for accurate translation, and the printing and

sale of the translated works. Of course there are other Sections beside the Spanish-speaking, where translations are needed. Several of the Reports, such as those from Italy, Denmark, Puerto Rico, mention titles of books that are being translated at present, some of them books very well known in English which have deeply influenced the thought of members, such as *The Key to Theosophy*, *The Secret Doctrine*, and the *Mahatma Letters*.

The General Secretary for East Africa, Mr. A. B. Patel, writes that in this Section, which extends over Kenya, Uganda and Tanzania, there are now 33 Lodges and 1171 members, which include an increase during the year of some 10 Lodges and 424 members.

Mention is made in the various Section reports of the activities of Young Theosophist groups. I should perhaps mention the fact that some of these groups consist only partly of young people who are members of the Society, others being young non-members who like their company and are attracted by such activities as sports, camping and discussions on topics of special interest to young people.

A handsome and striking addition to the Adyar estate is the new Adyar Library building, to which the activities of the Library were transferred during the summer. The formal dedication of this building is to take place during this Convention.

It is asked sometimes: Has such a philosophy as that which the Society as a whole exists to foster and promote any value to the modern world whose trends of thought and values seem so very different? Perhaps the best way in which this question might be discussed is by raising a number of relevant and counter-questions: Has human nature or the phenomena pertaining to man's life or the nature of his personal problems changed fundamentally along with the revolution in outer conditions? Is Wisdom the same as the knowledge which marks our present progress? Is what a man needs to understand for his well-being and pro-

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gress, in the sense in which it applies to his own being, identical with what pleases him and he believes in for the time? Also, may not Theosophy in essentials be a truth which we may think we understand but do not, and if so, is it not as much a matter for deep personal consideration and discovery now as it ever was to any speculative philosopher? Has not this philosophy primarily to do with life, rather than with various ideas which one may evolve out of his predilections and with which he occupies himself?

It seems to me that these and related

questions are pertinent when considering what place Theosophy has in modern life, and well worth individual enquiry by every one of us. The Society will undergo a revolution when its thought, not set ideas but the process of thought in its members and in all whom it influences, begins to expose those aspects of truth pertaining to their lives, which they pass by because of the glitter and seduction of so much that is merely pretentious and tempting, but utterly superficial and hollow, in the way of life man is pursuing at present.

TRIBUTES TO GEORGE I. KINMAN

On Sunday, January 14, the Toronto Theosophical Society was to have heard a lecture by its President, Mr. George I. Kinman—but Mr. Kinman died suddenly on January 8, and the Lodge held a brief memorial service instead. At the crematory on the previous Thursday some two hundred of his friends filled the lovely old chapel of St. James the Less to pay their last respects to one who had been intimately associated with the Lodge and with the lives of its members for nearly fifty years.

One of the speakers at the memorial service said that in this incarnation Mr. Kinman had followed the path of Action, Karma Yoga, the correct performance of duty in action. It was characteristic of him that all the responsibilities of any office or task which he undertook on behalf of the Society were willingly accepted and were performed with selfless devotion, integrity and an undeviating adherence to his high ideals of Theosophy. As a member of the Canadian Executive Mr. Kinman was well-known to members in other centres and many tributes to his memory were received from Canadian Lodges and were read at the memorial service.

One side of his nature with which perhaps many of the members were unfamiliar, found expression in his valuable and painstaking work among crippled children. Himself an amputee from World War I, Mr. Kinman's profession brought him into daily touch with persons requiring prostheses of various kinds, and he had earned a well respected place in hospital and medical circles for his skill in making and fitting these aids. He gave many hours at clinics in Toronto and Hamilton helping and encouraging children who required artificial limbs. One of the beautiful floral tributes was sent on behalf of these children by the Society for Crippled Children, Toronto.

A faithful servant has gone to a well deserved rest, carrying with him the merits of a life of helpfulness.

☆ ☆ ☆

George Kinman started coming to Hamilton in the early days when Hamilton Lodge was young. He came and brought Mary Ritchie who later became Mary Kinman and Secretary of Toronto Lodge. He was one of an energetic group of young sincere students who took the course in public

speaking with Roy Mitchell. Mr. Kinman followed the format mapped out to Theosophists on public speaking and whatever subject he chose to speak on he investigated thoroughly.

In our association with him he did what he felt his duty to be and came to speak in good weather or foul. There was no shirking or postponement, he did that which was in front of him with a will. Some of us from Hamilton Lodge sat on the General Executive of The Theosophical Society in Canada with him for many years and whenever a knotty problem presented itself, he would with careful consideration, patience, and common sense present his viewpoint and we must admit that he showed a wisdom and foresight which later proved to be sound reasoning.

He had a large following in Hamilton and his remarks sparked many a lively discussion at the end of a lecture. Although his views on Theosophy were sometimes very definite he would always somewhere in his lectures point out that he might sound dogmatic, nevertheless, it was *his* understanding as put forth by H.P.B. in the *Secret Doctrine*, and, we were free to accept or reject it.

To promulgate Theosophy as set out by H.P.B. was his first thought. Kindness, thoughtfulness, honesty and understanding were inherent in him. Like Job he was resigned to accept willingly all that came his way with stoicism, courage, resignation, and fortitude.

He proved that a student of Theosophy can be practical with his head in heaven and his feet on the ground, and still have a sense of humour.

We, members and friends of Hamilton Lodge, are richer for having known the man called George Kinman.

☆ ☆ ☆

The Toronto Lodge has lost, in the passing of George Kinman, a member who will be sorely missed. He had a profound know-

ledge both of Theosophy and of the history of the Lodge, as well as personal memories of a long chain of members over the years. All this, together with his sound business sense, made him a useful as well as a highly respected and popular member.

In addition to his place on the General Executive of the Canadian Section, he served in the Lodge for many years as President, public relations man, platform speaker, leader of the *Secret Doctrine* study group, source of information, authority on procedure, a capable chairman and a man listened to for his sound advice on many of the Lodge activities.

Finally, he steered the Lodge through a major crisis in the sale of its old building and negotiations for both the temporary and the permanent new home.

Surely we can apply to him a thought so well expressed by St. Paul: I have fought a good fight, I have finished my course, I have kept the faith.

THE DISCIPLE

The joy he gave is never lost;

The truth he shared belongs to all
Who falter not, nor count the cost
Of entering the Temple hall.

Rejoice with him who, part by part,
Gave up his life and all thereof
To be at one with Nature's heart
In self-forgetfulness and love.

Remember him—no more in pain—
Whose happy voice tonight may be
The silver whisper of the rain,
The golden thunder of the sea.

—George Cardinal LeGros

THE GREAT TERRESTRIAL SYMBIOSIS

VICTOR ENDERSBY

I have, of recent years, had special reason for interest in the question of the real nature of the union between the "lunar" and "solar" pitris which gave rise to mankind on this planet. Some of my conclusions, arrived at independently, but as I have just discovered, not alone, I think would justify publication in connection with the recent views on the subject expressed by Mr. Barboroka, as they differ in some respects. His opinions, due to his standing as a scholar of the philosophy, are not to be lightly criticized. On the other hand, I have myself spent well over a half century on the same studies, which would appear to justify expressing any interpretation of my own which might seem useful.

The general understanding, I believe, among all branches of Theosophists is that the original "human" race consisted of entities in whom the "monad", the Atma-Buddhi, had become linked with the "lunar" pitris, or "moon-fathers", otherwise known as the Barhishad Dhyani or Pitris, who, being possessed of the creative or procreational "fire" had given the combination their shadows, or *chhayas*, otherwise "astral body"; in scientific terms, the organized force-field which determines the physical aspect. This duad lacked Manas because the Barhishad did not have it. From the description in *The Secret Doctrine*, this, the original "human", was thus highly spiritual within and somewhat less than what we call a moron externally. Obviously there could be no mental evolution, or at least only a very slow one, under these conditions, as H.P.B. specifically states.

(When speaking of any entity being in lack of any of the human principles, it is well to remember that this lack is always a matter of *degree*; the seven principles are present everywhere, but in various species various ones of them are unworkably dormant, and cannot well be aroused unless by

contact with others who have them more developed.)

On the other hand, there were those mysterious entities, symbolically called the "solar pitris", who had a developed Manas, but having evolved beyond all desire of a procreative nature, could *not* create on that level—i.e., that of the astral plane and its kama. These were the Manasaputra, "sons of mind"—also called the "Agnishvatta Pitris", "devoid of fire" of that sort. But they were returning from a former cycle with still unfulfilled karma and needed a physical organism in which to experience it and continue their evolution—and also their duty to the lower, or "lunar" evolution. They thus incarnated in the spiritual but mindless human form, giving rise to the present Atma-Buddhi-Manas which is the Ego or Higher Self of normal men. This process is called the "lighting up of Manas"; it could have been no sudden happening but must have taken a long period of time at best, since the mental, up to a certain point, is the slowest of all the parallel evolutionary paths. It appears that there are different conceptions of what this process really involved. Manas was stimulated in the astral form, ("lighted up") but how much of this stimulation was the acceleration of what was already latent, and how much of it was an actual incarnation.

Three degrees of contact—or non-contact—are described: (a) The essence of the Agnishvatta incarnated *fully* in the previously developed forms; these became the Arhats, Mahatmas, or whatever you wish to call them, of that epoch, at any rate the leaders and teachers of the rest. Since this process centered around 18 million years ago according to the usual understanding, 27 million according to my own calculations, those who fully incarnated at that time must long ago have moved on to higher realms; have in fact become Dhyani

Chohans of various sorts and part of that intelligence of nature from which its laws are derived. (b) Into some the Manasuputra "projected but a spark". This must include a great mass of mankind of which we are part, and the great moral struggle in which all true humans are involved, between their higher and lower natures, involves the gradual growth of this spark into a flame in its own turn. But this projection of the "spark" is also described as an incarnation of "part of the essence" of the "solar" pitri. In other words, that entity, our own "higher self" is in fact an actual aspect of consciousness of man as we know him, plus the intervening accretion, via the post-mortem vision and the Devachanic assimilation, of the higher aspects of the personal experience in successive incarnations. (c) Those lunar pitris who did not receive any spark at all and became "narrow headed".

In other words, the "lighting up of Manas" of that time was only an initial ignition, the complete lighting up involving the entire process of reincarnation through the ages. The moot point here is the real condition of the evolving ego. There were seven types of Manasaputra, who will have retained their *relative* status while progressing. Some will no doubt have gone beyond this plane, ceased to incarnate physically, and become Dhyān Chohans in turn. The Higher Egos of all of us, the Triads of Atma-Buddhi-Manas, extend in time, space, and activity beyond the cognizance of the normal waking self, the Kama Manas which is *influenced* by them in respect to conscience, altruism and virtue in general. But so long as the man is in the plane of physical incarnation, they remain involved, *partly* incarnated, in the human personality. They have not gone away. They are *us* in the most real sense. It did not appear to me that this would be clear to new students in some of the explanations.

Now, what is it that "overshadowed" and is the vehicle of the partly incarnated Higher Ego? Obviously, the heritage from the

"lunar pitri". But where and what is the "lunar pitri" in itself? What happened after it "gave" its "shadow"—the astral organism to the combination? *Exoterically* not much is said. It went to "Mahar-Loka". The point here is the definition of Mahar-Loka.* Mr. Barborka gives the orthodox Hindu listing of the Lokas from above downward as Satya, Tapar, Janar, Mahar, Svar, Bhuva, Bhur, the last being our physical plane. This is consonant with the Hindu invocation, "Om, Bhur, Bhuva, Svar"; "Om, earth, sky, heaven". This is a description of the first three rungs of the spiritual ladder which the aspirant is trying to climb, preceded by an invocation; to the gods by the uninitiated, to the Higher Self by the initiate. But H.P.B. says that this is not only exoteric but full of blinds and confusion. In the light of her explanations, confusion is very obvious on the meaning of Mahar-Loka. In orthodox Hinduism it is a very high state. Actually it is not so high. Its Tala is Talatala, or Karatala, the former meaning a "place" in the sense of name, form, etc.† Karatala is the highest of the *rupa* states. Mahar-Loka includes compassion at one extreme and gross selfishness at the other, and its symbolic "element" is *fire*. In other words it is the nearest *rupa* approach to the *arupa* states. Of it H.P.B. says "A Hatha Yogi will never pass beyond the Mahar-Loka, psychically, and the Tal-

(Continued on page 20)

*This occurs also as "Maha-Loka"; since this merely means a "great place" I think this is a misprint attributable to H.P.B.'s assistants who typed and rearranged the book.

†As distinguished from *Atala*, "no place", or Nirvana, the highest *arupa* state. H.P.B.'s comments on the Talas and Lokas are quite difficult to understand, but in general I take it that a loka is a region, place, or volume of space in which certain phenomena occur and a tala refers to states of mind and consciousness, therein.

WILLIAM QUAN JUDGE

April 13, 1851 - March 21, 1896

Since shortly after his death on March 21, 1896, until very recently, the name of William Q. Judge was virtually unknown within the Theosophical Society. In the last few years, however, members have had access to a convenient and unbiased source of information on the pioneer Theosophist in the pages of several books published by the Theosophical Publishing House.

Documented details of the Irish-American lawyer-Theosophist are to be found in *Damodar and the Pioneers of the Theosophical Movement* and the volumes of *H. P. Blavatsky Collected Writings*. These T.P.H. books, dealing as they do with the exciting early years of the Theosophical Society, could hardly fail to mention, in more than passing, one of the most devoted workers of the period. Scattered among the pages of these books are to be found lines portraying his life and work without embellishments, yet leaving no doubt as to his unique contribution to the Theosophical Movement.

The more the pity, then, that he was forgotten for so long by the organization for which he worked so hard. For twenty-one years his dedication to the cause of the Masters was unreserved and unrestrained; he hardly merited being ignored for the next seventy.

The events leading up to and away from the Judge crisis were probably too powerful for the individuals concerned to effectively resist, and in spite of themselves they erred. Those who are interested in the history of the Movement will discover that mistaken judgements were the root of the trouble. Realization and regrets came late, and pride went before recall.

Let those who wish conduct post mortems, but as long as the mistakes are not repeated, our first concern should be with the present and the future. It is to be hoped that the future will restore Mr. Judge to his rightful position as one of the founders of the modern Theosophical Movement.

In the opinion of many students, William Q. Judge has never been equalled in his exposition of Theosophy. He gave it as he had received it from H.P.B. Always faithful to her teaching, he attempted to explain it in simple terms, yet never distorted it for the sake of simplicity. Members of the Society—and there are many—who have never seen his writings might wish to check what the books mentioned say about him. If they are further interested, they might turn to his own writings.

The Ocean of Theosophy, for example, is by any standard an outstanding introduction to the wisdom-religion. *Letters That Have Helped Me* has helped thousands. His commentaries on Patanjali and the *Gita*, and *Echoes of the Orient* are little gems. His scores of articles, which read as fresh as if they were written yesterday, are to be found in convenient collections.

To the isolated student, and to the small lodges, his work as much as his writing is an inspiration. When his great co-workers, Madame H. P. Blavatsky and Col. H. S. Olcott left the United States for India in 1878, the task of keeping alight the flame of Theosophy on this continent was charged to Judge and a handful of students. Of them all he remained steadfast and never flagged in what he saw as his duty in spreading Theosophy to the best of his ability. After he had finished his daily work to earn his family's living, the rest of his time was given to Theosophy. He would lecture, he would write, he would arrange meetings, he would attend to correspondence; when nobody showed up at a meeting, he would conduct it with only himself present—chairman, speaker and audience in one person. No task was too humble for him, no effort too great.

At the time of the Spring equinox we remember the passing of this great soul and affirm our debt to his devotion. —T.G.D.

NOTES AND COMMENTS BY THE GENERAL SECRETARY

I regret to report the death on January 28 of Marshall D. Buchanan of Vancouver. He had been a member of the Society since 1916 and for many years he was the Secretary-Treasurer of Vancouver Lodge of which Mrs. Buchanan is President. Their joint work for the Lodge was its sustaining power over a long period of time and together Mr. and Mrs. Buchanan faced and overcame many problems in their determination to keep Vancouver Lodge as a centre in which the original message of Theosophy was available to all. Mr. and Mrs. Buchanan's sixtieth wedding anniversary was on January 1 and in writing to me of his passing, Mrs. Buchanan spoke of his never-failing helpfulness and goodness throughout their long married life. A faithful comrade of the way, one of nature's gentlemen whom everybody loved, has passed from among us. The service at the crematory on January 31 was conducted by Mrs. Ralph Chatwin, Vice-President of Vancouver Lodge.

Our heartfelt sympathy is sent to Mrs. Buchanan and to the members of the family.

* * *

Members in Toronto, Hamilton and vicinity will be delighted to know that our President, Mr. N. Sri Ram, will be with us for three days in June, from the 11th to the 13th, inclusive. Plans are being made for his visit and full particulars will be announced as soon as possible.

* * *

White Lotus Day is less than two months away and plans are being discussed for its observance. Theosophical members of all organizations are committed to the furtherance of the three basic Theosophical Objects and the members are united in this, even though their methods of achieving it may differ. May, 8, 1968 is the first of the seven White Lotus Days remaining before 1975, the 100th anniversary of the founding of the Movement, and it would be very fitting

if this day were marked by a special effort to bring the Lodges together in their common remembrance of the one who brought the light of Theosophy to the world.

* * *

For those who seek, Theosophy may be discovered in many places. The Royal Bank of Canada issues a Monthly Letter to its customers, and issue 4 of Vol. 48 of this is quoted at length in the February issue of *Sunrise*, the Theosophical magazine of the Society in Pasadena, Calif. The article is entitled "In Search of Excellence" and without once using the word Theosophy, its writer has produced an essay with many Theosophical implications on the idea of fundamental integrity in performing one's chosen or assigned work. This issue of *Sunrise* also contains Part One of "Atlantis—Fact or Fancy?"—an article well worth keeping. ". . . the earth's magnetic field reverses its polarity at intervals of half a million and a million years" is a finding quoted in the article from the proceedings of a recent congress of some 1700 oceanographers—a finding which will be of interest to those who have made a special study of cycles, large and small.

* * *

I have much pleasure in welcoming into the fellowship of the Society seven new members who joined through Toronto Lodge in January and February, Mr. and Mrs. Wolfgay Schmitt, Mr. and Mrs. Alan K. Sutcliffe, Mrs. Vera Campbell, Mrs. Doris Wettlaufer and Miss Marion Blaik.

* * *

The current issue of *Theosophia*, edited by Mr. Boris de Zirkoff, has an important article on the authorship of *The Theosophical Glossary*. While the accepted impression in Theosophical circles is that the Glossary is mainly the work of H.P.B., this is not so. The book was issued after her death and H.P.B. had seen only the first 32 pages of proof—the majority of the definitions were taken from contemporary sources and contain many errors which have been allow-

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ed to stand unchanged and unchallenged
through several editions.

A reliable Glossary of Secret Doctrine
and other Theosophical terms is sorely
needed, one that would use all available
definitions given by H.P.B. and would
include interpretations and explanations of-
fered by capable scholars of the many
other terms and phrases.

Colonel Henry Steel Olcott, co-founder
of the Theosophical Society, made many
contributions to the cause of Buddhism in
Ceylon and his memory is held in deep
respect in that country. In commemoration
of the sixtieth anniversary of his death in
1907, the government of Ceylon has issued
a stamp (15c Ceylon currency) which car-
ries his portrait with the Buddhist flag
which he designed.

Colonel Olcott's life after he met H.P.B.
was dedicated to the Theosophical cause
with selfless devotion. His unique admin-
istrative and organizing abilities were inval-
uable in the early days of the Society. One
of the Masters wrote, "Him we can trust
under all circumstances . . . and his faith-
ful service is pledged to us come well, come
ill . . . He may make innumerable mis-
takes out of excess zeal, but never is un-
willing to repair his fault, even at the cost
of greatest self-humiliation . . . who will
endure any privation for the cause." Theo-
sophical students will be gratified to know
that his work in and for Ceylon has not
been forgotten.

* * *

Theosophy for February 1968 carries a
lengthy account of a new Italian quarterly,
Teosofia, first issue November 1967 . . .
"*Teosofia* has as its aim the dissemination
in the Italian language of the Teachings of
the Founders of the modern Theosophical
Movement, particularly of H. P. Blavatsky
and W. Q. Judge; the dissemination of a
knowledge of the Theosophical Movement;
the discussion of problems inherent in the
study of Theosophy and the living of the
theosophical life . . .". A propos of what
is said above re the need for a good Glos-
sary "*Teosofia* will present a 'Vocabulary
of the Wisdom Religion'—not a Glossary,
but for every word or subject treated a ser-
ies of extracts from the original literature of
the Theosophical literature."

Enquiries should be addressed to Dr.
Roberto Fantechi, via L. Papi 19A, 21100,
Varese, Italy. Subscription rate Lire 1,000.

—D.W.B.

THE PROPER PRESENTATION OF THEOSOPHY

In the July 1967 *Theosophist* are presented extracts of proceedings of a Conference at Salzburg to discuss the Presentation of Theosophy, on July 19-20, 1966. All the General Secretaries present and others representing the different Sections were included in the Conference.

The President, Mr. N. Sri Ram, was in the Chair and started the Conference with many suggestions, after which he made some remarks which demand comment.

He said “. . . there is a school of thought which would limit the truth to the teaching of particular sources, such as H. P. Blavatsky. Another school (I belong to it) will have no limitation to truth.”

If there be a school of thought which claims that Madame Blavatsky's teaching contains all truth, we have never heard of it. There is however, a school of thought (to which we belong) which holds that the term Theosophy, in this age, should be used to indicate the teachings of the Mahatmas.

Nearly 100 years ago the Brothers of a Brotherhood living in Tibet, decided for the first time within historic times, to make some fundamentals of their knowledge available for *all* Mankind to examine and use. They said in a letter by one of them, that they had hoped for at least an intellectual if not an intuitional acceptance of their doctrines. This release of knowledge, they called Theosophy—The Wisdom of the Gods.

Is this fact or fancy? Does any instructed student deny its truth?

Mr. Sri Ram uses the words Truth and Theosophy as synonyms and as he will not have any limitation to Truth, so also Theosophy is without any special significance. Anyone's expression of the Truth he has found, is thus Theosophy. This leads to much confusion and vagueness. In this view

Neo-Theosophy is Theosophy, and so is Baileyism, or Rosicrucianism, or Bahaiism, or Humanism, or Existentialism, and so on. No one can say this is the teaching of Theosophy, and that is not. Theosophy becomes what each one of us *believes* to be the Truth. There is no standard at all.

In the early days the attitude to Theosophy was far different, as the following shows. Mrs. Annie Besant, soon after H.P.B.'s death, wrote a statement, which we think has never been equalled, regarding Theosophy and the Theosophical Society. It is called “The Fountainhead” and was reprinted in the C.T. November 15th, 1948 in full. It is far too long to reproduce here in its entirety, but we quote a few passages:

“Now the Theosophical Society has no creed. . . . Does anyone recognize the Brotherhood of all men? Then to him its doors are flung widely open and the clasp of Brotherhood is offered . . .

“But Theosophy is a body of Knowledge, clearly and distinctly formulated in part and proclaimed to the world. Members of the Society may or may not be students of this knowledge, but none the less it is the sure foundation on which the Masters have built the Society and on which its central teaching of the Brotherhood of Man is based . . .

“Now by Theosophy I mean the ‘Wisdom Religion’ or the ‘Secret Doctrine’ and our only knowledge of the Wisdom Religion at the present time comes to us from the Messenger of its Custodians, H. P. Blavatsky. Knowing what she taught we can recognize fragments of the same teaching in other writings, but her message remains for us the test of Theosophy everywhere . . . Only, none of us has any right to put forward his own

views as 'Theosophy' in conflict with hers . . . When she says 'The Secret Doctrine teaches', none can say her nay; we may disagree with the teaching, but it remains 'the Secret Doctrine', or Theosophy . . .

"The Theosophists have it in charge not to whittle away the Secret Doctrine, etc., etc."

Mr. Sri Ram goes on to say we should not put these illuminating ideas forward as if we knew about them. There should be some such qualification as "We have heard", "It is said", and so on.

This, we think, is poor advice. Who is interested in hearsay? But if we say "Theosophy teaches" then there is no danger of being dogmatic, and we should put forward our understanding of Theosophy with as much conviction and sincerity as we can.

This attitude to Theosophy does not in the least hamper our seeking and finding, or valuing truth in the many books both in prose and poem, etc., but "Theosophy teaches" should remain the test of Theosophy, and so avoid both dogmatism and confusion.

We have recently acquired three small books, each presenting Theosophy to the enquirer. One entitled *Theosophy, Key to Understanding* by Felix Layton and Eunice Layton, opens with a splendid chapter on Science and Religion unified by Theosophy. It exposes the three major gaps in the story of the Universe and Man, as given by Science, but neglects to give an adequate explanation of the source of Theosophy. It says that Theosophy is composed of ideas collected from the great religions. This is not true. Theosophy was given us by the Brothers, and it is only then it is found in part, in other sources. Why not state the simple truth that Theosophy came from the Mahatmas?

The second book is by Geoffrey Farthing on *Theosophy—What's It All About?* It follows the same method of avoiding mention of any definite source for this entirely new knowledge (to the West at any

rate). The third of these books, by Christmas Humphreys, *The Field of Theosophy, The Teacher, The Teaching and the Way*, is entirely different for it gives a full description (for so small a book) of what we owe to H.P.B. and the Mahatmas in making Theosophy available for our study and examination, and application to our own lives.

One would think that a fitting sense of gratitude alone would demand that we give credit and never ceasing thanks to the Masters, and H.P.B., and others, for the gift of knowledge they made us.

How did this change in policy, to demote the Mahatmas as the source of Theosophy, come about?

About 1909 Mrs. Besant and Mr. C. W. Leadbeater (upon whom she relied in utter confidence) became the dual victims of "Grandiose Delusions". They imagined themselves to be Initiates, and then Great Initiates and Arhats—Masters of Life in fact.

This poison (delusion of grandeur) filtered down to the individual members of the Society who were taught that they were special wards of the Masters—superior and different from other people. The Leaders, even down to lodge presidents, became little Initiates in their turn.

This was the very antithesis of "And that power which the disciple shall covet is that power which shall make him appear as nothing in the eyes of men."

And so the hapless Theosophical Society, on a toboggan composed of blind credulity in the members, and Grandiose Delusions in the Leaders, sank to its lowest level of degradation.

As a natural result, regarding themselves to be great spiritual teachers—"The beloved Leaders"—they taught as teacher to pupil, no longer as student to student. All their books after this were written in this vein, and the Theosophy of the Masters was forgotten. This continued until our present President was elected, and openly stated that he was no spiritual guide, but

a student amongst students. His action and attitude has put a brake on this attitude of teacher (as one who knows) to pupil, but it remains as the dominant attitude in the T.S. still, largely we think, owing to the attitude of the E.S. amongst the Members and to the refusal to regard Theosophy as the esoteric philosophy of the Masters.

Why, oh why, do we not honestly relate Theosophy to the Masters, and no longer use all sorts of subterfuges with regard to its origin? What is against this simple truth which every one of the leaders of thought in the Theosophical Society (we are certain) believe to be the truth? If it is argued that some do not believe in the Masters, is this important? There are many things in Theosophical teaching they will not believe—this is no valid objection.

The Masters state, more than once, that they do not want their existence to become a settled fact, nor their philosophy to be blindly believed. It is the struggle to find the truth which is important to awaken perceptive powers in Man.

Similarly those portions of their knowledge which they have made available as Theosophy can be nothing but theory, until we have tested them in the light of human experience; and only when we have failed to explode any of their doctrines and further find them casting a great light on the mysteries of human existence, can we accept them. The final test is to discover the implications of these doctrines when applied to the life of the individual and to apply them in our own life.

Following the address from the Chair at the Salzburg Conference was the report of a long discussion in which most members of the Conference took part, offering many suggestions. This discussion was remarkable chiefly for the concern shown to discover what to do with the literature of the "Middle Period"—that of A.B. and C.W.L. Reference in these books to a World Teacher, and to the conflict between their teaching and that of the "Mahatma Letters" was stressed. The suggestion to re-

write these books was often made only to be turned down as impracticable. The General Secretary for England even stated that he had attempted editing books by Mrs. Besant only to find this hopeless. The last suggestion made was to write an introduction to each such book, and there the matter rested.

There is no question that both Mrs. Besant and Mr. Leadbeater had a great ability to write popular books, which because they teach authoritatively and have a strong emotional and personal tone, are very acceptable to the casual reader or enquirer. With an adequate introduction it is possible that these books could still be used to introduce Theosophy to enquirers with benefit; and an adequate introduction could be of great benefit to those members of the Theosophical Society who are still under the enchantment of the "Beloved Leaders".

We can understand the embarrassing position the lecturers and the leaders of the T.S. find themselves in. It will be extremely awkward to satisfactorily explain two conflicting Theosophical teachings to a member or enquirer who asks, "How is it that belief in a Personal God was regarded, in the early literature, as childish and blasphemous superstition and the direct cause of untold human suffering, and yet in later literature God is as much at home as in a Baptist Church?" Or when a member asks, "How is it that when the Mahatmas in their letters declare religion and sacerdotalism and priestcraft as the chief cause of human misery ever since religion became a cause, yet the Theosophical Society has sponsored a new church, with its priests and bishops and sacerdotal trappings of its own, right in its lodges?"

Or how is it that the early teaching of Theosophy opposed the ideas of spiritualism regarding after-death states as being falsely based, and yet later, in the literature of the "Middle Period", after-death states accord with spiritualism, and conflict entirely with the teaching of Theosophy?

A little matter like references to a World Teacher will be easy to explain, after all the other major conflicts have been successfully explained away.

Sooner or later (and we trust sooner) the truth will have to be openly admitted that in the endeavour to add to and improve upon, or correct and popularize Theosophy, the Theosophical Society as a whole, lost sight of Theosophy in its enthusiasm for the glitter and glamour of Neo-Theosophy—the product of A.B. and C.W.L.

With renewed interest in *The Secret Doc-*

trine etc., and with encouragement to study the *Mahatma Letters*, these two teachings, Theosophy and Neo-Theosophy, are found to be irreconcilable all down the line. Each student has to decide which is the truth; for both cannot be true.

We have still a few years before the end of the cycle in 1975 in which to put our house in order and to get back to the original lines laid down for the Theosophical Society.

W. E. Wilks

For the Orpheus Lodge

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. What reincarnates?

Answer. Although the answer to this question may be given in as brief a manner as the query—in two words—the significance of the response is gained when the reason for it is supplied, namely, the reason for *The Secret Doctrine's* response, as well as the need for understanding the constitution of man—usually referred to as the seven principles of man. For this study has greater meaning than is usually suspected. Here is H.P.B.'s recommendation:

“. . . study well the Principles of both the Kosmos and ourselves, dividing the group into the permanent and the impermanent, the higher and immortal and the lower and mortal, for thus only can we master and guide, first the lower cosmic and personal, then the higher cosmic and impersonal. Once we can do that we have secured our immortality.” (S.D. III, 514 3rd ed.; V, 489, 6 vol. ed.)

Following the advice, the permanent—consisting of the higher and immortal constituents, usually referred to as the higher triad—is first listed:

Atman—The Divine Spark (The Monadic Essence)

Buddhi—The Discriminating Principle
Manas—The Mind Principle

The impermanent—consisting of the lower and mortal constituents—the lower quaternary:

Kama—The Desire Principle

Prana—The Life-Principle

Linga-sarira—The Model Body

Sthula-sarira—The Physical Body

There is no need to consider the mortal components here: these do not reincarnate. Atman is defined as that which:

“. . . neither progresses, forgets, nor remembers. It does not belong to this plane: it is but the ray of light eternal which shines upon and through the dark-

ness of matter . . ." (S.D. I, 244 or. ed.; I, 264 3rd ed.; I, 289 6 vol. ed.)

It does so by means of *Buddhi*, its upadhi (a term which may be rendered "a veil of spirit.") These two principles, *Atma-Buddhi*, are termed the *Monad*, which in its turn requires an upadhi.

"In other words, the two higher principles *can have no individuality on Earth*, cannot be man, unless there is (a) the Mind, the *Manas-Ego*, to cognize itself, and (b) the terrestrial *false* personality, or the body of egotistical desires and personal Will, to cement the whole, as if round a pivot (which it is, truly), to the physical form of man." (S.D. II, 241; II, 252, 3rd ed.; III, 244 6 vol. ed.)

Thus it is Higher *Manas*—*Manas Ego*—which reincarnates, termed the Reincarnating *Ego*.

In *The Key to Theosophy* H.P.B. poses the question: "What is it that reincarnates?" and answers it:

"The Spiritual thinking *Ego*, the permanent principle in man, or that which is the seat of *Manas*." (p. 121 or. ed.)

Question. What is (a) the Reincarnating *Ego*; (b) the Spiritual Soul; (c) *Sutratman*; (d) *Immortal Self*?

Answer. If the questioner had in mind to ask: "Are these terms synonymous?" the response would be: No—not in the sense H.P.B. uses the terms.

(a) The Reincarnating *Ego* is defined as Higher *Manas*. For, continuing the cited extract from *The Key to Theosophy* as to what it is that reincarnates:

"it is not *Atma*, or even *Atma-Buddhi*, regarded as the dual *Monad*, which is the *individual*, or *divine* man, but *Manas*; for *Atman* is the Universal ALL, and becomes the Higher Self of man only in conjunction with *Buddhi*, its vehicle, which links it to the individuality (or *divine* man)." (p. 121)

(b) The Spiritual Soul is defined as *Buddhi* (S.D. I, 157; I, 181 3rd ed.; I, 212 6 vol. ed.); also in *The Key to Theosophy*:

"what we call the two principles or aspects of *Manas*, the higher and the lower; the former, the higher *Manas*, or the thinking, conscious *Ego* gravitating toward the Spiritual Soul (*Buddhi*); and the latter, or its instinctual principle, attracted to *Kama*, the seat of animal desires and passions in man." (p. 120)

(c) The *Sutratman*: this is a Sanskrit compound used in Vedantic philosophy, which as its terminal component indicates is linked with *Atman*; *sutra* means thread, and *Atman* is usually translated "the Self". The Thread-self may be described as that golden cord which enables man to manifest on earth, linking the immortal Self with the impermanent vehicle. This is *The Secret Doctrine's* explanation of the term rather than the Vedantists' for the comment is made that "their explanation differs somewhat from that of the occultists; to explain which difference, however, is left to the Vedantins themselves." (S.D. I, 17; I, 45 3rd ed.; I, 82 6 vol. ed.) Later, in the second volume this definition is given:

"In each of us that golden thread of continuous life—periodically broken into active and passive cycles of sensuous existence on Earth, and super-sensuous in *Devachan*—is from the beginning of our appearance upon this earth. It is the *Sutratma*, the luminous thread of immortal *impersonal* monadship, on which our earthly lives or evanescent *Egos* are strung as so many beads—according to the beautiful expression of Vedantic philosophy." (S.D. II, 513; II, 540 3rd ed.; IV, 82 6 vol. ed.)

The italicization of the verb *is* expresses the continuance of the thread-self throughout the cycle of existences. The mortal personalities are called the "evanescent *Egos*." The active cycles of existence, of course, signify incarnations on earth, each one of which is followed by a passive cycle, represented as the super-sensuous interlude in *Devachan*.

(d) The *Immortal Self* is *Atman*, referred to in the above citation as the "im-

mortal monadship," inasmuch as Atman represents the Monadical Essence, the source of the Monad, Atma-Buddhi. In *The Key to Theosophy* the Immortal Self is referred to as "The Higher Self is Atma, the inseparable ray of the Universal and One Self." (p. 175)

Question. How was (a) the Reincarnating Ego compounded; (b) its present nature; and (c) its relation to the Manasaputra?

Answer. (a) The answer to this question may best be given by quoting *The Secret Doctrine*, which in its turn quotes from the Book of Dzyan. In the extract "Breath" signifies Atman, for Sanskritists suggest that the root meaning of the verb from which the word Atman is derived means to breathe:

"First, the Breath, then Buddhi, and the Shadow-Son (the Body) were 'created.' But where was the pivot (the middle principle, Manas)? Man is doomed. When alone, the indiscrete (undifferentiated Element) and the Vahan (Buddhi)—the cause of the causeless—break asunder from manifested life—'unless cemented and held together by the middle principle, the vehicle of the personal consciousness of Jiva.'" (S.D. II, 241; II, 251-2 3rd ed.; III, 244 6 vol. ed.)

With regard to the word "created" (which was placed in quotation-marks), it signifies brought into evolutionary development, because the passage prior to the quotation reads: ". . . everything proceeds cyclically, the evolution of man like everything else, the order in which he is generated is described fully in the Eastern teachings." (*Ibid.*) Observe the sentence following the word "created": "Where was Manas?" We may supply the answer: It was not yet brought into evolutionary development; hence the declaration "Man is doomed." That is to say: for three and a half rounds man (literally the thinker) is not able to function as a thinker, because of the non-functioning of the Manas-prin-

ciple. When the Manas-principle was awakened by the Manasaputras during the Third Root-Race the "compounding of the Reincarnating Ego" was brought about. *The Secret Doctrine* explains what would occur had not the awakening of the Manas-principle been "compounded" (to use the word of the questioner):

"Incarnate the Spiritual Monad of a Newton grafted on that of the greatest saint on earth—in a physical body the most perfect you can think of—i.e., in a two or even a three-principled body composed of its *Sthula Sarira*, Prana (life principle), and *linga sarira*—and, if it lacks its middle and fifth principles, you will have created an idiot—at best a beautiful, soul-less, empty and unconscious appearance. '*Cogito—ergo sum*' (I know—therefore I am)—can find no room in the brain of such a creature, not on this plane, at any rate." (S.D. I, 242; II, 252 3rd ed.; III, 244 6 vol. ed.)

(b) The present nature of the compound is set forth in this manner:

"It is the *Fifth* and the *Fourth* principles—*Manas* and *Kama rupa*—that contain the dual personality: the real immortal Ego (*if it assimilates itself to the two higher*) and the false and transitory personality . . . the two having to be closely blended for purposes of a *full* terrestrial existence." (*Ibid.*)

(c) The concept of the relation of Higher Manas to the Manasaputras is also presented. In the extract which follows, the Fire Dhyanis and the Agnishvattas are equivalent terms for the Manasaputras; the hebdomadic essence signifies the septenary essence:

"That class of the 'Fire Dhyanis,' which we identify on undeniable grounds with the Agnishvattas, is called in our school the 'Heart' of the Dhyani-Chohan Body; and it is said to have incarnated in the third race of men and made them perfect. The esoteric Mystagogy speaks of the mysterious relation existing between the hebdomadic essence or sub-

stance of this angelic Heart and that of man, whose every physical organ, and psychic, and spiritual function, is a reflection, so to say, a copy on the terrestrial plane of the model or prototype above." (S.D. II, 91-2; II, 96 3rd ed.; III, 100 6 vol. ed.)

A further hint is given in the following extract, showing that there is, indeed, a potent link between the Manasaputras (here termed "incarnating Powers and Prin-

ciples") and mankind:

"While incarnating, and in other cases only informing the human vehicles evolved by the first brainless (*manasless*) race, the incarnating Powers and Principles had to make their choice between, and take into account, the past Karmas of the *Monads*, between which and their bodies they had to become the connecting link." (S.D. II, 318; II, 332 3rd ed.; III, 318 6 vol. ed.)

SUPERFICIAL THINKING

CHARLES E. LUNTZ

It has been said that thinking—*real* thinking—is the hardest thing a human being can do. Yet the REAL thinkers are responsible for all the progress the world has made. It is they who have given us our modern marvels of machinery, electronics, push-button devices that have taken the place of time and energy consuming labor. It is they, the enlightened thinkers, who have improved social conditions to a point where, bad as they still are, they make the conditions of previous centuries appear like something out of hell.

Yet all of this has been pioneered by a few—a *very* few compared with the millions of the population—real thinkers. Doers also, for the two go together. And there are still a modicum of these thinkers and doers among us, leavening a huge majority of the superficial and the mediocre.

An exaggeration? We think not. A recent magazine article stated that a poll of university graduates showed only one in ten who desired a position involving creative work. The rest wanted routine—something easy—a "cushy" job with all the perquisites but no work that required original thought. It is the one in ten who will be responsible for the further progress of this country and happily he can still be numbered in the millions.

If this is the case in the world of commerce and industry—in the professions, too, no doubt—it is still more so in the realm of philosophy. And by philosophy is meant religion, way of life, understanding of what existence means or should mean to humankind. The deep thinkers in science, business, law, the healing arts, even in education, are not necessarily profound in the philosophic realm, even though some of them may hold the degree of Doctor of Philosophy. Their views in this field may vary from outright materialism to acceptance of impossible concepts regarding God, man and salvation, indoctrinated into them from childhood and never relinquished.

Superficial thinking in these matters is certainly the rule rather than the exception and no matter how materially successful one may be, unless he possesses the true understanding of his reason for being alive and why he will one day die, his life is incomplete. He may not know it—or he may. There are those who recognize this incompleteness but have resigned themselves to the assurance that nothing can be done about it.

A knowledge of Theosophy can do something about it and some very great people—thinkers and doers—have recognized and

accepted it. But few will hold still long enough for it even to be explained to them. They have prejudged it in advance, if they have heard of it, as having nothing for them, and have thus passed up a knowledge that could supply the reasoning element (metaphysically speaking) that they entirely lack.

No Theosophist, eminent or humble in his walk of life, can be a superficial thinker in such matters if he really understands and tries to live his Theosophy. It is not something for the dilettante—not something to accept intellectually as possible or probable. It is truly a way of life—THE way of life—and if and when it is made a part of life it marks a profound thinker, in this field, at least. For it requires profound thought to realize its stupendous implications—the cosmic techniques for evolving men into Divine Beings, an aeonic process but certain for all, even in remote ages to come for the most depraved villain who ever trod the earth.

God knows no ultimate failures, as he certainly would if he had to send most of his created humanity to eternal perdition, or even if he had to send a single member of the human family there. And as God is in each of us; he must be if omnipresent, as religion teaches; he himself would be the failure if a spark of himself were to perish forever—a misnomer, surely. How can God who is Eternal perish?

It takes more than superficial thought to grasp these truths. It means, quite often, killing out rooted convictions of quite an opposite nature. And sometimes fear stands in the way—dreadful fear that to think otherwise than one has been taught is a terrible sin, likely to bring awful consequences both here and hereafter.

We do not urge anyone who feels that way to change his convictions. But happily there are many who have no such inhibitions and who are able to think—deeply and truly.

For them, if they have doubted and sought for an explanation of life that really explains, Theosophy can be life itself. It is

not for the superficial thinker—for the one who declares, “no one can know about these things,” or “there is no explanation,” or “I believe what I have been taught and must not doubt.” It is for the seeker not hobbled by such impediments to thought, who feels, as all of us did who became Theosophists, that he *must* know life’s reasons and they *must* make sense. For him Theosophy is journey’s end. —Reprinted from *Ancient Wisdom*, January 1968.

THE GREAT TERRESTRIAL SYMBIOSIS

(Continued from page 9)

atala (double or dual place) physico-mentally. To become a Raja Yogi, one has to ascend up to the seventh portal, the Satyaloka”. The ruling principle as she gives it, in Mahar-Loka is *Kama Manas*, and thus progress in it is limited to the seven stages of *Kama Manas*. Hence, in saying that the “lunar pitris”, after joining the symbiosis, went to Mahar-Loka, she is stating that they began the development of the *Kama Manas*. In other words, the solar pitris, our own Higher Egos, began the lighting up of *Manas* in the “lunar pitris”, and are still doing it.

The “subconscious” mind in us, so mysterious in both its powers and weakness, is to me simply the “lunar pitri” incarnated in the same manner as is the “solar pitri” but subordinate to it and under its tutelage—where it permits that. Hence, a Mahatma at the end of his cycle of evolution, cannot become a *Barhishad*. All his powers and his final triumph will have depended upon *mastering* and assimilating the *Barhishad* nature, which can become *Agnishvatta* only through him.

The Astral-Kamic combination, which becomes the *Kama-rupa* at death, does not retain its living individuality because the

Barhishad or lower mind does not have it. It is a prerogative of the *Buddhi-Manas*. In a seance, the *reflected* sense of individuality in the *Kama-rupa* is aroused by the proximity and demands of relatives, friends, the medium, or the "control", which latter will usually be an "elementary"—*Kama-rupa* of the prematurely dead, or sometimes a *dugpa*.

Under another kind of suggestion it will consider itself Napoleon or whatnot. (See *Mahatma Letters*.)

All this is only part of the structure of terrestrial evolution, because *all* the seven principles—which classification is different *esoterically* from Sinnett's "standard" seven-fold table—came from other planets. (Metaphysically, of course; no "saucers" or other spaceships involved.) Prana, like Atma, is not really a human principle, but an organic method capable of using it, had to be evolved and become part of the human complex. One principle is vehicular and subordinate to the next higher. To the formative power of the "lunar pitri" had to be added the *Kama*, making the duad which entered the combination; to this in turn came the *Kama Manas* (in one sense an aspect of *Buddhi Manas* but actually an independent principle). The *Buddhi* itself is of still another origin and the *Buddhi Manas* arrived from still another direction. They were all synthesized here to form the complete man whose evolution is half finished. But that is another story.

Still another story is the real nature of animal karma. This hangs upon the nature and function of the "lunar pitri". There are many hints in the teachings about this but the real key seems to have remained secret, mainly because it would have so much further complicated a teaching too far beyond most minds to begin with. All I would say about that at this point is that our mishandling and arrogant abuse of the animal—as well as the vegetable—kingdom, has more direct and drastic effect on our human karma than even Theosophists are likely to realize.

I might deal more with this later. What I consider to be the answer I think could be derived from the foregoing with the aid of special study of *Anthropogenesis* in the *S.D.*

BOOK REVIEWS

Footprints of Gautama the Buddha, by Marie Beuzeville Byles. A Quest Reprint, published 1967 by The Theosophical Publishing House, Wheaton, Ill., U.S.A. Paper, 227 pp. Price \$1.50.

Footprints of Gautama the Buddha is a book for the beginner who wishes to know something of the life of the Buddha, his character, his practical teachings to the laymen and disciples, his numerous conversions and his wanderings across the north of India.

The narrative unfolds smoothly through the lips of Yasa, the sixth disciple of the Buddha, who relates in a simple way the numerous incidents that occurred wherever the Buddha went and which he had either observed himself or had told to him by the other disciples. Each anecdote gives a moral lesson emphasizing mostly the Four Noble Truths and the Noble Eightfold Path.

The book reads very easily and is charming in its simplicity. The author, Marie B. Byles, travelled one year in India to get firsthand impressions of the land the Buddha trod, and in her book she successfully conveys a vivid picture of that scenery.

Footprints of Gautama the Buddha was meant to be for the general public; as the author herself says: "I want the stories of the Buddha's ministerial life to tell of his teachings in the circumstances in which it was actually given—not as an abstract philosophy to scholars, but to suffering men and women." Thus anybody desiring a deeper knowledge of Buddhism would have to consult other sources.

The foreword of this book was written by Sir Lalita Rajapakse, former Minister of Justice in Ceylon and an orthodox Bud-

dhist. The earnest student of Buddhism would profit by a remark he makes therein. He writes: "If at times one does not agree with some of the views of the author or her interpretation of the Dhamma, it does help one to focus attention on certain matters of the Doctrine as it is understood by a disciple who has been nurtured in a theistic (Christian) environment." This statement could find its justification if we consider the following remark of the author as given in her own foreword: "A Westerner . . . suspicious of miracles and without the background of Buddhist sacred tradition, must inevitably put a different "slant" on the stories, for when there is contradiction within the records—as there often is—he must take the report which is against the monk's interest."

At the end of each chapter the author gives her sources of information. This is very convenient for the ambitious reader desirous to increase his knowledge—unfortunately knowledge limited to the teachings of the Hinayana School of Southern Buddhism. —E.R.

☆ ☆ ☆

The Manifold and the One, by Agnes Arber. A Quest Reprint, published 1967 by The Theosophical Publishing House, Wheaton, Ill., U.S.A. Paper, xiii + 146 pp. Price \$1.25.

Even an elementary concept of the spiritual nature of man and the universe can be of such beauty and power that those who grasp it can seldom stifle the urge to share their exalted feelings. Their attempts to communicate will include every form of literature, music and art; whichever medium they choose, and however skilled they are in handling it, they will inevitably be frustrated by the supreme difficulty of their task.

The Manifold and the One is a sincere attempt to communicate this lofty conception. Its failure to do so—a foregone conclusion—is, however, only relative, and full credit must be given to its successful elements.

The author is a scientist, and writes in a style suggestive of lecture room and laboratory. Rare is the page without its foundation stone of footnotes. And yet, this is a most readable book. There are minor annoyances, such as when no translation is offered for a Latin quotation—the days are long gone when a literate person is synonymous with a classical scholar; on the other hand there are moments of sheer delight, such as when Mrs. Arber quotes her own poem,

Time's fortress falls; the battlements are down;
The bastions crumble into futile dust.
Time's captive, man, released by ruin,
stands
Freed from the shackling bonds of Here
and Now . . .

The subject is one on which much has been written in Theosophical literature, and it is a pity that Mrs. Arber overlooked such a fruitful source. Her industry is unquestioned, however, and the bibliography is, for such a small book, unusually extensive.

—T.G.D.

☆ ☆ ☆

Out of Chaos, by H. K. Challoner and Roland Northover. Published 1967 by The Theosophical Publishing House (London) Ltd. 216 pp. Price 25 shillings.

The seemingly chaotic state of the world today is taken as the starting point of this exploration by two students into the "Ageless or Primordial Wisdom". Their findings include an explanation of the chaos and the means of working toward harmony.

It is not easy to express the wisdom teachings in terms that are readily grasped. Our bookshelves are well-stocked with unsuccessful attempts—well meant, of course, but failures still. *Out of Chaos*, however, is a rarity, and surely deserves to be rated among the successes.

This is by no means an original approach. On the contrary, the vast subject is treated along more or less familiar lines: the postulation of the perfectibility of man; unity and duality; God; evil; the Path, etc. The

secret of the book's success lies in its simplicity. It has a lightness—not in a flippant sense—that eases thoughts from the very page, even when dealing with the most profound topics.

Simplicity is not gained at the expense of diluting the pure source—nor by distorting it. Much is accomplished by a liberal and skilful use of quotations—mostly from scriptures, although frequently from modern writers. Some of the exposition is achieved by subtle means: an occasional unsuspected question; or perhaps a challenging statement amidst some seemingly innocent passages.

Novelist and scientist respectively, the authors of *Out of Chaos* make a productive literary partnership. Seldom is to be found, as in this book, such a happy combination of well-turned phrases within an economical yet logical structure; nor such readability, as is obtained with simple sentences and short paragraphs.

—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

THE VOICE WITHIN

T'is said, the soul is not for aye destined
To be an exile on this sea of worldly strife.
If we but pause to think how we
To the estate we now possess have come to be,
How honour, beauty, truth inspires,
But leaves our less awakened Brothers
Free to act as instinct shows.
There must be That within whose hidden voice
Conspires with conscience to act as guide
Whene'er we raise our sights above our
 earthly aims,
And gives us pause to think anew
Ere self again renews its claims.
To list, and give allegiance to
This lonely voice within
Is all we need to fight the self
Within the Self we'd win.

—A. Tyro

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