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## A MOUNTING TIDE

BORIS DE ZIRKOFF

Seventy-seven years after her death, and ninety-three years after the founding of The Theosophical Society, H. P. Blavatsky is still "News."

The recent world-wide publicity given to her as an individual, and as author of *The Secret Doctrine*; the war of words which has swept the pages of well-known journals and newspapers in connection with her; and the passions which, very obviously, can be aroused even today when her name and the nature of her work is brought to the attention of certain people—all of these testify to the immense power and significance of her stature as an outstanding figure in the history of the modern world, and are conclusive evidence of the catalytic force of the ancient Wisdom-Teachings she disclosed from the ancient treasure-house of spiritual thought.

It is clearly discernible today that Blavatsky is as much alive—if not more so—in the thought-atmosphere of the world, as she was when *Isis Unveiled* was published in New York in 1877, and the 1,000 copies of the first impression were sold in ten days, arousing a storm of favorable editorial comments, in virulent conflict with a flood of vituperative abuse and passionate enmity from quarters not unlike those which even today are ready at a moment's notice to use their armory of weapons, somewhat outdated, to be sure, in the struggle of obscurantism versus Truth.

As we approach the closing part of the century, some of the old enmities may be revived; some of the enemies of progress may attempt to win the day by intimidation and deception; and the spirit of materialism and denial may make repeated efforts to secure a new foothold upon the slippery ground it has been forced to travel of late by men and women who are dedicated to spiritual freedom and the ideals of the dawning Future.

Wherever there is struggle, there is growth. Wherever there is conflict, there is a clash of opposing elements, therefore a process of cleansing and purification. To be challenged by ignorance is to be faced with the glorious opportunity of restating what one knows is true, and to introduce at least a few rays of light into the Cimmerian darkness in which most people seem to live. Marcus Aurelius, the great Emperor-philosopher, thought it was "glorious to be misunderstood," because it gave us the golden opportunity of explaining the facts and of shedding light, an exercise which sharpens the mind, strengthens the heart, and lifts us to the plane of forceful but kindly action in a positive Cause.

It is now the time for all students of H. P. Blavatsky to become better acquainted with her teachings, to become better informed concerning her life and work, and to provide themselves with all necessary data on the various aspects of her career which

have aroused doubts, suspicion and enmity in certain quarters. It is demanded of them all to brush up on neglected fundamentals of the teachings, and to be alert for possible opportunities to keep the record clean and straight, or to correct existing misinformation.

To have an opportunity to do so, and to have it in an ever-increasing manner, is a state of affairs some of us have been waiting for all these years. We may therefore be grateful for the existing circumstances, and utilize them whenever possible to the best advantage of the Cause.

It should be distinctly borne in mind that for H.P. Blavatsky and her works to become widely known throughout the world—the reading world, we might say—there is need for us to have easy access to various news-media; this is difficult to accomplish even with the expenditure of a great deal of money. Therefore, to have this effect achieved *free of charge*, and without any effort on our part, is a rather curious development, even though the publicity is not as favorable as we might have liked. However, the results are very good on the whole; the name of H.P. Blavatsky has once again resounded all over the world; her books are selling like hot cakes; Theosophy is being discussed *pro* and *con* in circles where we thought it to be for ever banned. If any of our enemies had thought to “bury” us for good this time, they used the wrong methods. We are more alive than ever before, and are delighted to know how hard some of our opponents have worked of late on our behalf! As has been said before: “We do not care what is being said about us; just as long as they keep on talking!” If what is said is untrue—it can be corrected in time, often through other channels. If nothing is said at all . . . well, that’s another matter, and it might be difficult to bring up the subject! . . .

So then, Friends and Enemies alike, keep on talking! . . .

When the present-day situation in world-

thought is considered, further developments along similar lines are most probable: modern science supports, both on practical lines and in scientific theorizing, a large number of Theosophical concepts; religions the world over are fast pulling away from the man-made theology of bygone eras; ancient ideas, such as reincarnation and karma, are gradually becoming established in people’s thought; and the idea of Universal Brotherhood is becoming the *sine qua non* of survival.

Our aims and objectives are really quite reasonable. We would be satisfied with just a few items to be achieved in the next few years: factual and friendly accounts concerning H. P. Blavatsky and her work in the standard Encyclopaedias of the world; a recognition of *The Secret Doctrine* as one of the most remarkable works of modern times; the introduction of the Esoteric Philosophy as a fit subject of study in some of the leading Universities of the world; and the elimination, final and complete, of all scurrilous material about Blavatsky and Theosophy from responsible newsmedia and current literature. We are not asking anybody to accept our teachings, to give up their own ideas, or to support our own work. All we demand is justice and fair-play, dignity and impartiality, facts instead of fiction. We will take care of all else.

—*Theosophia*, Fall, 1968

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H.P.B. had a lion heart, and on the work traced out for her she had the lion’s grasp; let us, her friends, companions and disciples, sustain ourselves in carrying out the designs laid down on the trestle-board, by the memory of her devotion and the consciousness that behind her task there stood, and still remain, those Elder Brothers who, above the clatter and the din of our battle ever see the end and direct the forces distributed in array for the salvation of “that great orphan—Humanity.” —W.Q.J.

# SPIRITUALITY AND SOCIAL ORGANIZATION

ROBERTO HACK

When we observe the events that are continually taking place around us, it becomes very clear that humanity is going through a profound evolutionary crisis, under which a decisive turning point in its more or less immediate destinies lies concealed, and it is evident that we have reached a stage when the human mind, having developed enormously in certain directions, seems to have become arrested in others, so that, deeply bewildered, it is unable to find a way of escape and of salvation. We find a welter of ideas, frequently clashing with one another, an excessive and uncontrolled pressure of desires, of individual and collective physical necessities and vital impulses, combined with an altogether unbridled thirst for the purely material satisfactions of life, whether among single individuals, different classes of society, or nations taken as units.

Man has not yet reached that development and balance of mind and heart that can enable him to make use of the immense power placed in his hands by Science, in order to create the material conditions required for a truly spiritual and divine life on earth. Owing to the profound spiritual ignorance prevailing in our time, men are incapable of grasping and really understanding the passing flashes of inner inspiration which could lead them to create something truly great and sublime, and under the blind urge of egotism they throw themselves into ferocious world struggles, trying to conquer the whole earth and have dominion over it.

Science is gradually transforming the human race into one unit; and this is truly the aim towards which Nature's efforts are directed: one vast world unit, in which both individuals and ethnical groups will have the greatest possible freedom of development in accordance with their specific characteristics and tendencies, thus bringing

about an infinite variety within the compass of one grand universal symphony. But the human mind and heart are still so confined and limited, they are still so weak and ignorant, that they cannot yet grasp and much less accept this grand ideal of unity in diversity; and thus set about realizing it in a practical and effective manner! In order to attain such an object it is necessary to discover the existence of the Spiritual Self, of the only divine Reality, which still lies concealed in all human beings, behind their physical forms, their feelings and vital impulses, and their minds; and, casting aside the illusion of identity with these or with any of their faculties, to recognize them as nothing more than instruments for the self-expression of that inner Spiritual Reality, and thereafter to reshape and transform these instruments themselves by means of its light and spiritual power. Man will then discover within this mortal body a life which is divine and, in the words of the Vedas, immortality will lay its foundations in the mortal; and in such a truly superior order of life all conflicts will be solved and all the highest and noblest aspirations of man will be fulfilled.

The search for an economically perfect order of society and the democratic cult of the common man—tending to reduce all to quantitative terms, as if the number of heads were more important than their contents, which results fatally in the exaltation of the mediocre and the discouragement of the higher and less common superior qualities—is all that the modern mind can offer us in the way of light to solve this crisis. Now, whatever may be the truth underlying these ideas, it is clear that this is not enough to meet the real necessities of human evolution and to accomplish its future glorious destinies. The predominant ideal is that of rationalizing life: "an ideal material organ-

ization of civilization and well-being, the use of reason, of Science and education for the generalization of a utilitarian rationality which will transform the individual into a perfect social being, within an economically perfect society". This rationalistic ideal is, however, not so modern as one may think; Rousseau and other European rationalists of the eighteenth century favoured and prepared the ground for the French Revolution by following this same ideal; but even though its results may have been different, it certainly did not lead to the formation of an ideal Social order. The more recent experiments of the Marxists, along these same lines, have doubtless brought about a new order of social organization in Russia, but I do not think it can be said that human conditions have been fundamentally changed or improved; on the contrary, in certain important respects, such as that of fundamental freedom, the position is definitely worse; and the Bolshevik regime has in practice been obliged to deviate considerably from the communist theories in order to uphold and assert its power. Human nature is complex and multiform, human dignity cannot tolerate for long the suppression of its freedom nor of the inviolable rights of the individual; these can never be sufficiently compensated for by an improvement of the merely material conditions of life. As Annie Besant justly writes in her *Autobiography*: "Without freedom of speech no search for Truth is possible; without freedom of speech no discovery of Truth is of use; without freedom of speech all progress is arrested and the nations cannot advance towards the nobler life that the future has in store for man. A thousand times better the abuse of free speech than its prohibition: abuse will collapse of its own accord one day, repression kills the life of the people and stifles every hope of the race."

We must, however, admit that the present social order, the present system of production and distribution, in brief, the inner structure of our present civilization, must

undergo vast changes. Our social system is based upon antagonism: antagonism between different individuals, between different classes, between different nations. The misery that is still widespread in many parts of the world, the glaring inequalities and injustices of society, the abuse and oppression still prevalent in society, cause the younger generation in particular, longing as they do for an *immediate* social remedy, to become impatient. In their youthful enthusiasm they do not realize that no immediate remedies capable of instantly liberating humanity from its serious afflictions exist. The forces opposing us are not immediately obvious on the surface; the roots of evil are to be found buried deep within human nature itself; and unless this is radically changed and transformed there can be no *enduring* improvement in the conditions of mankind. It is the individual who has to change, and this change must come from within, it is his inner attitude which has to be changed; no outer change will be sufficient to bring about the solution of the harrowing problems facing the world today. It would be futile and altogether unsatisfactory to effect a sudden change in the social order by means of a violent revolution without a correspondingly effective change in human nature. A truly superior new order of things, a new Era based upon justice and brotherly co-operation, a social system in which the ideals of liberty, equality and fraternity can become a truly living reality, cannot be realized by means of violence, of oppression, of hate! Evil cannot be uprooted by means of more and worse evil; it is not possible to eliminate from human society oppression, tyranny, war, by means of another tyranny and a larger measure of violence, propagating the myth of the war that will destroy war; to use violence for a good aim, in order to benefit humanity as a whole. This method is basically wrong. It is not possible to conquer the brute within man by setting up against it the brute which is hidden in ourselves; on the contrary, we have to bring forth the spiritual essence

which resides in the depths of our being. The best means for welding together the different elements in society is not violence, but its opposite, love, which has a far more binding force in human society, both in the family cell and in that of mankind taken as a whole.

Men have not yet understood that great ideals must be firmly grounded in the depths of their *inner nature* before they can be realized in outer life. They do not yet know that nothing can become real in life if it has not been previously made real in the spirit. It is only when men have become free and united in the spirit that they will be capable of building up a society founded truly on liberty, equality and fraternity. This can only take place through a deep spiritual change, and the world's greatest intellects are beginning to sense that such a change is at least necessary; however, generally speaking, they are still too busy hunting for national formulae and concentrating upon purely mechanical efforts, to devote much time to the discovery and realization of matters pertaining to the Spirit.

People believe that by means of education and suitable propoganda, men can be persuaded to give up the practice of violence and learn to love one another. Experience has, however, taught us that education is not able to produce a radical change in nature. Unity, equality, co-operation—all these are necessary for the well-being of society; and therefore attempts are made to suppress all competition and clashes between individuals by means of a strict social organization. But under a regime of this nature society is only transformed into an

enormous and monstrous machine, in the gears of which the individual is crushed, losing the necessary freedom and field of action which are indispensable for his development; clearly this cannot be the solution to the problems of life! "Such a life," Mazzini said in his day, "would not be fit for human beings, but only for beavers . . . The human family is, under that system, a herd, whose only requirement is to be led to an adequate pastureland. Freedom, dignity, individual conscience disappear within an order of producing machines . . ." (*Duties of Man*).

Let us never forget that the individual is truly the key to the evolutionary movement, because it is the individual being who finds in himself spiritual Truth and becomes conscious of it. It is a law of Nature that the collective evolution of mankind should take place by means of individual evolution; the movement of the community is to a great extent a *subconscious* mass movement, which has to be formulated and expressed through the individual in order to become *conscious*; the general consciousness of the mass is always less evolved than the consciousness of its more evolved individual units, and collective consciousness evolves by accepting and assimilating what they realized in their deeper consciousness and thereafter objectified and, so to speak, socialized, by expressing it in words. The law of spiritual evolution is not the struggle for life, but on the contrary the sacrifice, the service of Life. It is from the high places, from the peaks that the waters of spiritual life flow down to bring life to the plains where mankind dwells. The individual does not owe his submission, his final loyalty, either to the State, which is a machine, or to the community, which is a part of Life: his absolute loyalty must be to Truth, to the Spiritual Self, to the Divine, which is in him and in all: the real object of his existence must not be to become subordinate and disappear within the mass, but on the contrary to find and express that truth of being within himself, and to help the

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community and the whole of mankind in its search after its own truth and fulness of life.

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In a recent broadcast speech to the American nation, Sri S. Radhakrishnan, the eminent Indian philosopher and thinker, said: "Modern civilization, with its scientific character and its popular humanism, is creating a ferment of unrest the whole world over. The leaders of thought and of science who liberate the mind, the poets and artists who speak to the heart, the moral heroes who serve humanity, all have their place; but the first place must be given to the Seers, to the inspired and convinced souls, to those affirmative creative men who teach us that man is not formed of body and mind alone, that our personal and social inadequacies are due precisely to our neglect of the spiritual and divine side of things and to our absorption in the pursuit of the physical, the animal, the instinctive and the intellectual". The vision of science itself shows us that the whole world is in a state of evolution: from matter to life, from life to consciousness, from consciousness to self-consciousness in man. Man himself must evolve and grow into a vaster consciousness, and this future development must take place not in his physical structure, but on the contrary in the realm of mind and of spirit. This transformation requires discipline on the part of man, and this discipline, Sri Radhakrishnan tells us, is supplied by religion. However, the religion to which he refers is not the *formal* religion existing today, that has lost much of its spiritual value. When Sri Radhakrishnan speaks of the religion that is able to give us this true and superior discipline, what he really means is "*spirituality*". In fact he says: "Religion is *spiritual life*, this is quite different from a vague feeling of religiosity or of conventional devotion. Religion is not a solemn routine nor a superstitious faith; it does not consist of submission to an authority or of subscription to a formula. Prop-

erly understood, religion is the aspiration towards the *spiritual adventure*, towards individual regeneration, towards a change of consciousness from the ordinary state, in which we are cut off from our real Self, towards a higher and vaster consciousness in which we find our own true being".

In intellectual circles we frequently encounter the cult of rationalism: it is thought that in order to assist human progress it is enough to free the mind and the heart from all prejudice and ignorance by the use of reason, and that living conditions can be improved with the aid of science. But human reason alone is an imperfect instrument and cannot give us Truth; for while discarding and eliminating one superstition, it often creates another. Marxism and Nazism are the twin progeny of modern rationalism; and they should sound a note of warning to all. In his *Mein Kampf*, with the aid of reason and of science, Hitler worked out his entire philosophy of violence, of racial superiority and of justification for the enslavement of coloured races as of women. The very fact that a people with a predominantly rationalistic and scientific mentality like the Germans should have accepted Hitler as its prophet, should be enough to illustrate the dangers of rationalism. The ideal of rationalistic culture and art is not sufficient: no country cultivated Science to a greater degree than Germany, and none more than Japan cultivated art, yet we have seen to what a degree of violence and of brutality they were able to descend. Science, culture and art can be carried to their complete fulfilment and perfection only when man discovers the spiritual essence in himself and makes of his life and actions an expression, a manifestation of the Divinity within. The problem that torments humanity today cannot be solved by the usual religious, political, social and educational formulae—all these human activities have to be raised to a new integral vision and entirely transformed. What we require is an integral change, by means of which light and divine understanding,

peace, power, love, joy and beauty may become established in human life. Humanity can only be raised above itself by impressing an entirely spiritual direction on all of life and of human nature.

But how can we hope that the world as we see it today, will be capable of effecting such a complete transformation of human life, raising itself to such a new spiritual vision within a relatively near future? Well, even if that were not and is not possible *now*, there is, however, no other way; because it is no use hoping that the advent of a new order, of a new era, can be brought about merely by making some outer changes in the social systems, leaving human nature practically unaltered from its present state. But the required change in human nature is not a thing so impossible of achievement nor so remote, because what has to be brought into manifestation is already *latent* within the depths of our being; what we must do is to reawaken the sleeping Soul within us, making man conscious of his *true inner divine nature*, thereafter moulding our outer life in accordance with it, by means of the power and light deriving from that innate Divinity within. As it is clearly explained in that wonderful work, *The Secret Doctrine* by that great Occultist who was H. P. Blavatsky, Nature, through a long evolutionary process, has slowly prepared man for this accomplishment; all the crises that have taken place in the history of human evolution have led the human race unconsciously to the achievement of its glorious destinies, raising its consciousness step by step. Mankind is now sufficiently advanced to recognize and understand the operation of Nature, at least within its wider range; therefore, by co-operating consciously and deliberately towards the accomplishment of the great evolutionary Plan of Nature, man can really hasten his own progress towards the attainment of a higher order of life. It can be said that the principle of evolution in Nature is by now universally accepted, and man is regarded as the highest form reached by Nat-

ure in its marvellous evolutionary work. There is, however, nothing to justify the idea that man as he is at present must be the highest product of Nature and that evolution on earth must now cease and stop with him. The ascending ladder of evolution does not stop at man as he now is, and the idea of a super-humanity is gradually coming to light in the minds of men. Thus for instance, Dr. Richard Maurice Bucke in his book *Cosmic Consciousness* states that "the realization of cosmic consciousness or divine consciousness" is a thing neither supernatural nor supernormal, but is simply "the next *natural and normal* step of human evolution. The time will come when all will take this step forward in evolution".

And Dr. Gerald Heard, in his book *Pain, Sex and Time*, introduces the idea of "a new variation which this time would take place in the soul of man, expanding his consciousness to such an extent as to be able to conceive and attain new and higher aims, suitable for the technical mastery of the means. In order that this change may take place, we must co-operate towards its realization . . .".

In brief, man will become superman in the natural course of evolution, exactly the same as the animal became man, and the plant passed into the animal kingdom during the earlier stages of earth's evolution. The main difference in this last phase lies in the fact that man will have to co-operate *consciously* with Nature; it will, however, always be a process of Nature, as the intelligence in man and his superior consciousness are themselves the products of natural evolution and planned to lead him to the attainment of the next higher stage. This process of co-operation is to be found already clearly outlined in the spiritual psychological disciplines of various higher systems of Yoga, which are, so to speak, preparing the ground, for the onrush of the mighty river of the Buddhic Life, to use the Theosophical terminology—into the

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# THE IDEA OF GOD

L. H. LESLIE-SMITH

The most profound philosophers and theologians speak about the Absolute or the Ultimate in much the same terms as H. P. Blavatsky did in the first fundamental proposition of *The Secret Doctrine*. She said that the Esoteric Philosophy posits an "Omnipresent, Eternal, Boundless and Immutable Principle . . . beyond the range and reach of thought . . . unthinkable, unspeakable". Elsewhere she said that Deity is Law. Every fresh scientific discovery confirms that the Universe runs according to inviolable Law. There can be, then, no Almighty God to suspend Universal Law either by whim or in considerate response to the petitions of devotees.

God is a human concept, and the Immutable Principle does not belong to the world of concepts. Any idea we may have of that which is beyond the reach of thinking must therefore be distorted, even false. Yet man has always fashioned God in man's image, magnified and idealized—a personification of the multiplicity of forces he could not understand that constitute the manifest universe. The Life that men saw in every tree and stream, as well as in the elemental forces of nature, was deemed to comprise innumerable gods, both good and bad, for they were endowed with human qualities. The god who might get angry, jealous, forgetful, or stingy with sun or rain had to be propitiated, won over to a better mood. Every idea of God there has ever been, or ever could be, is a projection of the human mind.

What do people mean today by God? The word is used glibly by ecclesiastics and agnostics alike, by the religious and the profane, and usually none defines the term. Obviously they do not mean the Omnipresent Principle that is beyond the capacity of the mind to fathom. Nor does it usually mean the powers emanated to produce the manifested universe—the theological Maker

of Heaven and Earth. For the powers that evolved the world show as pairs of opposites, which are inherent in all manifestation. The old God, or gods, got split into the dual aspects of good and evil, God and Devil, for few ideas of God now make him responsible for both. God, then, seems to be the name given to one side of an existence for which its opposite is essential. Without the contrast of darkness, we could not know light. Moreover, all progress (good) is made against resistance (evil). What men call good and evil are but two aspects of a unity.

## "Personal God"

To a dog, his master is his god, to be adored, an apparently all-powerful person. As far higher in the scale of evolution above man as man is from the dog, whatever being there is may well serve as God for present humanity—whether thought of as Lord of the World, Solar Logos or a being whose physical body is our galaxy. Most human beings need someone personal to look up to, respect, venerate. The fortunate few may even find a fellow man for whom they have such feelings. In any case, according to *The Secret Doctrine*, whatever highly evolved being one chooses to reverence was once a Man; all beings having in some manvantara passed through a human kingdom or having presently to pass through it. This almost universal human need was expressed by the deification of rulers in ancient times, a faint echo of which came down as the supposed Divine Right of Kings; and even today a monarch is commonly thought of as not quite as other people are. We may recall H.P.B.'s statement that "a Planetary Spirit is a Ruler of a planet, a kind of finite or personal god."

This natural expression of emotion and devotion can be of the highest value provided it does not degenerate into superstition. No being, however exalted, can or would interfere with the working of the



Law. All those, however, who have trodden our path and achieved, to become beneficent forces in nature, are worthy of veneration. We are given to understand also that those who have been called the Masters of the Wisdom live but to benefit mankind. The really human quality of Love—Universal Compassion—has triumphed.

Have we not here the key to the God of Love of orthodoxy and ordinary concepts? Also to the idea of the God-Man? God enough for the generality of mankind—indeed essential, just as man's care is necessary for the dog's further evolution. God has thus been called the highest good. Let us beware, however, of confusing or identifying this God with the Eternal and Boundless Principle. We need fresh terms, but what word is there other than God?

Probably devout people think of God as expressing or embodying Universal Compassion, the highest attainment of the human spirit. Our concepts may be the best our imagination will compass. But they, like all previous ones, will have to go. Many times in our human story it has been true that "God is dead", one idea giving place to a nobler as man has slowly evolved. All concepts of God must eventually die, as more people experience the mystic deification: a consciousness that the One pervades all, is All, and there is nothing else. When the Reality that is unthinkable and unspeakable is known in ineffable experience, as the mystics of all times, religions, philosophies, the world over testify that It can be, concepts are left behind. For each one of us, God—that is, our idea of God if we have any—has to die.

### The Challenge

This is the challenge of the Perennial Wisdom. Can we take it? Can we strip ourselves of the conditioning of our upbringing and education, free ourselves from bias, preconceptions, opinions, beliefs, and be open minded? If we can, we shall be in a position to help our fellows in the coming days. From our own centre of integration we have to

go to the periphery. In *The Voice of the Silence* the one who has achieved is told: "And now, O Teacher of Compassion, point thou the way to other men. Behold all those who, knocking for admission, await in ignorance and darkness to see the gate of the sweet Law flung open". The same principle applies to us at our lower level. And the way cannot be pointed except from the place where those "in ignorance and darkness" wait.

In the *Gita* Sri Krishna is made to say: "The Path men take from every side is mine" and "However men approach me, even so do I welcome them". This is very important. If the shattering power of the Truth that H.P.B. says is "iconoclastic" were starkly presented to most people, they would repudiate it without examination. We have to meet them on their own ground and try to offer what they are able to take. They have to be led gently and gradually towards the light, not pitched suddenly into a blinding glare. H.P.B. spoke about "putting a reasonable construction on perverted tenets and showing that Truth may lurk behind even the strangest theologic fictions". She also said that "fragmentary teachings of the occult philosophy may seem at first to be no more than annotations on the canonical doctrine", and this may be all that can be received at the beginning. "The change from orthodoxy to the occult philosophy cannot be made all at once, and the transition is most dangerous". For that reason, "We Theosophists believe that a community must have a religion, that is to say a uniting bond, under penalty of social decay and material annihilation".

While man is over-occupied with the personality, it is hard for him to realize that the "Father in Heaven" is his own externalization of the Higher Self—the Spirit of Man, one with the Universal Spirit. With faith in all the old ways, ideas, beliefs gone, the world needs to commit itself to faith in the human spirit. —*The Theosophical Journal*, July-August, 1968.

# THE UNIVERSAL DOCTRINE

*These are really the thoughts of all men in all ages and lands,*

*They are not original with me.*

*If they are not yours as much as mine, they are nothing, or next to nothing;*

*If they are not the riddle and the untying of the riddle, they are nothing;*

*If they are not just as close as they are distant, they are nothing.*

*This is the grass that grows wherever the land is and the water is,*

*This is the common air that bathes the globe.*

—Walt Whitman

Theosophy appeals to persons of various types of mind, the philosophical, the scientific, the mystical, the artistic, the philanthropical, and within the breadth and scope of the Theosophical teachings, each can find that which will nourish his or her particular interest and indicate a "beyondness" encouraging them to further research. This is as it should be for as the *Gita* points out "Men come unto Me by many paths"; doubtless in the economy of human affairs, the fruits of all journeyings and experience will enrich the whole consciousness of the race.

Newcomers to Theosophy frequently remark upon the universality of its teachings and commend the efforts of the Society to keep the movement free from "authorities" whose teachings must be accepted. No one is required to "believe in" H. P. Blavatsky, the founder of the present day movement; her voluminous writings are open for study and investigation, and biographies of her life, written both by her devoted students and by her antagonists, are on the library shelves for all who are interested. Her writings are regarded by most students of Theosophy as authoritative expositions of the Ancient Wisdom, but in this case, the authority is not imposed from without, but is freely granted by the student himself when after study and meditation, he has found that her writings are true for him. He does not demand of others that they accept this inner authority which he has accepted; he suggests to them that they investigate for themselves.

Nor does the Society encourage the read-

ing of Blavatsky literature only; "the mind needs breadth and depth and points to draw it to the Diamond Soul" and a broad and deep knowledge of comparative religion, philosophy and science will enable the student to comprehend all the more readily, the inner and esoteric body of wisdom hidden in the printed words of *The Secret Doctrine*.

We receive from any experience that which we bring to it. Mr. Judge once said that no one is ever converted to Theosophy and that Theosophy comes to a person as an expansion of previous beliefs. If a student comes to its study with a mind well stored with treasures from the sacred literature of other peoples and ages, and if he has trained his mind in critical, independent judgement and if he has encouraged the development of his intuitive faculties, then Theosophy will be for him an answerer of questions, an initiator, a psychopomp, a leader of souls into the realm of inner reality. It will throw unsuspected light upon his previous studies and will indicate the unifying truth underlying all religions, mythologies, philosophies and other systems of thought which are concerned in the primal problem of the human soul and its relationship to the universe. The inner core of Theosophy is a universal doctrine for all men of every age and circumstance, regardless of race, sex, creed, caste or colour who come to it with some awareness of an inner reality behind the outer shows of life, and who are prepared to search for a fuller understanding.

—Xenos

## NOTES AND COMMENTS BY THE GENERAL SECRETARY

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

Guy Carlton Robertson died on October 16 in his 87th year. A nephew of Sam Beckett, one of the early active members of the Lodge, Mr. Robertson joined the Society in 1912. From a very early age he was afflicted with blindness, yet he was actively employed and was much in demand for his skill in tuning pianos. He possessed a keen, enquiring mind, always ready to discuss matters of interest with fellow students.

Miss Gertrude Burgar died on October 26. She entered the Society in 1945 and maintained her membership in Toronto Lodge even though living of late in Galt, Ontario. She was keenly interested in the welfare of children.

George Junor McMurtrie died on November 1 in his 83rd year. He had been a member since 1912 and, although for the past 18 years he had resided in Streetsville and was not able to attend the Lodge meetings, his interest in the teachings remained constant through the years. Mr. McMurtrie was also prominent in the Arts & Letters Club.

Mr. Dudley W. Barr conducted the funeral services for Miss Burgar and Mr. McMurtrie.

Mrs. Jean McMurray of Vancouver Lodge died on August 17 in her 91st year. She joined the Society in 1920 and became a member of Vancouver Lodge in 1928. She was a devoted student of *The Secret Doctrine* and had kept in constant touch with the Lodge even though for the past ten years she had not been able to attend the meetings.

The sudden passing of Miss Julia Myrtle on October 20 came as a great shock to the members of Vancouver Lodge. Miss Myrtle was a second generation Theosophist, her father being a member of the T.S. in Finland before coming to Canada over sixty years ago. As children, Miss Julia Myrtle,

her sister Judith and her two brothers were Lotus Buds and she has been a keen student of the Theosophical teachings.

Mrs. Hannah Buchanan, the President of Vancouver Lodge, conducted Theosophical services for Mrs. McMurray and Miss Myrtle.

Our sincere sympathy is extended to the relatives and friends of these members.

\* \* \*

The General Secretary's Annual Report noted that the Theosophical Society in Canada enjoyed a net increase in membership in the year ending September 30. At that date the total was 399—the highest in 40 years. There has also been a net increase in the number of paid subscriptions to *The Canadian Theosophist*.

Such positive indications of the interest in Theosophy in Canada are encouraging; on the other hand, this is an expanding country, and it is disappointing that our organization is not developing at the same pace.

\* \* \*

After keeping the light of Theosophy burning in St. Thomas, Ontario, for more than half a century, Mr. and Mrs. Benjamin T. Garside retired recently to Victoria, B.C. They were President and Secretary respectively of St. Thomas Lodge, and have been succeeded in these offices by Mr. and Mrs. William W. Orchard.

\* \* \*

Volume III of *H. P. Blavatsky Collected Writings* is off the press and should be available in Canada very shortly. Lodge Secretaries and Book Stewards should place their orders directly to the General Secretary.

\* \* \*

The Executive Committee of The Theosophical Society in Canada met on Sunday, October 20, with the following members present: Miss M. Seaton, Messrs. D. W. Barr, L. Dadds, G. Gardiner and C. Weaver. The Treasurer, Mr. R. A. Webb, was also present, and the General Secretary was in the Chair.

Among the various items of business dis-

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cussed at the meeting; the possibility of reviving the "North American International Theosophical Students' Convention" in Niagara Falls, Ontario, next October; the desirability of expanding the Theosophical Movement in Canada—Mr. Weaver volunteered to head up a special committee to

study ways and means; the purchase of copies of *H. P. Blavatsky Collected Writings* Volume III for resale to Canadian members—the Section's order for these books will include the number required to place one each in the main Canadian university libraries. This continues a project begun a few years ago to donate the Blavatsky works to these important institutions.

\* \* \*

On a recent business trip to Ottawa I was fortunate to be able to attend a Wednesday evening meeting of the United Lodge of Theosophists in that city. *The Key to Theosophy* was being studied.

It is a pleasure to record my impressions of that occasion. The Lodge Rooms, which were recently enlarged, afford excellent meeting facilities for the local students of Theosophy; there is a well-stocked library and an extensive display of books for sale.

I was told that the regular Wednesday evening and Sunday morning classes—open to the public, of course—both enjoy steady attendances throughout the year. I can bear witness to the serious application and happy spirit of the students on the occasion of my visit.

\* \* \*

I recently had the pleasure of meeting Mrs. Seetha Neelakantan, formerly librarian at the Adyar Library and Research Centre. Mrs. Neelakantan, who is shortly to take up a position in Wheaton, headquarters of The Theosophical Society in America, was in Toronto briefly, visiting friends.

\* \* \*

I have much pleasure in welcoming the following new members into the fellowship of the Society:

*Centennial Lodge.* Miss Cathy Boudreau.

*Toronto Lodge.* Mr. Seth N. Assimeh, Mr. Peter Franké, Mr. Michael A. Gomes, Mr. Vittorio Pierobon.

*Victoria Lodge.* Mrs. Sybil Bateman, Mrs. Halcyon E. Carson, Mrs. Hazel E. Hodson, Mrs. Margaret W. Thurston, Mr. Cecil Scott Thurston, Mrs. Grace Wyllie.

—T.G.D.

## THE LAST INVOCATION

At the last, tenderly,  
From the walls of the powerful fortress'd  
house,  
From the clasp of the knitted locks, from  
the keep of the well-closed doors,  
Let me be wafted.

Let me glide noiselessly forth;  
With the key of softness unlock the locks  
—with a whisper,  
Set ope the doors O soul.

Tenderly—be not impatient,  
(Strong is your hold O mortal flesh,  
Strong is your hold O love.)  
—Walt Whitman

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## LETTERS TO THE EDITORS

### *The Editors*

### *The Canadian Theosophist*

Mr. Geoffrey Farthing (C.T. Sept.-Oct.) is of the opinion that the Mahatmas do not want undue notice taken of Them. "And to bring Them in would be to risk enquiry into who and what they were," renewing the matter of "wonder-working and phenomena", which "could do nothing but bring discredit (even ridicule) on to Theosophy and the Society again."

The following are some of the reasons why we regard all this as a mistaken view of the facts.

1. *Mahatma Letters* page 263-4 shows that the first seven years of probation of the T.S. were directed mainly to introducing the Mahatmas to the world. Further, it was made plain that if They were not accepted by the members They would retire into the silence again.

2. A. P. Sinnett's *The Occult World* was concerned with introducing the Mahatmas and Their knowledge and phenomenal powers to the educated classes of the west. It was highly commended by the Mahatmas, and was something of a "best seller".

3. The Mahatmas were regarded as the

real Founders of the Movement and composed the inner Section of the three Sections of the T.S. They exerted a dominant and very active part in the Society until H.P.B.'s death, when the link was broken.

4. In a Mahatma letter to Mrs. Besant in August, 1900, she is told that "... The cant about 'Masters' must be silently but firmly put down ... the continual references to ourselves ... raises up a confused aura that hinders our work. ... Are we to be propitiated and made idols of ..."

Perhaps this letter influenced Mr. Farthing to eliminate the Mahatmas as the source of Theosophy and as being the Founders of the Theosophical Society.

5. The publication of the *Mahatma Letters to A. P. Sinnett*.

Does any instructed student believe that the letters of the Mahatmas were published against Their wishes? Is it not very probable that They instituted their publication Themselves for certain purposes? The inexplicable blotting out of a few passages in the letters suggests phenomenal action.

The orthodox attitude in our Theosophical Society does not hold that Theosophy is the teaching of the Masters, but is any set of ideas put forward, with the consequence of comfortable vagueness and muddle-headedness. There are no standards, no challenge to the mind, and no one can say Theosophy teaches this and not that.

It is only because such books as Mr. Farthing's and Mr. Layton's, in spite of this attitude, hold fairly closely to the Esoteric teaching of the Mahatmas that anyone reading them is encouraged to study Theosophy.

It is our considered opinion that the Brothers broke the silence of centuries and sought a certain publicity for two reasons. By enquiry as to who and what They were; to inaugurate a new spirit of occult enquiry; and to present some of the fundamentals of Their Esoteric knowledge for the first time, under the ancient name of Theosophy, for the enlightenment of Mankind.

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

*The Editors*

*The Canadian Theosophist*

After the deaths of Madame Blavatsky and Dr. Besant the E.S. became like the Round Table after King Arthur. The ex-calibur of Occultism and Authority ought to have been surrendered, but this was done only when Mr. Sri Ram came and saw the danger of "Occultisms" without Brotherhood.

The logical step now is to throw open E.S. meetings to T.S. members of standing. The iron curtain between the T.S. and the E.S. would thus be lifted for the good of both organizations and there would be a step towards Theosophical unity. Would E.S. members, especially the Vice-President, and General Councillors, please support me and write to the Outer Head?

N. Yagnesvara Sastry

### MONTREAL LODGE

Montreal Lodge opened for the new Season on Tuesday, September 10. The meeting was well attended and study was commenced on *Light on the Path*.

An "Open House" is planned once a month at which members look forward to welcoming old and new friends.

The Lodge has now sent three consignments of books to the Theosophical Lodge in Ghana. Mr. David Donyina, our young Ghanaian member, told us of their need when he arrived in Canada and the members decided to support this worthy cause. We are pleased to report that a letter has reached us from Mr. Edusei, the Lodge Secretary, expressing thanks for the books received. Tight foreign exchange, etc., make it well nigh impossible for the Ghana Lodge to import books themselves. Mr. Edusei also states that the Lodge is presently studying *The First Principles of Theosophy* by Mr. Jinarajadasa, but unfortunately there are only one or two copies of this work available. Perhaps if any Lodge in Canada has a spare copy or copies, they might like to send them on to Ghana. The address is:

Raja Lodge, P.O. Box 1162, Kumasi, Ghana, West Africa.

A warm welcome is extended to any member or friend of the Society who may be passing through Montreal to come and visit with us. Our telephone number is listed in the Montreal directory.

—Viola P. Law, Secretary

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### CHANGING YOUR ADDRESS?

If you are changing your address please be sure to notify your Lodge Secretary so that the change may be sent on to the Editors. Subscribers should notify the Editors direct at 310 Dupont Street, Toronto 4, Ontario.

Second class mail is not usually forwarded by the post office and unless we are advised of your new address, you may not receive your magazine.—Eds.

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### SPIRITUALITY AND SOCIAL ORGANIZATION

(Continued from page 103)

manasic consciousness. Thus it will be Nature herself who will lead man to this attainment; and in speaking of Nature, we are not referring to physical nature, bound by fixed laws as these are revealed to us by Science, but on the contrary we mean that Divine Consciousness which is expressed through her. Now, a characteristic of Buddhi is *the consciousness of Unity*, for Buddhi is *Unity*; and that is why, through the gradual manifestation of the Buddhist consciousness, the realization of Universal Brotherhood becomes the *fundamental note* of the New Age, inasmuch as human consciousness is gradually reaching the practical realization and not the mere intellectual concept of the *Unity of Life*.

These ideas could be further supported by authoritative assertions of other leading scientists; I will, however, only quote a few words from the thoughts of the great

physico-mathematician, Sir Arthur Stanley Eddington, who, in his book *Science and the Invisible World*, outlines a scheme of evolution as a whole, starting from primordial chaos and developing through the genesis of man and nature, his connection with the universe and the origin of religious thought; finally coming to the statement that "perhaps the most essential change which has taken place in modern physics is this: that we can today no longer discard the spiritual aspects of nature as 'illusory' only because they are lacking in solidity. We are today very far indeed from that way of thinking which would identify the 'real' with the 'concrete'".

Finally, Dr. Carl Gustav Jung, one of the most outstanding psychologists and psychoanalysts of our times, in his book *Modern Man in Search of a Soul*, wrote: "It is out of necessities and afflictions that new forms of life are born and not merely out of our desires or from the demands of our ideals. It is out of the depths of our own psychic life that new spiritual forms will arise; they will be the expression of powerful psychic forces which will help to conquer the immense thirst for plunder of Aryan man".

A number of symptoms are making it apparent that mankind is in fact on the verge of a great spiritual change. For thousands and thousands of years Nature has been preparing the soil for this great event, and the unprecedented crisis through which humanity is going at present, involving sufferings beyond description, may be one of the means that she has adopted in order to hasten the accomplishment of this great work. All that we are asked is that we should co-operate with this great effort of hers, consciously and intelligently, and that we should not hamper her action by harbouring in our hearts doubts and mistrust, but by cultivating instead the burning aspiration that the Plan of Evolution may be fulfilled at the very earliest possible! Let us not forget Giuseppe Mazzini's words of warning: "The divine spark shining on our foreheads, the ardour blazing in our breasts, were not given us in order that we should become subservient to the passing personal contingencies of this cowardice, of this well-being, of this belly, but so that we might set them up as rulers in the high places, vibrant with compassion, within the sphere of sacrifice".

## THE MAHATMAS AS IDEALS AND FACTS

EUSEBIO URBAN

A visitor from one of the other planets of the solar system who might learn the term *Mahatma* after arriving here would certainly suppose that the etymology of the word undoubtedly inspired the believers in *Mahatmas* with the devotion, fearlessness, hope, and energy which such an ideal should arouse in those who have the welfare of the human race at heart. Such a supposition would be correct in respect to some, but the heavenly visitor after examining all the members of the Theosophical Society could not fail to meet disappointment when the

fact was clear to him that many of the believers were afraid of their own ideals, hesitated to proclaim them, were slothful in finding arguments to give reasons for their hope, and all because the wicked and scoffing materialistic world might laugh at such a belief.

The whole sweep, meaning, and possibility of evolution are contained in the word *Mahatma*. *Maha* is "great," *Atma* is "soul," and both compounded into one mean those great souls who have triumphed before us not because they are made of different stuff

and are of some strange family, but just because they are of the human race. Reincarnation, karma, the sevenfold division, retribution, reward, struggle, failure, success, illumination, power, and a vast embracing love for man, all these lie in that single word. The soul emerges from the unknown, begins to work in and with matter, is reborn again and again, makes karma, develops the six vehicles for itself, meets retribution for sin and punishment for mistake, grows strong by suffering, succeeds in bursting through the gloom, is enlightened by the true illumination, grasps power, retains charity, expands with love for orphaned humanity, and thenceforth helps all others who remain in darkness until all may be raised up to the place with the "Father in Heaven" who is the Higher Self. This would be the argument of the visitor from the distant planet, and he in it would describe a great ideal for all members of a Society such as ours which had its first impulse from some of these very *Mahatmas*.

Without going into any argument further than to say that evolution demands that such beings should exist or there is a gap in the chain—and this position is even held by a man of science like Prof. Huxley, who in his latest essays puts it in almost as definite language as mine—this article is meant for those who believe in the existence of the *Mahatmas*, whether that faith has arisen of itself or is the result of argument. It is meant also for all classes of the believers, for they are of several varieties. Some believe without wavering; others believe unwaveringly but are afraid to tell of their belief; a few believe, yet are always thinking that they must be able to say they have set eyes on an Adept before they can infuse their belief into others; and a certain number deliberately hide the belief as a sort of individual possession which separates them from the profane mortals who have never heard of the Adepts or who having heard scoff at the notion. To all these I wish to speak. Those unfortunate persons who are

ever trying to measure exalted men and sages by the conventional rules of a transition civilization, or who are seemingly afraid of a vast possibility for man and therefore deny, may be well left to themselves and to time, for it is more than likely they will fall into the general belief when it is formed, as it surely will be in the course of no long time. For a belief in *Mahatmas*—whatever name you give the idea—is a common property of the whole race, and all the efforts of all the men of empirical science and dogmatic religion can never kill out the soul's own memory of its past.

We should declare our belief in the Adepts, while at the same time we demand no one's adherence. It is not necessary to give the names of any of the Adepts, for a name is an invention of a family, and but few persons ever think of themselves by name but by the phrase "I am myself." To name these beings, then, is no proof, and to seek for mystery names is to invite condemnation for profanation. The ideal without the name is large and grand enough for all purposes.

Some years ago the Adepts wrote and said to H.P.B. and to several persons that more help could be given to the movement in America because the fact of their existence was not concealed from motives of either fear or doubt. This statement of course carries with it by contradistinction the conclusion that where, from fear of schools of science or of religion, the members had not referred much to the belief in *Mahatmas*, the power to help was for some reason inhibited. This is the interesting point, and brings up the question "Can the power to help of the *Mahatmas* be for any cause inhibited?" The answer is, It can. But why?

All effects on every plane are the result of forces set in motion, and cannot be the result of nothing, but must ever flow from causes in which they are wrapped up. If the channel through which water is meant to

(Continued on page 117)



# MAKE WAY FOR BEAUTY!

MONTAGUE A. MACHELL

*O my Divinity! thou dost blend with the earth  
And fashion for thyself temples of mighty power!*

—Invocation.

It is worthwhile reminding ourselves frequently that behind Shakespeare's *Hamlet*, Aeschylus' *Eumenides*, Milton's *Paradise Lost*, Shelley's *Adonais*, the Greek Parthenon of Phidias, the Taj Mahal—is an *idea*. Each creator of these immortal works has brought forth from invisible and intangible elements his visible, immortal masterpiece. "As a genius thinks, so are the works he creates"; and let us bear in mind that the visible substance of a great work ever lacks the perfect purity of the creator's dream; utter perfection is rarely beheld or experienced save in the heart and mind of the creator. To substantiate the vision is, in some slight but vital degree, to violate it.

Insofar as the supreme perfection of the artist's dream is in every instance a *reality* on an unseen plane, does not this fact suggest that the Ultimate Vision—the Reality—is vouchsafed alone to the inmost consciousness of the artist—of every artist? If this is true, must we not concede the place of supreme significance of all things in our universe to Consciousness? In a conscious universe Consciousness is the possession of *all life*, says Theosophy, from a Shakespeare to a pebble on the seashore. And if this universally dispensed Consciousness can create the reality of a Hamlet, a Mona Lisa, a Taj Mahal or a Ninth Symphony, must not its expression be basically sublime, harmonious, symmetrical? Must it not, in its highest manifestation, be a reflection of Divinity—God—The One? Must not Consciousness be a potential creator of that Ultimate Loveliness that "blends with the earth, and fashions for itself temples of mighty power"? If so, are not Shakespeare,

Aeschylus, Milton, Da Vinci, Phidias, in their moments of peak creation, Divinity momentarily made manifest?

The seed of that manifestation is invisibly nurtured in the silence of the artist's soul. Deathless Beauty has an unseen birth. All-pervading Consciousness, lit by Divinity, is an eternal mystery demanding generations of maturing on the part of mankind for its recognition. In this sense the origins of the supreme "happenings" in this world are a perennial mystery, the ultimate meaning of which it is given to few of us to know.

Again and again, our thought goes back to Buddha, to Zoroaster, to Christ, to Plato; and beyond a doubt, as still more remote sources of Consciousness illumined by Divinity are uncovered, we shall have recourse to them. Why? Because, little by little, we begin to perceive that the Beauty of Divinely kindled Consciousness dates as far back as the birth of human Consciousness, to which we must surrender the first enduring Reality. Does not such a surrender move us to recognize the triviality of those restless fidgetings of earth's semi-conscious multitude to which we give the name "history", they being largely meaningless incidents in man's quest in Time for the eternal Reality of Divinity? To be sure, the visible Beauty of that Divinity ebbs and flows according to the law of cycles, and, it is to be feared this year of our Lord, nineteen hundred and sixty-eight is marked by a tragic ebb-tide!

But, lest you and I lose heart, let us remind ourselves that even at its lowest ebb, *Beauty has not departed utterly*; Divinity still pulses as the life-blood thereof, but drawn back to its innermost founts. For this

reason her loyal devotees must betake them to her holy altar in the deep heart of human Consciousness, refusing to essay earthly existence wholly estranged from Beauty. In this hour, more potent, more sacred, more imperative than ever is the silence of Meditation—that still, wordless, devout worship, of the deathless Deity. In this hour of all hours, the Minute Man of Consciousness stands guard through the dark, ugly hours of a rampant materialism, communing with Beauty's unseen banner-bearers. Make Way for Beauty! Make her your Article of Faith, your eternal Garb of Sanctity!

This you can only do convincingly to the degree that you approach her by way of Divinity. "O, my Divinity, thou dost blend with the earth and fashion for thyself temples of mighty power." As you love Beauty, be her "fashioner". As Divinity is the very Self of you, let it guide your hand and gird your arm in the fashioning of temples of mighty power—not of time, but of Eternity—unseen, but as indestructible as Destiny itself.

"O, my Divinity, thou dost blend with the earth"—husbandman of Divinity, you are called upon ceaselessly to "sow Beauty" in these furrows of desolation. We are all called upon to drop the seeds of creative Divinity, one by one, silently, invisibly, in the earth today. Let our sowing be done with complete awareness that as we today view the flowering of Beauty whose seeds were dropped in furrows of Egypt's and India's age-old, forgotten past, this invisible, unrecorded sowing of ours shall "blend with the earth, and fashion for itself temples of mighty power."

What do the huge and dominating edifices of today's unlovely cities offer of enduring Beauty? Do they enshrine a spark of that Divinity that informs a poem or a Parthenon? Do they truly ennoble the "history", even of irrelevance? Something sweeter, purer, more spiritually integrated is surely due to Beauty's halcyon domains. Make way for Beauty, that is Divinity's

standard! cleansed of the chaos, confusion and darkness born of these fruits of profitable exploitation, be hers a shrine unmarred by pride, unviolated by greed—sweet with an awareness of the Deity that gave her birth.

Remembering the dreams of a Shakespeare, a Shelley, a Phidias, let us open the closed portals of the mind that Divinity may fructify our imaginings until they achieve the miracle that manifests pure Beauty. That manifestation may lie unseen and unvalued in this day and generation. But, to the extent that it embodies a Consciousness of the Divine, be assured, it is touched with immortality.

"Out of the heart come all the issues of life." Where that heart is pure, God-questioning, some fragment of the Supreme Mystery is vouchsafed it, and a minor masterpiece has birth.

This life is a mystery of whose penetration the soul of man alone is capable. Because the soul is eternal, the works of the dedicated Fashioner are Timeless—they have opened a casement on Eternity. "Progress", as each must learn, is *invisible* in essence since it is marked by the stirring of Presences in the soul of man. Unimpaired, undistorted, undefiled, the works of these Presences carry in them the seeds of Growth, which, given visible form, we call "Progress". Insofar as it is genuine and lasting, it is less characteristic of the present, than prophetic of the future, hence, easily overlooked.

Even this brief, fragmentary "history" of ours should have shown us that the things of matter decay and pass away. Only the dreams of the Spirit endure. Lemuria, Atlantis, Europe, America—all these may sink beneath the waves. But the miracle of Divine Unfoldment goes on. The Beauty of Divine Consciousness—that life-current of every race and civilization—pulses eternally in the hearts of mankind.

That Growth may triumph—Make Way For Beauty!

# 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.* Referring to one of the answers in the "Secret Doctrine Question and Answer Section" of the September-October issue, on page 94, column 2, the fourth sentence reads: "In turn Lower Manas with its upadhis (the three lowest principles) forms the personality during a lifetime on earth and is given a name (Kama-rupa)." Referring to the final word in parentheses, namely Kama-rupa: I do not seem to recall that the *personality* is referred to as the Kama-rupa. Is not the Kama-rupa correctly referred to as the spook or shade which comes into being in the Kama-loka when death has occurred? Will you please explain.

*Answer.* It is unfortunate but nevertheless true that a great deal of confusion has occurred in connection with the word "Kama-rupa." It first came about in connection with the naming of the seven principles of the human constitution; the fourth principle was named Kama-rupa—equivalent to the Animal Soul—by Mr. Sinnett in his *Esoteric Buddhism* (p. 65). So that according to Mr. Sinnett's classification it would not be incorrect to term the personality "Kama-rupa", especially as he listed the first principle, the body, as Rupa, which of course is included in the term "personality."

However, it was H. P. Blavatsky herself who called attention to the erroneous usage of the Sanskrit term "Kama-rupa," even though when listing the sevenfold constitution in *The Secret Doctrine* (I, 157) Kama-rupa was used in quoting Mr. Sinnett's classification. Here are her words:

"It is erroneous to call the fourth human principle 'Kama Rupa.' It is no

Rupa or form at all until after death, but stands for the Kamic elements in man, his animal desires and passions, such as anger, lust, envy, revenge, etc., the progeny of selfishness and matter." (S.D., V, 472)

With specific reference to the word placed in parentheses (cited by the questioner). The word should have been *Nama-rupa*: it was so spelled in the author's copy—but it got printed Kama-rupa! (*Our apologies—Eds*). So the question arises; What is the meaning of Nama-rupa? The meaning of the first part of this Sanskrit compound was given in the very word which preceded *Nama*; i.e., name; *rupa* signifies form.

Just as the fourth principle of the sevenfold constitution is Kama—the desire principle—which is the dominant aspect of the personality when linked with Manas (the mind principle), so in the enumeration of the twelve Nidanas, Nama-rupa is listed as the fourth in the series. Its literal meaning is "the name and form," and is often equated to the personality—Mr. Smith or Mrs. Brown (when specifically named).

*Question.* Please explain the use of the word Nidana in *The Secret Doctrine*; it seems to be used in two different ways.

*Answer.* The word Nidana is first used in connection with the premanifestation stages relative to cosmogenesis. Then later in connection with man's activities. Therefore, it is simply a matter of making the proper relationship.

The word is first used in Stanza I, sloka 4: "The seven ways to bliss were not. The great causes of misery were not, for there was no one to produce and get ensnared by them."

H. P. Blavatsky explains that the great causes, in Tibetan, are Tenbrel chug-nyi, "the chief causes of existence, effects generated by a concatenation of causes produced." (S.D. I, 38; I, 112 6 vol. ed.; I, 70 3rd ed.) The Tibetan term is equivalent to the Sanskrit Nidana. The latter is derived from the verbal root *ni-da*, to bind, to fasten. In Buddhism it is rendered a cause of existence. In Stanza I, sloka 7, Nidana is referred to in this manner: "The causes of existence had been done away with; the visible that was, and the invisible that is, rested in eternal non-being, the one being."

H. P. Blavatsky explains:

"The Causes of Existence' mean not only the physical causes known to science, but the metaphysical causes, the chief of which is the desire to exist, an outcome of Nidana and Maya. This desire for a sentient life shows itself in everything, from an atom to a sun, and is a reflection of the Divine Thought propelled into objective existence, into a law that the Universe should exist." (S.D. I, 44; I, 116 6 vol. ed.; I, 75 3rd ed.)

Applying Nidana to man's activities: in Buddhism the term signifies the bonds or fetters which form the causes for man's existence in the world as well as produce the causes for rebirth. Twelve Nidanas are enumerated: Avidyā — "non-knowledge" (usually rendered ignorance); Samskara—"accumulations," i.e., karmic resultants of actions; Vijnana—discernment; Nama-rupa—"the name and form," i.e., the personality; Shadayatana—the six sense organs, i.e., the organs of sensation; Sparsa—touch, i.e., contact with objects; Vedana—sense-perceptions; Trishna—thirst, i.e., longing or attachments; Upādāna—clinging or grasping (for earth-life); Bhava—becoming (in the sense of causing to be born); Jaramarana—old age and dying; Jati—birth, i.e., being born on earth.

Further in regard to the Nidanas, H. P. Blavatsky has written:

"The Nidanas have a dual meaning.

They are: 1. The twelve causes of sentient existence, through the twelve links of subjective with objective Nature, or between the subjective and objective Natures. 2. A concatenation of causes and effects. Every cause produces an effect, and this effect becomes in its turn a cause. Each of these has as Upadhi (basis), one of the subdivisions of one of the Nidanas, and also an effect or consequence." (S.D. V, 558, 6 vol. ed.)

*Question.* In *The Secret Doctrine* it is stated: "No fresh Monads have incarnated since the middle-point of the Atlanteans." Please explain this passage.

*Answer.* The passage is correctly quoted from Vol. II, page 303 (III, 304 6 vol. ed.; II, 317 3rd ed.). To answer this question fully would require an elucidation of the Round Cycles as well as the Racial Cycles. But a brief answer may be given in the following manner. First an explanation as to the significance of the "middle-point of the Atlanteans." This point took place in the middle of ONE Racial Cycle, namely the middle-point of the Fourth Root-Race or the Atlantean Root-Race—here referred to as "the Atlanteans." Technically, this would be in the middle of the fourth sub-race of the Fourth Root-Race, as there are seven sub-races in one Root-Race, or one Racial Cycle. Since the Human Kingdom (or the Human Life-Wave) is undergoing its evolutionary development on the fourth globe of the planetary system and in the Fourth Round of the Round Cycles, the middle-point of the Atlanteans coincides with a particular event, namely the middle point of the Round Cycles, specifically the middle point of the Fourth Round. This is customarily referred to as the lowest point in the Evolutionary Cyclic Arc—which consists of the Arc of Descent and the Arc of Ascent. These Arcs signify the involvement of spirit and the evolvement of matter during the Descending Arc, and the involution of matter and the evolution of spirit on the Ascending Arc.

When the middle-point of the Round

Cycles has been reached, the lowest point in the Arc of Descent has been attained, and the Arc of Ascent is commenced. This event has been dramatically portrayed by H. P. Blavatsky in the first volume in this manner:

“at this point—and on this Fourth Round in which the human stage will be *fully* developed—the ‘Door’ into the human kingdom closes; and henceforward the number of ‘human’ Monads, i.e., Monads in the human stage of development, is complete.” (S.D. I, 173; I, 226 6 vol. ed.; I, 196 3rd ed.)

In other words, the Monads which have been utilizing the vestments pertaining to the animal kingdom will no longer be able to enter the Door to the human kingdom for the rest of the Manvantara—or the full Round Cycles consisting of seven Rounds—because “the ‘Door’ into the human kingdom closes.” In common speech: no animals will henceforth enter the human kingdom, or as H.P.B. has phrased it: “no fresh Monads have incarnated since the middle-point of the Atlanteans.” The term “fresh Monads” signifies monads which have NOT been undergoing evolutionary development in the human kingdom. In other words the “fresh Monads” have been utilizing vestments pertaining to the animal kingdom.

H. P. Blavatsky proceeds to give the reason for this:

“For the Monads which had not reached the human stage by this point will, owing to the evolution of humanity itself, find themselves so far behind that they will reach the human stage only at the close of the seventh and last Round. They will, therefore, not be men on this chain, but will form the humanity of a future Manvantara and be rewarded by becoming ‘Men’ on a higher chain altogether, thus receiving their Karmic compensation. To this there is *but one solitary exception . . .*” (S.D. I, 173; I, 226 6 vol. ed.; I, 196 3rd ed.)

*Question.* What is this one solitary ex-

ception? Is it any of the domesticated animals?

*Answer.* No, it is not any of the domesticated animals. The exception is referred to in *The Secret Doctrine* as those “whose Monads are already within the human stage.” Again, this entails a lengthy explanation, but a brief passage may be cited in explanation:

“The only exceptions to the rule just stated are the ‘dumb races,’ whose Monads are already within the human stage, in virtue of the fact that these ‘animals’ are later than, and even half descended from man, their last descendants being the anthropoid and other apes. These ‘human presentments’ are in truth only the distorted copies of the early humanity.” (S.D. I, 183; I, 234 6 vol. ed.; I, 205 3rd ed.)

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## THE MAHATMAS AS IDEALS AND FACTS

*(Continued from page 112)*

flow is stopped up, the water will not run there, but if a clear channel is provided the current will pass forward. Occult help from Masters requires a channel just as much as any other help does, and the fact that the currents to be used are occult makes the need for a channel greater. The persons to be acted on must take part in making the channel or line for the force to act, for if we will not have it they cannot give it. Now as we are dealing with the mind and nature of man, we have to throw out the words which will arouse the ideas connected with the forces we desire to have employed. In this case the words are those which bring up the doctrine of the existence of Adepts, Mahatmas, Masters of wisdom. Hence the value of the declaration of our belief. It arouses dormant ideas in others, it opens up a channel in the mind, it serves to make the conducting lines for the forces to use which the *Mahatmas* wish to give out. Many a young man who could

never hope to see great modern professors of science like Huxley and Tyndall and Darwin has been excited to action, moved to self-help, impelled to seek for knowledge, by having heard that such men actually exist and are human beings. Without stopping to ask if the proof of their living in Europe is complete, men have sought to follow their example. Shall we not take advantage of the same law of the human mind and let the vast power of the Lodge work with our assistance and not against our opposition or doubt or fear? Those who are devoted know how they have had unseen help which showed itself in results. Those who fear may take courage, for they will find that not all their fellow beings are devoid of an underlying belief in the possibilities outlined by the doctrine of the existence of the Adepts.

And if we look over the work of the Society we find wherever the members boldly avow their belief and are not afraid to speak of this high ideal, the interest in theosophy is awake, the work goes on, the people are benefitted. To the contrary, where there are constant doubt, ceaseless asking for material proof, incessant fear of what the world or science or friends will think, there the work is dead, the field is not cultivated, and the town or city receives no benefit from the efforts of those who while formally in a universal brotherhood are not living out the great ideal.

Very wisely and as an occultist, Jesus said his followers must give up all and follow him. We must give up the desire to save ourselves and acquire the opposite one—the wish to save others. Let us remember the story in ancient writ of Arjuna, who, entering heaven and finding that his dog was not admitted and some of his friends in hell, refused to remain and said that while one creature was out of heaven he would not enter it. This is true devotion, and this joined to an intelligent declaration of belief in the great initiation of the human race will lead to results of magnitude, will call out the forces that are behind, will prevail

against hell itself and all the minions of hell now striving to retard the progress of the human soul.

*Eusebio Urban was a pseudonym of William Quan Judge. This article was originally published in The Path, March, 1893.—Eds.*

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## BOOK REVIEW

*Sixty Years of Buddhism in England (1907-1967)*. A history and a survey by Christmas Humphreys. Published 1968 by The Buddhist Society, London, England. xiii + 84 pp. Price 18 shillings.

It might be thought that the story of a modern religious organization would be of interest only to its members, and particularly to its more active workers. But Christmas Humphreys' history and survey of the English Buddhist Movement should be both interesting and informative to a much wider circle than the Buddhist Society. Certainly it will appeal to a large number of Theosophical students.

In one of the phases of the evolution of Buddhism in England there was a close affiliation between the Movement and the T.S. Moreover, the author of this book and others have never been reticent to proclaim H.P.B. as a spiritual teacher, so the link has been a strong one forged of common loyalties.

There has been no attempt to hide the difficulties encountered by a growing organization. The ups and downs, the constant shortage of funds in the early days, the self-sacrifice of dedicated individuals—these seem to be necessary ingredients in the foundation of a viable Society.

The very fact that sixty years of Buddhism in England could be marked by this anniversary volume indicates the extent of the early workers' efforts. The contents of this book tell what has been done from scratch, and it is an impressive story—one that speaks well for the next sixty years of Buddhism not only in England but in the west.

—T.G.D.

# RESTITUTION

When one ponders over all that Man has suffered in the past;  
The wars, the plagues, the famines, to mention just a few,  
The feeling comes that surely there's something we can do  
To stem the tide of cruelty, indifference to others' pain  
And all the many evils that Man's engendered in his train  
To satisfy that part of him that's blind to all but gain.

If we feel there must be reasons for all our present woes  
We surely have not far to look, unless we're blind as those  
Who hide their heads and cannot face the very facts of life.  
Can good be won from evil, can love arise from lust,  
Can ever we hope for finer things when our feet drag in the dust?

What ever brings us to this earth to pass our span of years  
Is kindred to the mode that brings all other things to life.  
In this realm we know as nature's, where life has scant free mind  
There is a law and purpose, clear and well defined.  
Should man then feel because his mind is free to choose his way of living  
That he can go his way unheeding of the laws that gave him being?

It makes sense then surely to concede, if law prevails,  
That the way we live will return to us, indifferent, win, or fail.  
For think! if this were not the case, however could we learn  
To free ourselves from the ugly things engendered in the past?  
There's one thing which is certain, what ever else may be,  
The kind of life we fashion will return for us to see  
That when we walk in harmony and follow nature's ways  
We become more understanding and perhaps see light some days.  
But when we are misguided and contravene the laws  
How better than to learn our faults and find perhaps through pain  
The truth of things by making us relive our lives again?

From sub atom through to highest ape we see life clearly lined  
According to law and principle and conditions well defined.  
Everything we know about this "Orb" that 'scribes the sky  
Is due to facts that obey laws—this cannot be denied.  
Then why do we so blindly pass our ever shortening years  
In fruitless search in the "sands of time" for THAT that is not there?  
All the answers lie about us, within, without, above.  
To be seen when ere our vision clears of the clouds of our obsession  
With hopes and fears and mundane things that have come in our possession.

—A. Tyro

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