

THE CANADIAN THEOSOPHIST

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OUT IN THE OPEN

The little boy sat on his mother's knee. It was time for his bedtime story. "What would you like to hear tonight?" asked his mother. He named a familiar tale. "But leave out the nasty parts," he pleaded.

Some members of the Theosophical Society seem to have much the same attitude as the little boy. They would prefer that all the disagreeable episodes in the Society's history be hushed up and, hopefully, forgotten completely. They refrain from touching their idols, knowing the guilt will stick to their fingers—and they would make this a universal restriction.

By the time he was a man the little boy should have learned a few lessons from his life (or remembered them from past ones). Perhaps in war, perhaps in poverty or stress situations of many kinds he was confronted with the reality and *inevitability* of the "nasty parts" in life. Perhaps in facing up to them he realized that it was possible eventually to eliminate them—but *only* by forcing them out into the open where they could be properly dealt with.

It is to be hoped that a similar maturity might be developing within the Society. Our philosophy should have taught us that the realities of life cannot be ignored. What we have understood of the teachings of karma and, more important, what we have learned about karma from our own experience, should at least have revealed to us the uselessness of hiding skeletons in the closet. If we do not deal with our weaknesses now, we are merely postponing the inevitable.

Enough years have slipped by so that an objective evaluation can be made of the happenings in the Society in the first part of this century. It can now be seen that one of the self-perpetuating problems of those years was the unwillingness of most members to face facts. Like the little boy, they preferred not to hear the "nasty parts".

At this time it is doubtful if we can longer afford this attitude. Our scandals are now in the public domain, and have been aired in such books as *Candles in the Sun* and *The Last Four Lives of Annie Besant*. If there was no lesson to be learned from them, they would have died a natural death.

Responsibilities cannot be set aside forever. Today's members have what is probably the last chance to elevate the Society to where it could be useful in the successive phase. It means reducing the stature of the heroes of earlier years to that of ordinary humans like ourselves, possessing the same physical and emotional weaknesses as we have. It means relabelling much of what has been passed off as Theosophy. In short, what is required is an adult approach to our problems and a readiness to accept the "nasty parts" along with the inspiring.

☆ ☆ ☆

Since the death of H. P. Blavatsky the history of the Theosophical Movement has been like a relay race. The runners have been taught the same training techniques, but some have had different ideas of their own, others have broken diet and curfew

regulations, and this has been evident when it came their turn on the track.

We are now on the final lap. Does it matter to us what the other runners did? Of course it does. Together they were responsible for the position we are in; the baton is slippery in our hands because at one point it was dropped in the mud. But—there

is no excuse for us to slow down just because an earlier runner was more interested in watching the crowd than in the race; nor can we afford to stop to wipe the mud off. There is only a little way to go now—time to take a firmer grip of the baton and dig our spikes in harder . . . —T.G.D.

RELIGIOUS EXPERIENCE AND PSYCHOLOGY

ROBERTO HACK

In an article published in *The Observer*, Nov. 1961, the well-known biologist, Sir Julian Huxley, speaking on the theme of religion, maintains that it is necessary to have a religion which is in harmony with science. He describes theistic religions as "an organisation of human thought that acts as an intermediary with regard to the intricate and complex world with which it has to deal". This very complex world, he says, "is both the exterior world of Nature, and the interior world of man himself"; and he goes into the problem of whether it is possible to have "a more true organisation of thought, which will accept and include the facts of Nature itself".

Theosophists could say that Theosophy, as set out in their main works and principally in *The Mahatma Letters to A. P. Sinnett* and in *The Secret Doctrine* of H. P. Blavatsky, is in itself a thought-organisation of this kind; but such an opinion would not probably be shared by all. The interchange of action takes place between the Self and the world; and the Self, for all practical purposes, represents the inner world of our own nature, being the result of our own particular conditioning. The thoughts that we generate and project derive from a source, the nature of which has been formed through past experiences. In order to project absolute truth, as far as it can be expressed in concepts—and Truth is far more

than a concept, it is LIFE—the soil of our inner nature should be unconditioned and free from all subjective factors which are not the truth.

Sir Julian Huxley considers in very positive terms the direction and nature of evolution from the point which we have now reached, and in his opinion, it is capable of developing and manifesting in man the most varied possibilities of consciousness, of imagination and sensitivity not only, but of understanding and compassion, of respect and reverence even with regard to sacred and transcendental experiences. According to him the ulterior evolutionary progress of man should be the attainment of a condition in which there would be "the qualitative satisfaction of the real necessities of man, both spiritual and mental, as well as material and physiological"; without the idea prevalent at the moment of "artificially increasing the number of human needs".

In his concept of evolution Huxley also includes the spiritual aspect, over and above the intellectual and material ones; and the religion he proclaims would be global; at the same time it would harmonise with the facts of science, which, in its turn, ought to accept "the fact and value of religion" as an expression of evolving man.

The fact that ideas of this nature are being championed nowadays by such an eminent figure in the field of modern science,

is without doubt an important and clear symptom that the wave of intellectual progress is being channelled in a direction which will permit a greater understanding of what is really *spirituality*.

More than a century ago the Italian patriot Giuseppe Mazzini firmly declared that "religious thought is the breath of humanity: soul, life, conscience and manifestation all in one". It is a fact that, of all the forces which have contributed and still do contribute to the building and moulding of the destinies of humanity, none is more powerful than the one we call "religion". However far we may reach into the past, in whatever corner of the earth we may search, we shall never find a society *without* a religion. There may be primitive human forms of society which have no science, no art, no philosophy, but never one without religion. Behind all forms of social organisation there is revealed the action of this particular force, which has always been the most powerful factor, not only of human progress, but of the cohesion of all human groups. Mazzini rightly affirmed that he "did not know about one single conquest of the human spirit, one single important step towards the perfecting of human society which was not rooted in a strong religious belief".

A study of history will show us that every real progress in the course of human life has in each case been due to a new spiritual impulse; and that the nature of that impulse has determined the nature of the following evolutionary phase in the evolution of man's consciousness. Hence the rise one after another of the various religions, as a progressive and uninterrupted series of *intuitions* of the divine. How can we nowadays examine from the point of view of theosophical psychology, the psychological problem of religious intuition, of the intuition of the divine; and how can we, with the data of contemporary psychology, study the problem of religious consciousness?

According to present definitions, western psychologists are recognising for the first time that human consciousness is of a spiritual nature. This is a fact of notable importance, because, among all the great religions of the world, Christianity alone has deprived man of the spirit. St. Paul declared man to be a trinity: "I pray God your whole spirit, soul and body be preserved unto the coming of our Lord". However, the founders of the present Catholic Church—those who in the third and fourth centuries set aside the wise ones, the Gnostics, from leadership in the church—those Bishops who did not know the spiritual *truths* through direct and living experience, denied to man his spirit and banished it beyond the confines of the universe, into transcendence, into God; so that, whereas the philosophy and psychology of old, identified man and nature with Spirit, Christian psychology reduced man to the *soul-body* duality and identified Spirit with the transcendent absolute.

In the eyes of Christian philosophy, man is not spiritual by nature and cannot therefore evolve spiritually according to a natural law. Consequently, Christian theology has had to work out the doctrines of the Redemption, of Grace, etc., so that man may be saved and become spiritual. Now, for the first time in the course of Christian civilisation, modern psychology has discovered that man is by nature a spiritual being, that human consciousness is of a spiritual nature. Thinkers like Bergson, Croce, Gentile, McTaggart and others, in defining man, his deep consciousness, his real consciousness, declare that man, when searching for the immediate sources of consciousness, once the outer and imperfect forms and the ordinary "I" have been set aside, finds himself once more by means of the intuitive act, and recognises himself for what he really is. Human consciousness is then no longer identified, as in the past, with any particular one of his faculties; neither the will, the sentiments, nor even thought come into consideration. For it transcends them all and forms the conscious synthesis

of them all: it is our true "I", the spirit, the Spiritual Energy.

Over and above the intuition of knowledge, as particularly described by Henri Bergson, other forms of expression and spiritual life exist.

In the intuition of knowledge, Spiritual Energy, Spirit, which is neither sentiment nor thought, but their source and an absolute, is manifested mainly by means of thought. Another specific form of intuition is the mystical and religious one: i.e., that of emotion.

William James, in his work *The Variety of Religious Experience* has ably shown that the mystical phenomenon is not the privilege or prerogative of one particular religion; that the mystical fact is not a Christian fact only, a spiritual experience granted to those belonging to one privileged Church, but is, on the contrary, a *human* fact. Through the comparative analysis of religious intuition, as realised by the great mystics of all religions, William James has pointed out that the mystical fact is, by its nature and in its form, the same experience, whether we observe it among the Christians, in Shankaracharya, or in a great Moslem mystic. From this comparative analysis he concludes that the human spirit can be realised even by the intuition of sentiment, by means of *mystical intuition*, that combines the objective faculties of the spirit in which sentiment dominates, and in which the absolute of profound consciousness is manifested by means of emotion as an effective absolute.

Other types of intuition also exist, such as the aesthetic one, which takes the form of the combined objective faculties of will, thought and sentiment, inasmuch as it is an expression of beauty and of harmony. This type of intuition has been analysed particularly by Benedetto Croce.

Finally, there is the intuition of the will, or active intuition, as conceived by pragmatist psychology, in which the dynamic and creative will rules over the combined objective faculties.

From the analyses of all these psychologists it therefore becomes clear that, according to contemporary psychology, we know only one absolute, and this absolute is not outside ourselves; objective experience gives us only the indefinite, never the infinite.

Space, by which we are surrounded, is of indefinite extension, and with our limited means of perception—both natural and artificial—we are only able to reach a certain limit, which however we are gradually extending by means of various instruments, both into the realm of the large and of the small; but still we cannot reach the end of this indefinite, or grasp the infinite with our experience of space.

In the unlimited and indefinite series of time, we are able to go back into the past and, by means of imagination, to press forward into the future, but in each case only up to a certain limit; we can never say that we are face to face with eternity.

Thus experience gives us the *indefinite* of number; we can increase or decrease, subdivide at will, without ever reaching the infinite of number or arriving at the "all".

The same thing takes place when searching for causes, because each partial cause is, in fact, the effect of a previous cause, which in its turn is the effect of another cause; and it is evident that with our experience alone we can never reach the First Cause.

Again, in the field of morals, we are always faced with the indefinite, never the infinite; there is an endless scale of expressions of goodness and of evil, of perfection and imperfection, and we can never say that we know what is absolute perfection.

Therefore psychologists are quite correct in stating that we know only one absolute, the absolute of our individual consciousness. When, by means of the intuition, we re-enter into ourselves, we find our real I and so become aware of the only absolute that our experience gives us. In that moment we are in touch with the only "all" that we can know or conceive of, with the "all" of our being, because if we are not aware

of all Spirit, we are aware of all *our own* spirit, which is essentially one with the universal spirit. Blended together with what we can know of Spirit, with our own absolute, we will thereafter express it, depending upon our exterior temperament, as an absolute of knowledge, of emotion, or of will. The absolute is not an *outer* reality, but the actual form of our deep consciousness, of our subjective consciousness.

The only absolute recognised by contemporary psychology, which has rediscovered spirit in man himself, is the individual absolute, the absolute of spirit, of spirit known under the only form by which we can recognise it *at present*, namely as human spirit.

If we give the matter some thought, is it not evident that we cannot know anything, even in nature, beyond that which is reflected in ourselves? We see of nature only as much as our perceptive powers are capable of taking in; and our vision increases every time that we are able—naturally or artificially—to enlarge our field of vision.

The same thing clearly takes place with mystical intuition, which operates in the self-same manner as the intuition of knowledge but is, instead, an emotional intuition; it is namely the manifestation of our spiritual absolute by means of what is most lofty in our effective consciousness, and is the highest realisation of sentiment that the individual Spirit can give to itself—it is thereafter transformed by the consciousness into a new religious absolute. All our absolutes, whether they be religious, metaphysical, cognitive, aesthetic or practical, are but a combination of the indefinite of our experience with the absolute of our individual consciousness.

THE CANADIAN THEOSOPHIST
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Dr. Carl Gustav Jung, one of the greatest psychologists, came to similar conclusions in his ideas of psychic energy. In each event he sees the play of the opposites, and from this concept his idea of psychic energy derives. He considers that psychic energy involves the play of the opposites, in the same way as physical energy involves a difference in potential, or the existence of the opposites, such as heat and cold, high and low, etc.—Freud regarded the sexual impulses as the only prevailing psychic force; Jung draws together the various forces or psychic impulses under the general concept of “energy”, in order to avoid the ready-made judgements of a psychology which only takes stimuli or impulses into consideration; therefore he does not speak of separate stimuli or impulses, but of “intensity”, of “different potential”. Jung rightly points out that the conflict between nature and mind is in itself a reflexion of the apparent paradox within the human psyche: this reveals one material and one spiritual aspect, which will appear to be contradictory until we have understood the nature of psychic life. There is no doubt that psychic facts form our only direct and immediate experience. All that which we experience is psychic; even physical suffering is a psychic event that forms part of our experience. Sense impressions are resolved into psychic images and these alone form our immediate experience of our consciousness. All our knowledge is conditioned by the *psyche*, and as only this is immediate, it is therefore superlatively real. Psychic truths therefore constitute a reality to which psychologists can refer; thus we have psychic events, which refer to the physical material world, and others referring to the mental and spiritual worlds.

In this way, when, in the course of the evolution of human consciousness, we see in history the successive appearance of different religions, we may look upon them as a series of intuitions of the Divine, corresponding to the degree of human evolution at that particular moment. The Guides of

Mankind, the spiritual Instructors who help humanity on its toilsome path of ascent, thus present to men a new concept of the Divine, a *relative absolute*, corresponding to the development of their consciousness at that given time—it is *never an absolute absolute*. Therefore, that which evolves is the absolute of the spirit, the psychological absolute; and, depending upon this evolution of consciousness in man, religious concepts, mystical intuitions, philosophies and metaphysics, all advance hand-in-hand; so that, the nobler and more spiritual these intuitions become, the more closely they realise a more divine God. The God of which we conceive is never an absolute God, but is always a God that corresponds with our effective intuition, with our intuition of love, and the wider and deeper our love becomes, the better we shall realise a God which is more universal and more divine. If our powers of understanding the truth increase, if the love which radiates from us extends to wider fields, the truth and goodness of the God we adore will become correspondingly greater.

Up to the present each religion has declared itself to be *absolute and definite*, to be the only way of attaining transcendence. Theosophy alone regards religions from the point of view of their evolutionary relativity; for it, all are true in a religious sense, and all are psychologically significant. For Theosophy, spirituality in evolution is at the same time transcendent and objective, and it is necessary to keep these two factors in mind. It is not enough to look upon religions as "beliefs"; they are *real experiences* of spirituality in evolution. The mystical experiences of the various religions, by means of their theological symbols, introduce men into the psychological transcendent, which is the spiritual future of mankind.

It therefore depends upon us that religion shall be renewed and make progress; it depends upon the mystical visions realised by ourselves, upon the extent to which we are able to raise in our midst the absolute of religious conceptions. The greater the pow-

er to love our fellowmen and the world becomes, the wider shall be our sense of conscious *unity* with Life, the sooner and the more surely will there rise from the utmost depths of the human soul a new and more exalted intuition of the divine, which will give shape to a new, more real, more human and more universal God: inexhaustible source of Love, of Light, which will revivify with a new potency the spirit of solidarity, of brotherhood and of love among men.

The American scientist, M. M. Metcalf, used to say: "A star is not superior to a violet; gravitation, as a force, cannot transcend love, because love seems to be incomparably more effective, more real, more potent than any physical force, as it is at the very root of the universe. But it constitutes a single reality which, starting from the dust, rises ever higher, until it reaches the human being, who is capable of appreciating and creating beauty and of feeling Love—one single All, constantly changing and living."

Truly, the world has more need of this experience of Love, of this experience of the Unity of all life, than of numberless laws and facts; because its final progress can only be brought about by a more universal realisation of that LIFE in which we live and move and have our being!

Every situation ought to be used as a means. This is better than philosophy, for it enables us to know philosophy. You do not progress by studying other people's philosophies, for then you do but get their crude ideas. Do not crowd yourself, nor ache to puzzle your brains with another's notions. You have the key to self and that is all; take it and drag out the lurker inside. You are great in generosity and love, strong in faith, and straight in perception. Generosity and love are the abandonment of self. That is your staff. Increase your confidence, not in your abilities, but in the great All being thyself.

—William Quan Judge
Letters That Have Helped Me

THE SIRHAN AFFAIR

Editors' Note

A furore hit Theosophical circles in California when the captive suspect assassin of Senator Robert Kennedy asked for Theosophical literature to read while in custody. In comparison, the news apparently generated only a mild reaction in Canada. Of the Toronto newspapers that covered the report, one labelled The Secret Doctrine, "author unknown"; the other correctly identified Helena Petrovna Blavatsky as the author and went on to explain she ". . . was the Russian-born founder of the theosophical movement. She died in 1891. Her doctrines hold that persons can obtain a wisdom superior to that of historical religion, empirical philosophy or science by direct intuitions of super-sensible reality."

Theosophists of many persuasions in the United States lost no time in correcting misleading and downright false statements about Madame Blavatsky made in the various media. We understand Miss Joy Mills, President of the Theosophical Society in America, sent long telegrams to both the National Broadcasting Company and the Columbia Broadcasting System; Mr. Iverson L. Harris and Mr. Boris de Zirkoff, well-known to readers of this magazine, also wrote to the NBC; Mr. de Zirkoff was interviewed on TV (his stock of The Secret Doctrine was sold out within hours).

Mr. Victor Endersby wrote to the Columbia Broadcasting System and is continuing his investigations and representations on this matter, which appears to be more than a nine days' wonder, and might have serious ongoing implications. For the interest and information of our readers, the following is what Mr. Endersby wrote to the CBS:

CBS T.V.,
New York, N.Y.

Dear Sirs,

On Thursday, June 6th, the information came over various public media that the

murderer of Robert F. Kennedy, Sirhan B. Sirhan, had asked for two Theosophical books, *The Secret Doctrine* by H. P. Blavatsky and a work by C. W. Leadbeater, and was reading them in prison. How he ever came to know about these works, and what interest he could have had in them, is an enigma which we hope will be solved sometime.¹ The association in itself is of course damaging to Theosophists and the Movement at large, variable with the manner in which it was issued, and with the accompanying comments. Huntley-Brinkley briefly noted the fact, and described Madame Blavatsky as a "nineteenth Century mystic", and others used similar terms, which is fair enough. The *New York Times* gave a short sketch of her life and philosophy, which was equally fair and factual. The *Los Angeles Times* carried an article which I have not seen but which presumably was much the same. A woman in Los Angeles, whose name I do not have at the moment, was listening to a broadcast on open telephone, called the station, and was permitted to broadcast basic facts about Madame Blavatsky's philosophy, including a reading of the Three Fundamental Propositions of The Secret Doctrine.

A broadcast by Charles Kuralt over CBS, New York, was another matter. He added the information that the works had been researched and that she had written a book entitled "Manual for Revolutionaries". He also stated that she had died in India, whereas she died at 17 Lansdowne Road, London, May 8th, 1891, as is known to all Theosophists and a good many other people. This discrepancy seems to throw a certain doubt on the research. I have been familiar with her works, in depth, since 1912, have extensively researched those and her career, and am issuing by installments a book on her. I have never previously

heard of any such work of hers and no one among hundreds of my acquaintances of the followers of Madame Blavatsky has ever mentioned it. I am also familiar with the activities of the three major Theosophical publishing concerns whose activities date back to the early years of the century. I know that one of them at least never heard of such a book, and it is very unlikely that the others have either.

There is some discernible historical background for the circulation of such a story. She was certainly "revolutionary" in her philosophy, and in the establishment of the first organization in world history whose "First Object" was the formation of "A nucleus of universal brotherhood, without distinction of race, caste, creed, sex or organization". She was revolutionary in a practical sense in her support of Garibaldi's revolution, which freed Italy from Austria, placing King Victor Emmanuel II on the throne. In fact she was wounded at the Battle of Mentana in that revolution, which has nothing to do with the associations and implications of the word at the present time, but a great deal with the *American* revolution.

Coincidentally, some time before she began her philosophical work, there was published in Russia a fictional novel featuring a romantic heroine—or villainess—also named Blavatsky, not an uncommon name in Russia, who was described as a leader of a revolutionary organization called the "Black Hundred".² (Russian society was always, for good reasons, jumpy about anything smacking of "revolution", and this novel, whose leading lady was comparable to our modern "Dragon Lady" of the comics, etc., probably went over in a big way.) When Madame Blavatsky came on the scene, a few people excitedly took her for the "Black Hundred" heroine in the flesh; but she being a member of the Russian establishment itself and the daughter of a Russian military commander of the nobility, it never did her much harm. Even the consid-

erable number of scurrilous "biographers" who have commented unfavorably on her character and career, have never used it. But it could have survived in various quarters, as these things sometimes do. At any rate, possibly because of this and her support of Garibaldi and the Mazzinists in general, allegations of revolutionary activities of a political nature were raised later against the Theosophical Society, which did not have, and never had, any foundation. It was strictly a non-political organization. She replied to these rumors in an article, "What are the Theosophists?" in *The Theosophist*, October 1879.³ In this occurs the phrase "Unconcerned about politics; hostile to the insane dreams of Socialism and Communism, which it abhors—as both are but disguised conspiracies of brutal force and sluggishness against honest labor; the Society cares but little for the outward human management of the material world". (It should be explained here, in view of the fact that a certain number of Theosophists have been socialists, that modern socialism, which long ago broke with communism, has little in common with the variety extant in 1879, especially in Russia, where socialists, or people who called themselves such, were as handy with bombs as any of the other revolutionaries. It is rather ironic that Theosophists, who might become confused with communists because of this CBS broadcast, would be among the first to be stood against the wall in case of any successful communist revolutionaries in America meeting this article. Theosophists, while very unorthodox in their metaphysical philosophy, etc., are strictly "squares" when it comes to upholding the ancient virtues of upright living, family loyalty, and so on.)

Now the unfortunate connection which this murderer seems to have with Madame Blavatsky's works, which certainly would have prevented him from any such act had he known and respected them, is bad enough. This appendix by CBS, though no doubt in good faith, certainly justifies in

minimum fairness a rectification as public as the previous announcement, and also a request by Theosophists to know just where such a volume was found, and if found, an inspection of its contents to see what they really are. Also of its printing and history, if it does. Forged books are not at all uncommon in literature, nor are books of fiction masquerading as fact; and the Theosophical Movement does have bitter and unscrupulous enemies. Falsification of evidence in this matter is proven by material in my possession. Madame Blavatsky's works were not allowed to circulate in Czarist Russia, and one Russian Theosophist known to me disappeared without a trace while trying to introduce her books into communist Russia.

Yours sincerely,

(signed) V. A. Endersby

¹I have just solved that in part; he was studying for some years an "occult" course of some kind. These courses are highly disapproved of by Theosophy, but often confused with it because Theosophy includes a study of the "occult" from a different point of view.

²This name was applied in Russia about that time or later to a vicious anti-Semitic group largely responsible for the "pogroms" or Jewish massacres which cast such an unfavorable light on Russia about the turn of the century and was probably responsible for the infamous "Protocols of the Elders of Zion" used later by Hitler.

³Reprinted in Vol. II, *Theosophy* magazine, Los Angeles, and Vol. II *Collected Writings* of H. P. Blavatsky.

A statement of the political position of the Society also appears in Chap. XII of *The Key to Theosophy*, 1889, available at most Theosophical centers.

A PERFECT DAY

A glorious June day made a happy occasion of the Joint Picnic on June 8 at Niagara Falls. About forty members and friends, including several young children, journeyed from Buffalo, Fonthill, Hamilton, Kitchener and Toronto to enjoy a picnic lunch within sight and sound of the Falls.

The afternoon was spent talking or enjoying the lovely scenery. Several varieties of birds were seen as well as some small animals. One cheeky raccoon even invited himself to supper.

The Toronto members who had journeyed to the Falls by bus were given the added enjoyment on the return route of viewing the Niagara Gorge, Queenston Heights and the Welland Canal.

A vote of thanks is due to all who helped with the arrangements.

MONTREAL LODGE

The new Lodge Executive is as follows:

Mr. F. Griffiths	—	President
Mrs. M. Roth	—	Vice-President
Mrs. Viola Law	—	Secretary
Mrs. A. Nathanson	—	Treasurer
Mrs. D. Gilmore	—	Librarian

Montreal Lodge welcomed the General Secretary elect, Mr. Ted Davy, and his wife Doris, to a public meeting on Saturday, June 1.

Mr. Davy gave an interesting talk on the ever popular subject, "Reincarnation—Do We Live Again?", which was very well attended. The Lodge has had many enquiries as a result of this meeting.

On Sunday, June 2, the Davys met with the members before returning to Toronto, a meeting greatly appreciated by all.

The Lodge is now closed for the summer, and we hope to re-open on the second Tuesday in September. We will be studying *Light on the Path* during the fall and early winter period. We held an "Open House" before closing and were delighted to welcome a few newcomers.

Greetings to our fellow Theosophists across this great land.—Viola Law, Secretary

THE THEOSOPHICAL SOCIETY IN CANADA - Election 1968

Total Votes 202
 Spoiled Ballots $\frac{4}{6}$
 Votes to be Counted 198

Members to be Elected 7

Quota $\frac{198+1}{6} = 25$

Names of Candidates	1st Count		2nd Count		3rd Count		4th Count		5th Count		6th Count		7th Count		8th Count	
	Total	Transfer	Total	Transfer	Total	Transfer	Total	Transfer	Total	Transfer	Total	Transfer	Total	Transfer	Total	Transfer
Berry	11	1	12	9	21		21		21		21		21		21	
Bunting	18		18	1	19		19	1	20	2	22	2	22	10	32	-7
Dadswell	32		32		32		25	-7	25		25		25		25	
Gardiner	13		13		13		17	4	17		17		17	2	19	6
Lakin	12		12		12		12		13		13		13	-13		
Oberlechner																
Seaton	35		35	-10	25		25		25		25		25		25	
Weaver	21	3	24		24	3	27		27	-2	25		25		25	
Wilks	45	-20	25		25		25		25		25		25		25	
Wood	11	16	27		27		27	-2	25		25		25		25	
Totals	198		198		198		198		198		198		198		198	

NOTES AND COMMENTS BY THE GENERAL SECRETARY

In the forty-eight year existence of the Theosophical Society in Canada, the office of General Secretary has been held by only three members. Each has left his mark on the history of the Section and each has in his own way helped further the interests of the Society in this vast country and the world. Theirs is an outstanding example, and to follow them in office is a humbling experience in which my inadequacies are only too obvious.

To the members who have entrusted me with this enormous responsibility I can only say that my approach to it will be one of endeavour. "Try" will ever be my watch word.

One of my predecessors, in accepting a continuing term, thanked the members for the privilege of working. I can only do likewise, and with the full knowledge that the General Secretary, to properly fill the functions of his office, must be prepared to undertake no inconsiderable amount of work. It has been my pleasure to have had frequent and close contact with Mr. Dudley Barr in the past several years, during which time I came to realize—with no little amazement—the tremendous demands of the General Secretary's position, and the volume of work he accomplished. Canadian Theosophists have every reason to be grateful to him, to Col. E. L. Thomson and to the Charter General Secretary, Mr. A. E. S. Smythe.

Needless to say, the work of the T.S. in Canada is not a one-person affair. Many are the volunteers who work quietly behind the scenes to help with the essential business of the Society, including the magazine. They shall be nameless, because recognition is the last thing they want. Their cheerful willingness is a rare-found quality, even in a brotherhood such as ours, and I hope the Section can count on their continued support for many years to come.

The Society is one of volunteers, and could not exist without the large percentage of membership—far more than in any comparable organization—that further the work by taking office, or by actively helping in any number of ways in our Lodges. A lot of work is being done. A lot more could be done, and all who are able can surely find ways to use their talents and abilities for the benefit of the Movement.

* * *

The results of the election are given in tabular form on another page. Counting took place on Sunday afternoon, June 9, at our headquarters, 310 Dupont Street, Toronto. Mr. Dudley Barr officiated and was assisted by Mr. and Mrs. Ralph A. Webb, Mrs. Kathleen L. Moffett of Centennial Lodge, Miss Paula Monks of Toronto Lodge and myself.

Dr. W. E. Wilks polled the largest number of first-place votes, followed by Miss Mary Seaton and Mr. Leslie Dadswell. These three received more than the quota, and were automatically elected. Redistribution on the following counts then elected Messrs. Emory Wood, Cedric Weaver, Chas. Bunting and Gordon Gardiner in that order. These members will form the Executive of the Theosophical Society in Canada for the year 1968-69.

It is a pity that little more than half of the members took the trouble to return their ballots. Even those who felt that any seven of the ten candidates would have made a competent Executive could still have expressed this confidence by exercising their franchise. It is deplorable that in municipal, provincial and national elections Canadians go to the polls in disappointingly small numbers.

* * *

I regret to report the deaths of three Toronto Lodge members.

Mr. Frank Booth died on May 12. He had been a member for several years.

Mrs. Edith B. Hubel, who died on May 13, joined the Society in 1928. However,

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All letters to the Editors, articles and reports for publica-
tion should be addressed to the Editors, 310 Dupont St.,
Toronto 4.

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

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

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

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her activity had been restricted for the past
ten years or so.

Death also took Miss Elsie Pomeroy on
June 16. Miss Pomeroy began her career
as a teacher and later became well-known
in Canadian literary circles. She was the

author of *Sir Charles G. D. Roberts: A
Biography*, and *William Saunders and His
Five Sons*, the story of the Marquis Wheat
Family. In earlier years she was also a
frequent contributor to this magazine. Un-
til Toronto Lodge moved its quarters from
52 Isabella Street last year, although well
on in years, she walked a fair distance to
attend the Sunday evening meetings regu-
larly.

* * *

I have much pleasure in welcoming into
the fellowship of the Society, Mr. William
Bruyns, who joined through Toronto Lodge.

* * *

Just a reminder that the annual member-
ship dues for 1968-69 became payable on
July 1. Lodge members should pay the
Sectional dues of \$3.50 to their Lodge
Treasurer who will forward these to head-
quarters. Members-at-large should pay the
annual fee of \$5.00 direct to this office.

* * *

The March, 1968 issue of *MD of Canada*,
a medical newsmagazine, is mostly devoted
to India. It contains an eight-page (double
column) editorial on Indian philosophy;
elsewhere, Indian art, medicine and culture
are touched upon, and there is also a sym-
pathetic sketch of Mohandas Gandhi.

One hardly expects to find articles of
this nature in a journal written for doctors,
but the inclusion of one other is even more
surprising. Called "Eternal Return", it is
a general survey of beliefs in reincarnation.
The article shows evidence of extensive re-
search; examples are given of the existence
of the idea of rebirth in many different
parts of the world today; and its persistency
as a belief down through the ages is well
brought out. The Theosophical Society is
credited with making the doctrine widely
known in Europe and the United States.

It is perhaps too much to hope that the
article will generate more than passing in-
terest among the professional readers of
MD of Canada (although the fact that it

was read and brought to our attention is proof that it did have some effect). But it is a pleasure to record the publication of this objective survey which at the very least is not likely to discourage the reader from investigating reincarnation further.

* * *

The same unfortunately cannot be said for "The Girl Who Lived More Than Once", an article in the May, 1968 *Maclean's* magazine. Written in a satiric vein, it leaves the impression that the author's only intention was to write off reincarnation as a crank belief. Certainly there is not an objective line in the whole article.

The case described, or rather derided, is one where an apparent memory of a previous life was recalled by a hypnotized Ontario teenage girl. It is unlikely that reincarnation is involved in this particular case, but without proper investigation (probably by now too late) it cannot be written off; and in any case alternative possible explanations of the phenomenon would be just as difficult for biased reporters to swallow.

—T.G.D.

LETTERS TO THE EDITORS

The Editors

The Canadian Theosophist

In your issue for May-June you have allocated a page and a half to a further vilification of C. W. Leadbeater. For a journal of 24 pages which appears only once every two months, could its space not be made better use of? I cannot help wondering what new members and readers will think of its taste, and how many will put it down in disgust. I have lived for a number of years in Australia and know many people there who knew C. W. Leadbeater personally; all of them speak of his high moral character and of the fact that he would not take action in his own defence when personally attacked. I have also seen a letter in the Society's files there from the

Police Department in Sydney stating that they had no case against him.

By all means keep your pages open to healthy discussion on controversial issues relating to the interpretation of Theosophy, including the writings of C. W. Leadbeater and others. But would it not also be of great value to devote more attention to the many urgent human issues of today to which Theosophy can bring understanding? No purpose is served in continuing this calumny against a man who died more than thirty years ago. His work will stand or fall on its merits, just as will H. P. Blavatsky's, despite the fact that many people have tried to destroy her character also.

—Helen V. Zahara

☆ ☆ ☆

The Editors,

The Canadian Theosophist

With reference to "Letters to the Editor" in the May-June issue, I deplore the waste of space in the paper. I regret that a person of such occult knowledge as Sri Ram should have to waste time to, either be exceedingly polite to questioners, or to defend tolerantly, whatever may be the presumed faults and failings of those who have correctly or incorrectly previously spread the news of continuous spirals of Life.

I have presumed to believe that so many of us who are in this present state of existence have in some past day and age been the perpetrators of gigantic crimes against human beings either in our ignorance or by the command of other forces.

Somewhere I recollect a command: "Let he who is without sin cast the first stone."

All around us we see and hear of everyday upheavals both human and naturalistic. Are the adherents of Theosophy hiding their heads in the sands of lip service? Are they participating in the trials and tribulations of yesterday, today and tomorrow? Or are they concerned primarily with their own immediate circle?

Too much attention is being focused upon the printed word, upon what we wish to

understand in the meaning, and what we think the author or scribe means to convey.

Surely the time which we spend upon our Theosophical studies should help the development of our intuitive abilities? Should we not begin to dimly realize that around us are unseen multitudes who, both separately and collectively, can benefit by our triumphs and our errors?

Let us not spend hours of our lives quibbling upon this or that matter which has gone by, but let each of us according to our lot in life concentrate upon the tasks both physical and spiritual which we are here to do.

Should we fear to seek for the hidden wisdom ourselves, then let us concern ourselves with all the faults, failings and the personal as well as the collective disasters which fall upon mankind in general. By the awareness of these cycles of life, we may, with all sincerity from our hearts say, "Thy will be done not mine O Lord."

—G. White

☆ ☆ ☆

The Editors

The Canadian Theosophist

We would be very much surprised if you published this letter. The principle that all sides of a current interest should be widely discussed may not appeal to you. But the game of "Aunt Sally" yes. Hence the endless and nauseating spectacle of valuable space used in your paper to attack C. W. Leadbeater. And to portray him as evil. While your correspondent Victor A. Endersby has nothing new to offer, and mentions J. Krishnamurti, he fails to tell your readers the facts of life. Today Krishnamurti speaks to large crowds of people in Southern California. And if Leadbeater were alive, and came to Toronto for one year, the Theosophical Society would come to life.

Instead the Canadian Section is a pallid and colourless sample of what it could have been. And lives almost entirely on the patronage of those who have gone on. And to their reward.

The existence of branches shown on your back page is an illusion. And the truth is as a Society we are passing from the scene.

I found only one source of pleasure in your last issue. Articles from Wilks and Endersby make me feel I am reading trash. Worse still only indicative of malice and vindictiveness.

But we praise the short pieces sent in by Nellie Dalzell and Fred Amos. "Sowing the Seed" is written in a narrative way. And is most appealing. This is the thing we are missing. And shows a contact with the man on the street.

Why not publish more of them? We need to avoid stirring up the garbage. Let's have more simple truths told in the happy and powerfully convincing manner of your two writers.

—Frederick E. Tyler

☆ ☆ ☆

The Editors

The Canadian Theosophist

I have enjoyed very much reading the *Theosophical Glossary* and now I find that there are quite serious errors in the meaning of some of the terms.

Is it not strange that these things come to light after so many years? If H.P.B. only worked on a small part of the book who was responsible for the remainder?

I hope the book will not end up as an unreliable source of information.

—John T. Griffiths

☆ ☆ ☆

Reply to the article, "Facing the Facts" (Nov.-Dec. 1967) Mr. Rohit Mehta writes (in part):

. . . there is nothing personal in these discussions. We are concerned deeply with important ideological and policy issues . . . So far as I am concerned, as I have stated in my article, I have deep regard and respect for Mr. N. Sri Ram and so whatever I may have written, or may write in the future, cannot effect my personal relationship with him.

. . . The four signatories seem to have

forgotten that my article was based on what Mr. Sri Ram had written in his article . . . and which was in reply to the article of Mr. Dudley W. Barr . . . They have not one word to say regarding the expulsion of Mr. J. B. Dorab and his wife from the E.S. My article centred around the Dorab issue because it is most fundamental to the question of T.S.-E.S. relationship . . .

. . . The four signatories seem to be annoyed because I have described the E.S. members as an active minority in the T.S. . . . May I point out that the question of minority was not introduced by myself—it was brought into the picture by Mr. Sri Ram in his article? He said therein: “Members of the T.S. who belong also to the E.S. are a very small minority, less than one-tenth of the Society as a whole.” Surely I cannot be blamed for describing E.S. as a minority . . .

. . . It is stated that I have ignored one resolution of the General Council although I have made reference to another resolution. Let me say that I have not ignored any resolution but in an article it is not possible to reproduce all resolutions of the General Council. I have quoted the resolution that was pertinent to what I wanted to emphasise. The four workers in their statement have quoted the resolution which I am supposed to have ignored. This . . . states that “neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold or because of membership in any school of thought to which he may belong . . .” I do not see any relevance of this resolution with reference to what I have written. I have not stated that the President of the T.S. should be rendered ineligible for any other post, be it the Outer Headship of the E.S. or any other body. I have not suggested that there should be any constitutional curtailment of the freedom of the P.T.S. If the four signatories had read my article correctly they would have found that I have only suggested the “acceptance of an unwritten convention that the Presi-

dent of the T.S. will not be the Head of the E.S.” . . .

. . . It should be remembered that the resolution of the General Council is for the T.S. What I have suggested is not to disqualify the O.H. How can any one do that except those belonging to the E.S. if they so choose? What I have suggested is a convention for the P.T.S., and not for the O.H.

. . . The constitution of the T.S. does not say that its President shall maintain strict neutrality in controversial matters—nor does it say that the President shall not take sides in any controversial issue. But when the President accepts for himself the principle of neutrality then an ordinary member would really feel free to express himself. One must say that the principle of neutrality is a healthy convention which instead of curtailing the freedom of thought and expression, gives to that freedom greater stability. Similarly, the General Council resolution of non-identification would have a greater chance of being implemented if the P.T.S. were to establish a healthy convention of not functioning as the O.H. of the E.S. while he continues to be the P.T.S. . . .

. . . The very Head of the E.S. has chosen to write publicly something regarding his organization, and that something is most fundamental, for, he has talked about the pledge in the E.S. He has stated that the H.P.B. Pledge is no longer valid in the E.S. By saying this he has opened up the subject of Pledge in the E.S. for public discussion. All I have done is to discuss the present confidence pledge and its implication making a special reference to the action taken against Prof. Dorab. One who is not in the E.S. normally does not care to discuss matters concerning that organization—but when E.S. and T.S. become closely identified and when its confidence pledge threatens to endanger the freedom of a T.S. member, one who is interested in the T.S. has not only the right, but the duty to speak out . . .

I was almost taken back when I read

the statement . . . that "during the last seven and a half years since Mr. Mehta ceased to be General Secretary of the Indian Section, it has not generally been the practice to hold meetings to welcome new members to the T.S. except during the International Convention once a year." . . . Meetings to welcome new members are being held even today at Federation and Lodge levels. During the last seven years I have myself been asked by many Lodge and Federation authorities in India to address new members at specially convened meetings. I have also attended such meetings addressed by senior members of the Indian Section. Some of the senior members even now continue to refer to the E.S. while welcoming new members . . .

. . . The signatories have referred to my statement that good theosophical lecturers have been refused Lodge and other platforms just because they are no longer in the E.S. As against this, they have given an impressive list of persons who are invited to lecture even though they are not in the E.S. The signatories have been kind enough to include my name also by saying that I too am periodically invited by Lodges to lecture. After stating this, the signatories say that "perhaps Mr. Rohit Mehta has in mind his own case." . . . Let me state here categorically . . . that I did not have myself in view even in a remote manner. This is not because I regard myself so impersonal or unselfish, but because I have no reason to include myself in the list of non-invitees. This is due to the fact that during the last seven years I have been invited by a large number of Lodges and Federations in India as also by Sections outside. These invitations have been so many that it has not been possible for me to cope with them. In fact, I have had to turn down quite a number of them . . . With the considerable amount of literary work in which I am engaged and with my close associations with a number of public organizations, I find it difficult to accept

all the lecture engagements for which I am invited . . .

. . . I do not want to enter into personalities but I know that at least five of the Corresponding Secretaries of the E.S. Divisions in India have used their positions and their offices for restricting freedom of speech and action of T.S. members through those who belong to the E.S. . . .

. . . It is because certain tendencies are growing fast in the T.S., and which, if unchecked, will endanger the foundations of freedom that I have chosen to write about E.S. and T.S. Even then I would not have entered into this public controversy but for the fact that Mr. Sri Ram wrote in the *Canadian Theosophist* about certain aspects of the E.S., and that this article failed to bring out very many fundamental issues associated with it. If I have written publicly about this matter it is because the Theosophical Society is a great movement and it must be saved from all such tendencies as threaten individual freedom of thought and expression which is the sheet-anchor of this international body aspiring to become a nucleus of the Universal Brotherhood of Humanity.

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.

Idyll of the White Lotus

MAN, KNOW THYSELF

MONTAGUE A. MACHELL

*The One remains, the many change and pass;
Heaven's light forever shines, Earth's shadow's fly;
Life, like a dome of many-coloured glass,
Stains the white radiance of Eternity.*

—Shelley, *Adonais*

Those masters of music, Bach, Brahms, Beethoven, Schubert, and the rest, knew so well the pregnant mysteries that can be uncovered in a set of variations on a single theme. Because their genius was wont to choose a theme whose seeming simplicity invited a variety of treatments, their penetrating musicianship enabled them to exploit what to the average ear might amount to inaudible possibilities in the theme chosen. Music, being the mysteriously lovely channel of expression that it is, any single facet of its beauty is imbued with potencies as rich as the creative genius of the greatest composer. Thus, in a larger sense, it may be said that any single movement of a Brahms symphony represents the luxurious flowering of a single initial idea, brought to bloom by his artistic perception. In his case, as in that of all the great ones, let us remind ourselves, the central idea is always rich in artistic proportions and significance born of the composer's creative imagination, which means that it is always worthy of amplification and exposition.

In the symphony of human lives today, it is to be feared that the theme is all too difficult to discover. In too many instances the years fly by and are swallowed up in an unrewarding experimentation with variations for which no theme has been discovered. Yet, surely, so solemn, so potent and so pregnant a creation as a human life *must* conceal in its manifold patterns, hues and aspects, an underlying theme of some significance. Possibly, confusion is one explanation of the failure on the part of many

to discover a theme or themes on which to develop the mysterious potencies of a human life. Each of us is exposed to such a cacophony of discordant noises all about us that it is almost impossible to give ear to an inner music. This surmise is strengthened by H. P. Blavatsky's words in *The Voice of the Silence*:

“Before the Soul can hear, the image (man) has to become as deaf to roarings as to whispers, to cries of bellowing elephants as to the silvery buzzing of the golden fire-fly.”

May it not well be, that a great many of us have as yet ears only for the “noises” of existence, whose volume multiplies all around us, and hence have not begun to listen to the music of the Immortal Self?

Obviously, a rich, creative life must have small chance of unfolding minus a theme around which to unfold. And is it in any way possible that the wondrous Universe, of which we are a part, “just grew”—without pattern or theme? To be sure, if it is just a meaningless, heterogeneous chaos of fortuitous noises pouring out about and beyond us, and hence no concern of ours, then life must be what it seems to many, a discordant cacophony, and living, a meaningless bedlam. But, anyone with capacity to think, to discern, to aspire and to love, must reject any such cynical nonsense. He has but to hearken to the prayers and poems of his own heart, to *know* that such prayers and poems were impossible in an utterly chaotic universe. It may seem to him, now and then, that man's tragic capacity for

amplifying meaningless noise could, in time, impose a human chaos on an otherwise harmonious Universe.

But the teachings of the Wisdom Religion, that remind us of the existence of a Lodge of Elder Brothers, who for centuries have dedicated their lives to the guardianship of those truths that are the fruit of the unfoldment of a Universe governed by spiritual law, remind us that one theme of unearthly meaning and majesty alone justifies the myriad variations that characterise life. It further reminds us that the myriad variations of all these human lives are born of a single ideal, the theme of growing spiritual awareness whose music sweetens and enriches every earthly consciousness, from the inert pebble to the Master on the Holy Mount.

This is a consideration of profound significance to every individual. Tossed on a sea of troubles in his personal life, each of us has an ever-present need of a life-long theme that gives lasting meaning to his existence. It is not enough that it pertain to his purely personal, practical living, in the form of an economic guide to prosperity, a way to win social prestige or even professional eminence, alone. All of these are rooted in the transient personality and to the field of material endeavor. To be a dependable source of strength and direction, the theme of a man's life must transcend time and personality. It must be Timeless and Universal—one with the Spiritual Destiny of the Universe.

To discover that theme, a man must discover his true Self—one with the true Self of the Universe. Such a discovery is nothing less than a voluntary surrender of the person, man, to the Principle, Spirit, in its destined unfoldment. This, according to Theosophy, is the eternal, changeless theme of Universal Life. From it flow all the counter-themes, developments and variations of the myriad natures of multitudinous humanity. GROWTH is the eternal, inescapable theme—growth of the Inner Man

in consonance with the heart-life of his Universe. This is the theme that inspired the Cosmic Symphony of Life, the theme that will prevail until the last man on earth has uttered his last prayer.

Man, know thyself! Man, know thy theme—which is thyself! Given that theme, in its thousand variations are to be discovered, Paths of Fulfilment.

TRUTH, a divine variant of the Whole, has infinite patterns. *Integrity*: the degree of one's actual determination to forsake Illusion, giving oneself to the ideal he has glimpsed; *Honesty* of purpose, of profession, of performance; disregard for the personal "image", complete dedication to the true Self; *Faithfulness* to one's vows, because they represent the actual path one has chosen to pursue; because in these vows one pledges allegiance and unwavering devotion to the Masters.

LIGHT, a determined lifting of the gaze above earth's miasmas of lust and selfishness; a determination to maintain one's stance in the sunlight of life—the radiance of Spiritual Reality; a hungry need to release from one's deepest illumination some ray of beauty for the lives of others; the *will* to pierce illusion, compromise, confusion, with the penetrating spear of Divine Purpose.

LIBERATION, a fearless determination to *out-grow* the lesser self; the daring to be other than the multitude in objective and performance; the will to forsake fear and exult in self-mastery; a resolve that in one's own life no truth shall be reduced to a "slogan", no key to spiritual freedom applied to the fragile gateway of expediency; advance in truth through the utter forsaking of dogma—of any kind.

Here are the Variations on the Theme, with the merest suggestion of their possible development; and there are as many variations as there are Disciples of the Theme.

The vital matter for the disciple's consideration is that the theme remain—eternally unchangeable. To be susceptible to worth-

while variations, it must be made one's own, regardless of ominously discordant themes deafeningly bruited on every hand. Within the heart of the disciple the theme must sing uninterruptedly—the Music of Eternity, the Hymn of Fulfilment, the Chant of a Heavenly Karma. To its phrases this Universe took on manifestation; to its divine development you and I owe the beauties of heaven and earth, the majesty of the tides and seasons, the mysterious, destined counterpoint of Cause and Effect. To close one's ears to its harmony, to fall a victim to the deadly spell of mortal discord, is to choose decay in place of growth, death in place of life.

“When to the world's turmoil thy budding Soul lends ear; when to the roaring voice of the great illusion thy Soul responds; when frightened at the sight of the hot tears of pain, when deafened by the cries of distress, thy Soul withdraws like the shy turtle within the carapace of SELFHOOD, learn, O Disciple, of her Silent “God” thy Soul is an unworthy shrine.” —*Voice of the Silence*
Terrifying indeed, is the heartless clamor of earth-life, “the hot tears of pain, the

cries of distress”. Against these naught but a celestial silence of spiritual resolve—man's compact with his deathless Self—forged in the fires of self-knowledge, can introduce harmony into chaos. This is an entirely *interior* miracle, a triumph of the fearless heart, won with weapons forged in the secret smithy by the Knower. Shutting the door on the turbulence of time and materiality, the disciple creates within his own heart the mystic World of Unfoldment. The Path of the Mystic is a silent path whereon only the Music of the Spheres voices the age-old miracle of GROWTH—REALITY won from Illusion, that it may pour abundant life into earth's shrivelled arteries; that it may uncover Beauty beneath the wastes of dominating Selfishness; that it may disperse earth's flickering shadows with the radiance of THE ONE.

“THE ONE remains, the many change and pass;
Heaven's light forever shines, Earth's shadows fly;
Life, like a dome of many-coloured glass,
Stains the white radiance of Eternity.”

—Shelley, *Adonais*

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.

Please elucidate this citation from *The Secret Doctrine* in connection with the subsequent questions:

Evolutionary law compelled the lunar “Fathers” to pass, in their monadic condition, through all the forms of life and being on this globe; but at the end of the Third Round, they were already hu-

man in their divine nature, and were thus called upon to become the creators of the forms destined to fashion the tabernacles of the less progressed Monads, whose turn it was to incarnate. (S.D. II, 115; II, 122 3rd ed.; III, 124 6 vol. ed.)
Question. (a) Are we the “less progressed Monads,” the laggards of the Moon

Chain evolution, (b) because of having failed to make the proper kamic development?

Answer. First considering the citation. It should be borne in mind that it is dealing with a period in the Cycle of Necessity prior to the commencement of activity of the Human Life-Wave on our earth (Globe D). In other words the passage is considering the period of dormancy between Globe-Rounds, when seven major developmental cycles have been accomplished on Globe C (termed seven Root-Races in *The Secret Doctrine*) and the monads undergoing evolution in the Human Kingdom are experiencing a state comparable to an interglobal quasi-nirvanic condition. The most significant factor in the citation, and the point to be stressed, is that the Lunar Fathers (the Barhishad Pitris) pass through all the forms of life in their monadic condition. That is to say, they do not need to undergo the state which the monads pertaining to their respective kingdoms experience when pursuing their evolutionary development by means of a physical vehicle—a state comparable to what may be termed a “physical evolution” along with a vehicle. Furthermore, it is to be noted that in connection with the First Round of manifestation in the seven globes of the Earth-Chain, this entailed an evolutionary development in the aspect of the Element-Principle of Tejas (Fire). Then the Second Round required an evolutionary development in the aspect of the Element-Principle of Vayu (Air); the Third Round in the aspect of Apas (Water); the Fourth Round (our present round) is undergoing the aspect of Prithivi (Earth). Because of these factors the Lunar Pitris are called upon, as the Stanzas of Dzyan relate the event: “The great Chohans called the Lords of the Moon, of the airy bodies. ‘Bring forth men, men of your nature. Give them their forms within.’” (Stanza III, sloka 12)

Now considering the question, which should be answered according to the portions specified as (a) and (b). First an

explanation, before giving a yes or no answer to (a). A distinction should be made between “the less progressed Monads” and “the laggards.” These terms are not synonymous, as used in *The Secret Doctrine*. As a matter of fact they are defined in different categories in the celebrated passage in which the Monads are divided into three classes. As there is a definite relation between the citation preceding the query and the three classes, the latter passage should be read in connection with the citation. Here is the definition of the First Class of Monads:

1. The most developed Monads (the Lunar Gods or “Spirits,” called, in India, the Pitris), whose function it is to pass in the first Round through the whole triple cycle of the mineral, vegetable, and animal kingdoms in their most ethereal, filmy, and rudimentary forms, in order to clothe themselves in, and assimilate, the nature of the newly formed chain. They are those who first reach the human form (if there can be any form in the realm of the almost subjective) on Globe A in the first Round. It is they, therefore, who lead and represent the human element during the second and third Rounds, and finally evolve their shadows at the beginning of the Fourth Round for the second class, or those who come behind them.” (S.D. I, 174; I, 197 3rd ed.; I, 227 6 vol. ed.)

The second class of Monads is defined in the following manner:

2. Those Monads that are the first to reach the human stage during the three and a half Rounds, and to become men. (*Ibid.*)

It is quite obvious that those who are referred to in the question as “we” are not Lunar Pitris, therefore “we are the less progressed Monads,” those pertaining to Class 2. However, while the present human beings on earth are classified as the Second Class of Monads (i.e. Monads who are engaged in performing the Cycle of Necessity in the Human Kingdom) and represent monads who did NOT graduate from the

Human Kingdom (because those who did graduate became Lunar Pitris), it should be borne in mind that there are two categories of "less progressed Monads": (1) those monads who were in the Human Kingdom on the Lunar Chain *who did not graduate*; (2) those monads who were in the Animal Kingdom on the Lunar Chain and were *ready* to enter the Human Kingdom on the Earth Chain during Rounds 1, 2, 3, as well as during the early stage of the 4th Round—that is, up to the middle of the Fourth Root-Race period. Moreover, while those monads who did not graduate from the Human Kingdom on the Lunar Chain are often designated as "failures" in connection with the evolutionary seven-round cycle on the Moon Chain, nevertheless, these monads should be distinguished from the category of the Third Class of Monads in *The Secret Doctrine's* classification; for this latter class are termed "laggards." Here is the definition of those who are termed laggards, belonging to Class 3:

3. The laggards; the Monads which are retarded, and which will not reach, by reason of Karmic impediments, the human stage at all during this cycle or Round . . . (S.D. I, 175; I, 198 3rd ed.; I, 227 6 vol. ed.)

In other words, the laggards are the monads who were unable to make the grade of entering the Human Kingdom when the "door closed" (at the time-period above stated). Therefore, they remain in the Animal Kingdom for the rest of the Manvantara (the 7-Round Cycle of Necessity).

Directing attention to portion (b). There is more to this aspect of the question than a simple yes or no response. Because in it is involved a full explanation of the Cycle of Necessity (or it is also termed the Circle of Necessity), its purpose and goal of achievement. The purpose for undertaking the Circle of Necessity is mentioned as forming one of the basic concepts for understanding *The Secret Doctrine*, because it is one of the doctrines stressed in the third fundamental proposition outlined in

that system of philosophy. Therefore, it is of utmost importance that this phase of the teachings should be clearly understood. The goal of achievement is this: it enables each one of the Ten Kingdoms which are functioning on the Earth-Chain to mount one rung on the Ladder of Evolution. The significance of this for the Human Kingdom means graduation from that Kingdom.

In pursuing the Circle of Necessity one is enabled to awaken the "Forty-Nine Fires." The significance of this statement is first expressed in the symbolical language of the Commentaries:

"Man needs four flames and three fires to become one on Earth, and he requires the essence of the forty-nine fires to be perfect." (S.D. II, 57; II, 60 3rd ed.; III, 67 6 vol. ed.)

"To become one" means that the monad is enabled to function in the Human Kingdom. The Four Flames are represented by the perishable quaternary: technically, Sthula-sarira, Linga-sarira, Prana, Kama. The last-named principle is the desire principle, which is referred to in the query as "the kamic development". The Three Fires stand for the imperishable triad: Manas, Buddhi, Atman. "The essence of the forty-nine fires" signifies the seven principles sub-divided into seven—the seven within the seven, $7 \times 7 = 49$; that is, the seven principles with their septenary aspects.

The *full* development of one principle is accomplished by making the required evolutionary development of seven major developmental phases during one Round. Each one of man's seven principles is developed during one Round. Thus the purpose of the evolutionary development during the Fourth Round is to develop the "seven Fires" or seven aspects pertaining to Kama, the desire principle. A citation from *The Secret Doctrine* will emphasize the point:

It is not in the course of natural law that man should become a *perfect* septenary being, before the seventh race in the seventh Round. Yet he has all these

principles latent in him for his birth. Nor is it part of the evolutionary law that the Fifth principle (Manas), should receive its complete development before the Fifth Round . . . Even in the coming seventh Race, at the close of this Fourth Round, while our four lower principles will be fully developed, that of *Manas* will be only proportionately so. (S.D. II, 167; II, 177 3rd ed.; III, 175 6 vol. ed.)

The crux of the problem about being able to make the grade—or achieve graduation from the Human Kingdom—relates to the ability of accomplishing the evolutionary development of the *Manas* principle in its fullest sevenfold capacity. This is to be achieved in the Fifth Round, not during the Fourth Round. However, if the full sevenfold development of *Kama* has not been accomplished by the conclusion of the Fourth Round, which is the point that is referred to in the question, in all likelihood the full evolutionary development of *Manas* will not be achieved by the less progressed monads (which are specified) on the Earth-Chain. The same observation is applicable to the Lunar Chain.

Question. How can *Kama* be purified without *Manas*?

Answer. This question follows along with the first one. It is logical of course, to assume that *Kama* cannot “be purified” (to use the words of the question)—that is to say, brought into evolutionary development—without the *Mind* principle. However, as has been pointed out in the answer to the previous question, there are more than two aspects to the *Desire* principle, *Kama*. Thus there is a *manasic* aspect to the *Kama* principle and this is the aspect that is being stressed during the evolutionary development of the Fifth Root-Race. After being “purified” by *Manas* it should be further developed by *Buddhi* and *Atman*. Nevertheless, here is a strange paradox: in order that man may be purified or perfected, the *will* to do so must be evoked. And this aspect of the will, which may be termed the

divine will, is made manifest by means of *Kama* in connection with the *Manas* principle.

Eros in man is the will of the genius to create great pictures, great music, things that will live and serve the race. It has nothing in common with the animal desire to create. Will is of the Higher *Manas*. It is the universal harmonious tendency acting by the Higher *Manas*. (S.D. V, 557, 6 vol. ed.)

BOOK REVIEWS

Man, The Measure of All Things, by Sri Krishna Prem and Sri Madhava Ashish. Published by The Theosophical Publishing House, Adyar, 356 pages with index. Price \$4.50.

This is a new commentary on the first seven Stanzas of *Dzyan*. Sri Krishna Prem, who died in 1965 when this book was in press, was the author of two valued books, *The Yoga of the Bhagavad Gita* and *The Yoga of the Kathopanishad*; Sri Madhava Ashish was Sri Krishna Prem’s disciple and collaborated with him in the writing of *Man, The Measure of All Things*, the first draft of which was written twenty-five years ago. No time is wasted in defending the authenticity of the Stanzas or in attempting to trace the *Senzar* language which is unknown to scholars . . . “the Stanzas derive ultimately from the vision of a Seer . . . someone, a remarkable someone composed the verses, our concern is with the contents . . . the Stanzas are their own authority.”

Students of *The Secret Doctrine* will welcome this valuable addition to the ever-growing literature concerning the basic ideas contained in the *Doctrine*. Neither of the writers is a member of The Theosophical Society but their appreciation of H.P.B. and her status as a teacher of occultism is frequently acknowledged. They have written an independent commentary which avoiding many of the instructive and enlightening issues which *The Secret Doctrine* explores,

adhere with scholarly insight and mystical perception to what the authors have concentrated upon as the central theme, the mystery of man's origin and destiny and his unbreakable link with the inner universe of consciousness from which all outer phenomena emanates.

The introduction to the book's seven chapters, each of which contains a commentary on one of the Stanzas, will repay careful thought and earnest contemplation. In the *Doctrine* these seven Stanzas are sub-titled "Cosmic Evolution"; there is a tendency among readers to assume that the symbolism of this portion of the *Doctrine* relates to "events," abstract, cosmic, astronomical, historical, which occur in sequence one after the other, and to assume that these seven Stanzas refer to a vast panorama of separate episodes which are to be viewed as occurring "outside" ourselves. This is not the position taken by the authors . . . "We reiterate that no matter how much we use . . . the symbols of cosmology and of daily life to evoke images in illustration of our contention, we are in fact speaking of psychic movements in consciousness and of these alone . . . other than consciousness there is nothing whatsoever." This deeply mystical concept pervades the text and leads inevitably to the conclusion that Man is truly the measure of all things—not the latent men that humans now are, but Man, the race evolving to its ultimate perfection, the carrier of the seed that will ultimately reflect the full consciousness of the Universal Self.

Man, The Measure of All Things will find a place in Theosophical libraries alongside *The Secret Doctrine*—readers will be interested to examine the two interpretations of the same source material. There is no difference in conclusions, but there is a difference of approach, which does not imply, by any means, that the authors disagree with H.P.B. nor that they are unfamiliar with the teachings of the *Doctrine*. The esoteric symbolism of the Stanzas is of such profound significance that any commentary

which helps to unveil part of the hidden mystery is welcome. This new commentary suggests new avenues of approach to the central problem, the intimate, indissoluble relationship of Man and the Cosmos—in other words, the search for the very Self.

—D.W.B.

☆ ☆ ☆

The Esoteric Character of the Gospels, by H. P. Blavatsky. Published 1968 by The Theosophy Company. 38 pp. Price thirty-five cents.

This important article originally appeared in three parts in Madame Blavatsky's *Lucifer* magazine in 1887. For many years it was kept in print by Toronto's Blavatsky Institute, and it is well that it will continue to be available in a form and price attractive to the public.

The editors of the new edition comment:

"For those who have lived through the impact of two world wars, listened to the continuing hypocrisies of conventional moralists, and witnessed the frenzied iconoclasm of the "death of God" theologians, these words of H.P.B., set down late in the nineteenth century, are both prediction and promise. They anticipate changes now manifest, while the promise is strengthened by association with accurate foresight. Readers may have a better idea of what is meant by "unassailable" ideals when they have completed a study of this article."—T.G.D.

We stand bewildered before the mystery of our own making, and the riddles of life that we will not solve, and then accuse the great Sphinx of devouring us. But verily there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life. If one breaks the laws of Harmony, or, as a theosophical writer expresses it, "the laws of life," one must be prepared to fall into the chaos one has oneself produced.

—H. P. Blavatsky

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