

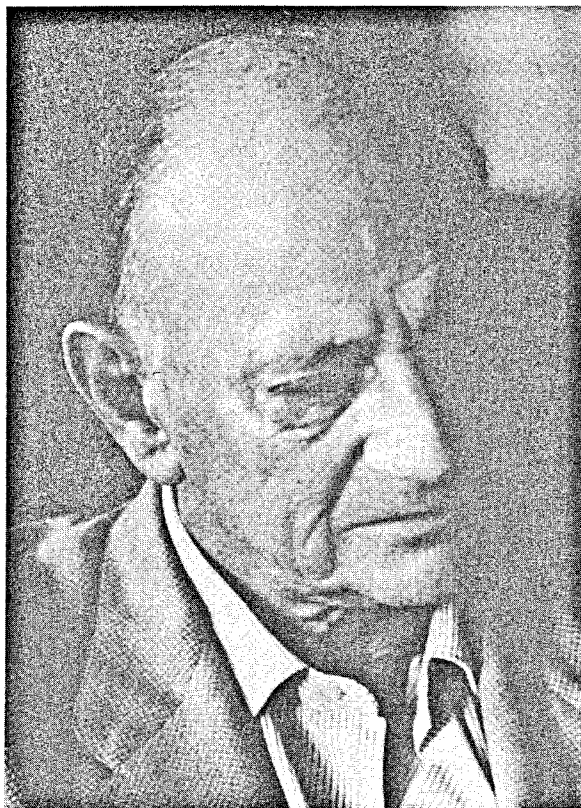
THE CANADIAN THEOSOPHIST

VOL. 50, No. 1

TORONTO, MARCH-APRIL, 1969

Price 35 Cents

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WASHINGTON E. WILKS

December 27, 1885 - January 22, 1969

It is difficult to write an appreciation of Dr. W. E. Wilks that would be meaningful to those who never met him. He was a man of many fine qualities and talents, and the

Theosophical Society in Canada was fortunate in that he was so dedicated to its service.

One could not be in Dr. Wilks' presence

for long without being aware of his strength of character. He was a kind and patient person and possessed a strong will; although serious of purpose he had a twinkling sense of humour.

A layman can only guess at his skill as a medical doctor (he was a Fellow of the Royal College of Surgeons), but his gifts were not confined to his profession. One of his hobbies was painting and his canvases, frequently depicting his love for the beautiful British Columbian scenery, showed him to be an artist of no little ability.

He had a brilliant mind, and he used it. Few are so anxious, as he always was, to hear all sides of an argument; fewer still, having done so, to reach a decision after considering the available facts. To him, open-mindedness was not empty-mindedness: the decision was the necessary end-product of any intellectual discussion. Proof of this is to be found in any of his writings, so many of which appeared in *The Canadian Theosophist*.

Dr. Wilks' contributions to the cause of Theosophy in Canada can hardly be cal-

culated. His name appears, with six others, on the charter of The Theosophical Society in Canada, which was signed by Dr. Annie Besant and dated November 12, 1919. At that time he was President of Nanaimo Lodge. From then on, and especially after he moved to Vancouver and demitted to the Orpheus Lodge in that city, he was a tower of strength in the Canadian Section. From 1928 until his death, he was a member of the Executive of the Section, and although distance prevented his attendance at meetings, he took his responsibilities seriously, and made his contributions to the Committee by means of letters.

A philosophy less demanding than Theosophy would hardly have appealed to Dr. W. E. Wilks and he could never tolerate dilutions or adulterations. To him, Theosophy was "a teaching for men, not children." But it was cheerfully as well as honestly that he would warn the aspirant: "Come on in, you are bound to get hurt!" Here was a man worthy of the teaching.

—T.G.D.

ORPHEUS LODGE TRIBUTE

Our departed friend and fellow-student, Dr. W. E. Wilks, became a member of the Theosophical Society in 1913, and participated actively in the work for Theosophy during the following nine years in Nanaimo, B.C., where he lived at the time, and helped, with others, in establishing the T.S. Lodge in that city.

Coming to Vancouver to reside in 1922, he joined the Orpheus Lodge. From that time onward, first as Secretary of the Lodge, and later as a member of the Executive Committee of the Canadian Section, he contributed positively and consistently in the united Orpheus Lodge effort to back to the limit of its powers the decision of the newly formed Canadian Section *to make its main purpose, the Reclamation of the Theosophical Society for the Theosophy of H.P.B.*

and her Teachers, The Mahatmas. The true Theosophical teaching had at that time been supplanted by a spurious imitation, which had been spread all over the world as Theosophy.

When our fellow comrade retired from the "firing line" he was still actively engaged in supporting the "Guardian Wall" which ever has to be maintained against the enemies of Theosophy, by sincere, devoted, and courageous men and women down the ages.

Let us then, comrades-in-arms all, close ranks in our common age-long battle for Theosophy.

Dr. Wilks' chief interest, during all his mature life, was a serious search for Truth, by means of the study and the practical application in daily human living, of the principles of this ancient Esoteric Philosophy, called Theosophy.

The following poem is Dr. Wilks' chosen "Farewell to his fellow-students in the Movement":

Of wounds
And sore defeat
I made my battle stay;
Winged sandals for my feet
I wove of my delay;
Of weariness and fear
I made a shouting spear;
Of loss and doubt and dread
and swift oncoming doom
I made a helmet for my head
And a flowing plume.

Of the shifting mists of death
And the failure of the breath
I made a battle horn to blow
Across the vales of overthrow.
O hearken, love, the battle horn,
The triumph clear, the silver scorn;
O hearken where the echoes fling
Across the gray disastrous morn
Laughter and rallying.

There is no more valuable thing possessed by any individual than an exalted ideal towards which he continually aspires, and after which he moulds his thoughts and feelings, and forms, as best he may, his life.

—H. B. Blavatsky

WILLIAM QUAN JUDGE

April 13, 1851 - March 21, 1896

A long tradition of loyalty to William Q. Judge by Canadian students of Theosophy is attested to from Volume I of this magazine. "To know him was to love him," said pioneer Canadian Theosophist A. E. S. Smythe. The contact, however, goes back many years earlier, as is evident from Mr. Smythe's reminiscences—penned shortly after Judge's death—of his first meeting with this remarkable man and the subsequent help and advice received from him. —Eds.

When every one is offering homage it would ill become me to be silent. Not that I have anything new to add, but that silence is liable to misconstruction—immaterial for oneself, but important where others are concerned. I first met Mr. Judge in November, 1884, on board the S.S. "Wisconsin", sailing from Liverpool to New York, he being then on his way home from India. There were just eleven passengers, and Mr. Judge's strong personality excited considerable comment among us. As an instance of his kindly nature, on the last day of the voyage he prepared and engrossed an ad-

dress of thanks to the Captain, ornamenting it with some marine draftsmanship and getting our signatures to it, and the presentation of this address was an event in our little circle. I do not claim intimacy, much less familiarity, with Mr. Judge, but this early meeting had a distinct influence upon my life, and when, some years later, I returned to America and began to try to help in the work, it was from Mr. Judge I got the best advice and inspiration. There should be no misunderstanding about this, however, for he never gave definite directions. His whole purpose, in my experience, was to inculcate self-reliance. General principles he would lay down; their application never. In all my relations with him I never saw a trace of the desire to rule which some former friends and some strangers have endeavoured to establish as one of his characteristics. Helpful and encouraging he was always, and there are few, even among those who opposed him, but will acknowledge his assistance.

—A. E. S. Smythe

The Lamp, April 15, 1896

CONSCIOUSNESS

ROBERTO HACK

The following is an extract from the address of Signor Roberto Hack, Secretary General of the Italian Theosophical Society, to the 54th Congress held at Turin, Italy, on May 23rd, 1968. For this translation we are indebted to Mrs. R. M. Vosse, of South Africa. Eds.

The theme we have chosen for this Congress may, at first, appear thoroughly strange and inappropriate for a Theosophical Congress; if, however, we think the matter over a little, it will be clear that by *Consciousness* we do not refer to ordinary "consciousness" which derives from the firm and persistent action of the *concrete mind*, of the *lower manas*, even though this may occasionally be illumined by higher influences due precisely to the *higher mind*, the *higher Manas*, the awareness of things both useful and necessary for the normal functioning of our daily life; but we meant to draw attention to that *Higher Spiritual Knowledge*—sometimes also called *Intuition*—which is able to enlighten us, making us really aware of the true meaning and purpose of LIFE.

And for this purpose I have chosen a book very familiar to most members of the Theosophical Society, not only those belonging to the world Theosophical Movement, but also well known in the spiritual field to all students of spiritual problems, namely the *Bhagavad-Gita* or *Song Celestial*. When carefully studied, this eastern work shows itself to be of really exceptional and universal value, precisely suited to solve the most difficult problems of the life of the *Spirit*, of every time and in whatever period.

* * *

The uncertainties and doubts that often assail our minds, the anguish that grips our heart in face of the present chaotic and tragic world situation, recall to our minds the figure of Arjuna on the battlefield of Kurukshetra and the wonderful colloquy

which took place between him and his charioteer, Krishna—one of the divine Avatars, the heavenly Being in human form—before the fight began. If we try to penetrate the deep significance of the teachings given by Krishna to Arjuna in the *Bhagavad-Gita*, we shall realize that they are of really universal bearing, both from the historical and from the allegorical point of view. In the *Bhagavad-Gitâ* we find both of these meanings, separate and at the same time closely connected; history is in fact no more than the elaboration, the actualization of the Plan of the LOGOS for evolving humanity the gradual carrying out in time and space of Its scheme for the whole of humanity; while *allegory* marks the salient points, reflexions of the vaster history, which are repeated in the life story of each individual being, of every single incarnated Spirit.

By studying the *Bhagavad-Gitâ* in this way its historical significance will help us to understand also the meaning and purpose of the history of mankind; it will make us able to fathom with sharper vision the landscape of the turning of events, as one race follows upon the other, and the various nations succeed each other; and it will permit us to stand firm and quiet even among the tragic collapse of superseded worlds and systems. At the same time its allegorical significance will bring us light and courage and will be a powerful aid, revealing and tracing the story of the gradual development and manifestation of the Spirit in ourselves.

* * *

Severe, unequivocal and luminous there emerges from Krishna's words the teaching

of the inevitability of the fulfilment of events, of the working out of the Divine Plan of evolution; of the duty incumbent upon every human being to play his part, assigned to him by his own nature, that is his real *Dharma*, the innate duty, the Karmic result of all his thoughts and actions in previous lives. Perceiving the dismay and perturbation that overcome Arjuna, Shri Krishna reproves the valiant fighter severely: "Whence, O Arjuna, cometh upon thee this dejection in matters of difficulty, so unworthy of the honourable, and leading neither to heaven nor to glory? It is disgraceful, contrary to duty, and the foundation of dishonour. Yield not thus to unmanliness, for it ill-becometh one like thee. Abandon, O tormenter of thy foes, this despicable weakness of thy heart, and stand up." (*Bhagavad-Gitâ*, Ch. II, vv. 2, 3). Why this severe reproof? Because the Divine Plan of evolution had to be actualized and in this drama Arjuna had his part to play; and his mind, clouded over by expectations of the errors of the imminent battle and its lamentable consequences, prevented him from seeing what was really his duty, his immediate task. But the great Plan had to be accomplished, nor could it be changed; whatever Arjuna did, he could not modify it, nor could his opposition or resistance change it in the very least.

"And if, indulging self-confidence, thou sayest 'I will not fight,' such a determination will prove itself vain, for the principles of thy nature will impel thee to engage. Being bound by all past Karma to thy natural duties, thou, O son of Kunti, wilt involuntarily do from necessity that which in thy folly thou wouldst not do. There dwelleth in the heart of every creature, O Arjuna, the Master—*Ishwara*—who by his magic

power causeth all things and creatures to revolve mounted upon the universal wheel of time." (*ibid*, Ch. XVIII, vv. 59, 60, 61).

The scheme could not be changed because of Arjuna's sentiments, even though his heart might have to be broken in the actualization thereof; and the decisive hour, the hour of action had now struck on the great timepiece of Destiny. "I am time matured, come hither for the destruction of these creatures; except thyself, not one of all these warriors here drawn up in serried ranks shall live . . . They have been already slain by me; be thou only the immediate agent, O thou both-armed one." (*ibid*, Ch. XI, vv. 32, 33).

He had, however, to understand that *only* the forms are destroyed, *but that the Spirit never dies*; and that when one given form is no longer fit to carry out the function for which it existed, it has to be broken up; that only in this way is it possible for the Spirit to mould for itself new forms which will enable it to further unfold its forces and latent powers. "Learn that He by whom all things were formed is incorruptible, and that no one is able to effect the destruction of IT which is inexhaustible. These finite bodies, which envelope the souls inhabiting them, are said to belong to Him, the eternal, the indestructible, unprovable Spirit, who is in the body; wherefore, O Arjuna, resolve to fight. The man who believeth that it is this Spirit which killeth, and he who thinketh that it may be destroyed, are both alike deceived; for it neither killeth nor is it killed . . . As a man throweth away old garments and putteth on new, even so the dweller in the body, having quitted its old mortal frames, entereth into others which are new." (*ibid*, Ch. II, vv. 17-22). He who hesitates to destroy the form once its work is done, either does not know or forgets the power of life, which is its builder and which will continue to build in the future. Shri Krishna makes it clear to Arjuna's mind that there is a design, a divine plan, but that in the fulfilment thereof man is called to co-operate. Nobody

THE CANADIAN THEOSOPHIST

310 Dupont St., Toronto 4, Ont.

Second Class Mail Registration Number 0784

can change the Great Plan, but man is given the possibility of co-operating with it; if, however, while his past gives him the opportunity of working together in this way, he refuses to do so in the present, either through lack of understanding, through weakness or through selfishness, he can only reap sad and painful consequences. “. . . if from pride thou wilt not listen to my words, thou shalt undoubtedly be lost”. (ibid, Ch. XVIII, v. 58).

And in *The Voice of the Silence* it is said: “Thou canst create this ‘day’ thy chances for thy ‘morrow’. In the ‘Great Journey’, causes sown each hour bear each its harvest of effects, for rigid Justice rules the World. With mighty sweep of never erring action, it brings to mortals lives of weal or woe, the Karmic progeny of all our former thoughts and deeds.” The Plan will triumph equally, but the man who has entrenched himself in selfishness will be carried away, though events will oblige him outwardly to obey the Plan itself.

Arjuna understood the great teaching, he realized the immutability of the Divine Plan and the part in it which is reserved for those single individuals who, because of their past, have made themselves capable to help in carrying out the Divine Will; as he also understood the necessity for the destruction of forms, once they had become inadequate or obstacles to a greater expression of Life in them. In such a case death itself is not the enemy that we, in our blindness, are generally inclined to think; on the contrary, it is our best friend, the one which truly sets us free. We only see death in its sad and terrible aspect, forgetting that it is the opener of the prison doors, behind which the inner Spirit is chafing, unable as yet to break the barriers placed before it by a badly spent past. It is often death which, when seen from one point of view seems terrible to us, appears from the other side to be actually a conquest, liberation, birth into Life!

And thus, if we are able to see and comprehend rightly, all of history will reveal it-

self in a new light—the history which is taking place around us, as also that of Arjuna on the Field of Kurukshetra—and we shall realize the true significance of Life beyond the veil and that of the little lives on this side of it, their joint action, their mutual relations, understanding that the Forger of the worlds is He who in truth acts and accomplishes all and that we are merely the cells of His body, *our single wills harmonized in unison with His Will*. It is necessary that our minds should be free from mistaken ideas, from prejudices, errors and misunderstandings, in order that we should be able to perceive the radiant light of truth and that our activity should not be paralyzed by doubt, doubt, the most fatal enemy of action. Doubt undermines all vigour and saps the mind. Necessary though it is at the initial stages leading to CONSCIOUSNESS, it breaks every healthy bond between thought and action if too much prolonged, if it becomes an attitude, a habit. Correct and right action is co-operation with the LOGOS of the Universe. It means following the true Path and for this purpose, towards this end must all our efforts and our aspirations be turned; co-operation with the Divine Will, so that our actions shall be in harmony with the Will which expresses the Eternal Wisdom and operates ever wisely for the supreme good, for the universal good. Whatever may be the duty of the moment, that, truly, must be done.

Let us try to see through the veil, the reality existing behind it, and we shall see in action everywhere the Higher Will which with endless patience and love directs and guides events, even through struggles, sufferings and material destructions, in order to reach gradually the glorious goal which will finally crown human evolution. We then shall understand that even the present grave crisis is no more than one of the phases of the deep turmoil through which mankind is going so that it may reach a higher level of civilization and conscience—even though it be through alternating phases, through ups and downs—a new stage to-

wards that new Age that will be characterized by an ever greater and more generally diffused development of the budding faculty of *intuition*, which only now is coming to the fore among the *élite* of mankind; and which will finally lead to the effective *realization* of the substantial *unity* of all living beings, to the recognition of the *Unity of Life* and therefore, on the physical plane, to the formation of a social system of civilization governed by a more real feeling of *true* human and universal brotherhood, both applied and lived.

* * *

So far we have taken into consideration—albeit very briefly—the development and ascent of mankind mainly from the point of view of collective evolution; we shall now pause briefly to examine the other aspect of evolution, namely the individual one. Another teaching that emerges clearly from the *Bhagavad-Gitâ* is that we must fight our battle for spirituality here and now, among the struggles and daily difficulties of everyday life on earth, that we must not try to get away from this life, but on the contrary make use of all the possibilities it offers us.

The great cycle of evolution is formed of two arcs, the descending or involutory one and the ascending or the properly called evolutionary one, which are known in India respectively as the *Pravritti Mârگا* or *Path of Going* and *Nivritti Mârگا* or *Path of Return*. H. P. Blavatsky continually drew attention to this *descent of Spirit into matter* and to its *subsequent and consequent ascent*; and these two Paths are necessarily followed by all mankind in the long course of evolution; every human being is following either the one or the other of these paths. On the Path of Going the Ego has to develop its own individuality, its own faculties and strengthen them through continuous and repeated practice; conscience is dominated, blinded by matter. For this purpose it has to go through all sorts of experiences and gather their seeds and, in the first stages, both *good* and *evil* are for it equally useful and necessary subjects of experience that

favour its development and gradually bring to birth *discernment* and *reason*. Greedily taking hold of all that attracts it; it grows by taking possession of all that tempts it and that desire places before it; and it seems as if Nature herself generously bestows her treasures upon it. Such is the law of the Path of Going; growth by means of possession. During the first stages avidity is inexhaustible and turns to all sorts of possession; this sentiment is then imperious and absolutely predominant. Gradually a certain discernment and faculty of choice is evolved, and the Ego exercises this thirst for possession in a more and more intelligent manner, also beginning to recognize, to ascertain and to submit itself to norms or morality, to be guided by a growing feeling of solidarity and interdependence with those of its kind. Though confirming for itself certain rights, it begins to admit the existence also of duties to be accomplished; and as he nears the end of the *Pravritti Mârگا*, or Path of Going, man seeks to cultivate to an ever greater degree moral and civil virtues in his family and social connections, following an ideal of justice, honesty and rectitude.

Finally there arises from the depths of the being a growing feeling of satiety, of dissatisfaction with the possession of material goods, which up to the present had formed the scope and reason for the existence of life itself; an ever stronger desire to understand the why and wherefore of life, growing out of a feeling of weariness and uselessness because of the continuous and incessant struggle for the possession of riches, for the longing for earthly honours, for the breathless chase after ephemeral and constantly evanescent things; and the consciousness begins to turn inwards in an attempt to know itself and search for its own Soul. This marks the first critical point in the passage from the Path of Going to that of Return; the Ego places its feet on the way of ascent, on the Path of Return, which will lead it finally from earth to Heaven, its true home.

The first stages of the Path of Return have much in common with the last ones of the Path of Going; there is, however, between the two Paths a substantial difference. The law of evolution that is absolutely sovereign on the Path of Return is such that the Ego cannot grow and develop further unless it *gives*, instead of *taking* as was the case on the Path of Going. Avidity, egotism, the most unbridled desires, brute force, the will to overpower, hatred; all these have gradually become substituted in the consciousness of the Ego by a sense of duty, of human solidarity, of justice. Such sentiments become still more dominant and transformed under the potent impulse of a law of love, becoming compassion, sympathetic understanding, disinterested kindness and a vibrant feeling of human and universal brotherhood.

The accentuation of the personality and of the sense of separateness that characterized the various stages of the Path of Going, must now make way for the sense of *unity*. The Ego must now evolve towards *unity* and, while preserving its core of individuality, it must gradually get rid of all the obstacles and barriers which prevent it from feeling *unity*. It has come to feel itself an integral part of collective humanity; now it must reach the point when it once more discovers and realizes the *One*, the *Eternal Unity*, the *Only Reality* behind the illusory veil of matter. Recognizing itself as a part of the whole universe, it tries to subordinate its individuality to this grand and marvellous whole and to harmonize ever more its own will with the Great Cosmic Will. Its centre shifts from the personal, lower I, to the Higher Self; from form to *Life*, realizing ever more clearly that its expansion, its development and progress depend upon and are in direct proportion to its *giving*, to its outpouring, that the law which now governs its progress is the Law of Sacrifice, the Law of Love. At the same time the Ego which is following the Path of Return, finds itself faced by the necessity to pay many karmic debts accumulated

during the long Path of Going, and Nature that was so generous towards it seems to have become transformed into an inexorable and merciless creditor.

And thus, by scrupulously fulfilling its own domestic and social obligations, the numberless desires that once dragged it hither and thither in all directions become replaced by the one and only burning and powerful longing to become united with the Divine, to identify its own Self with the Universal Self; and thus it reaches peace and real permanent joy.

"The man whose desires enter his heart, as waters run into the unswelling passive ocean, which, though ever full, yet does not quit its bed, obtaineth happiness; not he who lusteth in his lusts. The man who, having abandoned all desires, acts without covetousness, selfishness, or pride, deeming himself neither actor nor possessor, attains to rest. This, O son of Pritha, is dependence upon the Supreme Spirit, and he who possesseth it goeth no more astray; having obtained it, if therein established at the hour of death, he passeth on to Nirvana in the Supreme." (*Bhagavad-Gitâ*, Ch. II, vv. 70-72).

"He who seeth the Supreme Being existing alike imperishable in all perishable things, sees indeed. Perceiving the same Lord present in everything and everywhere, he does not by the lower self destroy his own soul, but goeth to the supreme end . . . And when he realizes perfectly that all things whatsoever in nature are comprehended in the ONE, he attains to the Supreme Spirit". (ibid, Ch. XIII, vv. 27-30).

The Ego thus reaches that stage of evolution which is described as the *Path of the Disciple* and which will lead it finally to the Path of Holiness, to Adeptship. For the aspirant to discipleship, *giving*, the *giving of oneself*, that is Renunciation and altruistic Service, becomes the Law of his life, of his spiritual growth. He aspires to place his own will in ever greater harmony with the Divine Will, to become a fit vehicle, an intelligent and devout co-worker of that Great

Occult Hierarchy which directs and guides all evolution—human, subhuman and superhuman—and puts into execution the Plan of the LOGOS. For this purpose he endeavours to bring into line and hasten his moral, intellectual, psychic and spiritual evolution, so as to be able to follow and successfully pass through the various stages which characterize the Path of Discipleship and which will one day, in a distant future, make of him a powerful Helper of mankind, a Master of Light, of Compassion and of Divine Love.

For the aspirant to discipleship moral evolution and the harmonious development of his character are of paramount and essential importance, and they form the safest shield and protection against the overpowering perils of pride and of ambition, which might easily derive from the greater development of intelligence and the gradual acquisition and growth of certain particular psychic faculties. Among the important works of contemporary theosophical literature, those who wish to learn what are the essential requisites for real moral and spiritual progress may, as well as the *Bhagavad-Gîtâ*, with much profit read and study *The Voice of the Silence*, *Light on the Path*, *At the Feet of the Master*, *The Path of the Disciple*, etc. etc.

The intellectual side must also be properly cultivated so as to make the aspirant to discipleship capable of understanding the grandeur of the Cosmic Plan which is taking place around us and of which we are an integral part. A study of the *Occult World* and of *Esoteric Buddhism* by Sinnett and *The Ocean of Theosophy* by W. Q. Judge; of *The Key to Theosophy* by H. P. Blavatsky; of *The Ancient Wisdom* and of *The Power of Thought* by A. Besant; finally coming to the study of those mighty and unsurpassed works *The Mahatma Letters to A. P. Sinnett* and *The Secret Doctrine* by our great Founder, H. P. Blavatsky; will be a precious aid for the progressive development of the intellectual faculties,

revealing marvellous and unsuspected horizons to the mind of those who without prejudice or preconceptions are searching for the TRUTH.

In the meanwhile, hand in hand with the moral and intellectual evolution of those who have decidedly and firmly taken on the formation of their own character, their psychic evolution advances; in fact the evolution of consciousness itself, the development of the powers of perception, of discernment, of reasoning, form a part of psychic evolution and are the result of ordinary evolution, though speeded up by the conscious and voluntary efforts made in this direction. By gradual degrees, however, the consciousness must become capable of mastering its hyperphysical bodies as well, namely the emotional and the mental one, vehicles and instruments of the emotions and of thought; it must increase their sensitivity, make them more refined and pure, and such progress and purification depend mainly on the moral evolution, on the growing control of one's thoughts—the creators of character—and on the domination of one's passions and desires; assisted also by a healthy, rational and pure dietary régime and physical life. Finally, by concentrating ones thoughts and attention constantly upon the higher truths of the Spirit, the consciousness gradually becomes able to capture and place itself in harmony with the more subtle vibrations of the higher planes, in its turn radiating their reflexion on to the physical world in which men live.

Among others, the VI Chapter of the *Bhagavad-Gîtâ* contains some invaluable teachings on this subject; when the mind is really tamed and placed under the control of the consciousness by means of continual practice and dispassion, and firmly turned with fervour and devotion to that which is Higher, there gradually become established between the consciousness and its subtle vehicles, relations similar to those formed during the long course of evolution with its physical body; and thus it becomes able to

master them and make use of them according to its will, enlightened by *intuition*.

Thus these three lines of evolution, moral, intellectual and psychic, all converge finally towards the *spiritual growth* of the Ego, fundamental purpose and goal of the entire process of evolution. Successively, one by one, the intellect discards and eliminates the numberless barriers that obscure the proper perception of existing things; the horizon widens ever more, the vision becomes more penetrating, until it comes to perceive, to realize, the *Eternal Reality, Unity, the One!*

The desires, the emotions, the passions are gradually brought under control, overcome, transmuted; absorbed in one single potent desire, they are transformed into one devotion and one absolute, limitless love for the Supreme, for the One in which all are contained! “. . . Whosoever, believing in spiritual unity, worshippeth me who am in all things, dwelleth with me in whatsoever condition he may be”. (ibid, Ch. VI, v. 31). And the advance of the psychic development, the sharpening and refining of the hypersensitive faculties, reveal the existence of an ever vaster and grander universe, through and beneath which he discovers again *Unity, the One!*

Spirituality in fact is none other than the feeling of *Unity in the infinite multiplicity of the objective world; the realization of the ONE LIFE manifesting itself through forms*. *Spirit* is one and is the principle of unity; *Matter* is the principle of multiplicity. On the Path of Return, matter is gradually made subject to Spirit; and the feeling of Unity, which is precisely the characteristic of Spirit, constitutes the only and true Spirituality. It is therefore easy to understand why it is necessary that the personality be overcome and broken if spirituality is to be perfect. Personality is nothing but the triumph of the separative principle, or matter; entrenched in its own separate centre, it looks upon everything as distinct and separate from itself, therefore it is the main obstacle to the triumph of Spirituality and its most persistent and potent adversary. We have instead

to come to understand firstly and to realize as a fact secondly that nothing but One Infinite Reality exists; and this can only happen after the lower I has definitely been subjugated to the *Higher Self, the Divine Self, the Spirit in us*, which is essentially and inseparably *one* with the UNIVERSAL SPIRIT, with UNIVERSAL LIFE!

“Place, then thy heart on me, penetrate me with thy understanding, and thou shalt without doubt hereafter dwell in me”. (ibid, Ch. XII, v. 8). “For this”, it is said in *The Voice of the Silence*, “thou hast to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in SELF . . . Thou shalt not separate thy being from BEING, and the rest, but merge the Ocean in the drop, the drop within the Ocean . . . And now thy *Self* is lost in SELF, *thyself* unto THYSELF, merged in THAT SELF from which thou first didst radiate. Where is thy individuality, Lanoo, where the Lanoo himself? It is the spark lost in the fire, the drop within the ocean, the ever-present Ray become the all and the eternal radiance. And now, Lanoo, thou art the doer and the witness, the radiator and the radiation, Light in the Sound and the Sound in the Light”.

CORRECTION

The Orpheus Lodge wishes to correct an erroneous impression which was created by an alteration in the last paragraph of its article, “The Defence of H.P.B. and Theosophy”, published in the Jan.-Feb. issue.

The Orpheus Lodge states that its contribution to the “punitive” or legal combative aspect of the defence of H.P.B. and Theosophy has always been entirely in the hands of Mr. Victor Endersby, Napa, Calif., 94558, U.S.A., to whom the Lodge directs all earnest enquirers.

L. C. Hanson
Secretary
Orpheus Lodge

NOTES AND COMMENTS BY THE GENERAL SECRETARY

Members of the T.S. in Canada, and subscribers to the magazine will join me, I am sure, in paying tribute to Dr. W. E. Wilks who died on January 22. His obituary appears elsewhere in this issue.

In spite of adverse weather conditions that played havoc with transportation, Mr. Emory P. Wood of Edmonton, a member of the Executive of the Canadian Section, managed to reach Vancouver in time for the funeral. A memorial service for Dr. Wilks, whose body was cremated, was read by Mr. L. C. Hanson, Secretary of Orpheus Lodge.

We express our sincere sympathy to the family and friends of the late Dr. Wilks, and to members of Orpheus Lodge in their great loss.

* * *

Spring is on its way, and we are looking forward to warmer days ahead. For the historical record, however, it is noted that British Columbia experienced an unusually harsh winter this year. An indication of its unprecedented severity was that regular T.S. meetings of both the Vancouver and the Victoria Lodges had to be cancelled because of snow and ice conditions!

* * *

Mr. John Coats, Past Chairman of the European Federation, will tour Canada in May. In the western provinces his visits to Lodges will be co-ordinated by the Canadian Federation; he will be the guest of Section Lodges in Ontario and Quebec. Mr. Coats will speak at meetings of Toronto, Hamilton and Centennial Lodges during the week of May 18-25; from May 27-29 he will be in Montreal, his last stop before proceeding to the United States. When he arrives in Canada, this much-travelled Theosophist will have visited every Theosophical Section and Federation in the western hemisphere.

* * *

The name of the late Dr. Alvin Boyd

Kuhn has not been forgotten. At least not in Toronto, where he used to visit the Lodge nearly every year to give a week's lectures.

It is good news, therefore, that some of Dr. Kuhn's previously unpublished writings will appear in future issues of *The Canadian Theosophist*. We are indebted to Professor Alfred Kuhn, his son, for releasing the work and for giving permission for its publication.

* * *

Further to the note that appeared in the last issue regarding second class mailing privileges for the magazine, I am pleased to report that the Canada Post Office has seen fit to approve our application.

Even though second class rates are going up, our being registered for this privilege means a significant economy compared with regular rates.

* * *

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

Centennial Lodge. Mr. Gerald A. Cooper, Miss Kathleen Cruise, Mr. John Douglas, Mr. Edward Dreyer, Miss Joan A. Ellis, Mr. Leonard F. Fox, Mr. Robert McCausland, Mr. Philip Page.

Montreal Lodge. Mr. Robert C. Ames, Mrs. Jean McKeown.

* * *

It is not too early to start planning for the Convention, which is to be held in Niagara Falls on Thanksgiving weekend (October 11 and 12). More details will be available shortly, but mark the dates on your calendar now. —T.G.D.

TORONTO LODGE

Toronto Lodge celebrated its 78th Anniversary on February 25 when over sixty members of the Lodge, many from distant points in Ontario, sat down to supper at 310 Dupont Street. The Lodge President, Mr. L. A. Dadswell, delivered a short address and corsages were presented to Miss

THE CANADIAN THEOSOPHIST

IN CANADA

Published Bi-Monthly

Second Class Mail Registration Number 0784

Subscription: TWO DOLLARS A YEAR



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All letters to the Editors, articles and reports for publication 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.

RANNIE PUBLICATIONS LIMITED
Beamsville, Ont.

Eva Budd, Mrs. Kate Bennett and Mrs. Olive Weaver, whose combined ages totalled more than 270 years. The celebration provided an excellent opportunity for members to meet old friends and make new acquaintances.

Mr. James S. Perkins, the International Vice-President of The Theosophical Society, and Mrs. Kathrine G. Perkins will visit the Lodge on March 29, 30 and 31. March

29 at 8 p.m. is a meeting for members and friends and on March 30 at 7.30 p.m. Mr. Perkins will give a public lecture, "The Image and the Reality of Our Times". On March 31 at 8 p.m. Mrs. Perkins will deliver a public lecture, "In the Search for Truth (An Approach Through Art)".

During the week of May 18 the Lodge is looking forward to welcoming Mr. John Coats.

MONTREAL LODGE

At the Annual Meeting of the Montreal Lodge the following officers were elected for the coming year:

Honorary President Mrs. Mayford Roth
President Mr. Fred T. A. Griffiths
Vice-President Mrs. Dorita Gilmore
Secretary Mrs. Viola Law
Treasurer Mrs. Anne Nathanson
Librarian Mrs. Dorita Gilmore
Asst. Librarian Mrs. Annie Elliott

Several members have given papers in recent weeks. Miss Jean Low delivered an inspiring talk on "The Pilgrimage of the Soul"; Mrs. Janet Archer spoke on "Art and Colour"; Mrs. Dorita Gilmore on "The Function and Purpose of a T.S. Lodge" and Mrs. Viola Law "Thought Power".

The Lodge is looking forward with much pleasure to the visit of Mr. John Coats from May 27-29.

—Viola P. Law, Secretary

VICTORIA LODGE

At the Annual Meeting of Victoria Lodge following officers were elected for the coming year:

President Mrs. Dorothy Armstrong
Secretary Mrs. Sybil Bateman
Treasurer Mrs. Mollie Griffith

Victoria Lodge has welcomed several new members in recent months. Although at present meetings are held in members' homes it is hoped that as the Lodge expands it will be possible to rent a room with adequate space for a library.

—Sybil Bateman, Secretary

VOLUME 50

This issue is the first number in the fiftieth volume of *The Canadian Theosophist*, the official publication of The Theosophical Society in Canada.

When in 1919, a separate National Section of the Theosophical Society was formed in Canada, it was only natural that the members would wish to have their own magazine. The first General Secretary felt it was "... a matter of urgency to provide for the self-conscious existence of the Canadian organization." Within a few weeks of the issuance of the charter to The Theosophical Society in Canada, Vol. I, No. 1 of *The Canadian Theosophist* was in the press.

It was fitting that the General Secretary, Mr. A. E. S. Smythe, was the founding editor. A pioneer of Theosophy in Canada, he had already published a fine Theosophical magazine, *The Lamp*, for several years in the 1890's. To the new magazine he brought not only his devotion to the cause of Theosophy, but also his outstanding literary talents. (His career included responsible editorial positions with leading Toronto and Hamilton newspapers.)

Including Mr. Smythe only three editors (counting the present in the singular) have put together the first 49 volumes of the C.T. But it is a multitude of workers who have made possible the magazine's continuous existence. Not the least of these are the ones who have helped with the arduous task of mailing. Judging by the frequent appeals for financial help during the depression years, any who were able to contribute towards expenses in those difficult times played an important part in keeping our journal alive; while the other contributors—the writers—have always done likewise on the literary side.

The Canadian Theosophist was originally published as a monthly magazine of 16 pages. After a few years the number of pages was increased, from time to time, and indeed at least one volume averaged

32 pages per issue. The subsequent decrease was inevitable. In 1955 it was necessary for a number of reasons to change to a bi-monthly issue of 24 pages, and so it has remained.

Although apparently no formal editorial policy was ever laid down, the magazine emerged from the very first issue with a definite character. In the second issue a document, which had been circulated among the Canadian Lodges, was printed. It contained suggestions as to the format of the magazine, and it is evident that these were influential in directing the course and nature of the C.T. in the next half-century.

Key among these suggestions was the desirability of establishing a Correspondence Section. This was to be "... open to everyone and shall permit of just criticism of the Society and its work. Its purpose shall be the promotion of free and fearless discussion of all matters that are of vital interest to the members of the Section." The open Correspondence Section has been misunderstood by some, but appreciated by most as providing the means whereby all shades of opinion might find expression.

To read through the first two dozen or so volumes of *The Canadian Theosophist* is a rewarding experience. There are scores of valuable articles and many inspiring poems contained in the yellowing pages: it is a pity that this material is now virtually unavailable to most students.

The early volumes are also of historical importance. From its inception, the Canadian Section played a unique role in the Adyar T.S., and in its "without fear or favour" magazine there was no censorship of reports on current events in the Society, nor was comment on them restricted. The perspective afforded by time on this era is interesting and probably significant. Whether the character of the Canadian Section has altered much over the years is left for a more objective observer to decide; but it is glaringly obvious to anyone leafing through the old pages of this magazine that the nature of the international Society to-

day bears little similarity to that of forty years ago.

Milestone 50 has been reached by few Canadian literary journals, even those with far greater material resources than the T.S.

can afford. If *The Canadian Theosophist* is to pass it and endure, it will be an indication of its readers' continued support for its tradition of "free and fearless discussion".
—The Editors

OSVALD SIREN

(1879 - 1966)

IVERSON L. HARRIS

I know of no Theosophist in the Twentieth Century who has achieved such an international reputation as a world-authority in his own field, as did Osvald Sirén, who died in Stockholm on June 12, 1966. His pupils, colleagues and admirers—some 164 of them—headed by King Gustaf Adolf, sponsored the compiling and publication of a beautifully illustrated booklet containing an exhaustive Bibliography of his literary works from 1896 to 1959, for presentation to him on his 80th birthday anniversary, April 6, 1959, in recognition of his long and distinguished career as Professor of the History of Art, world-authority on Far Eastern Artistic Culture, prolific writer of scholarly books and studies in the fields of European and Oriental Art, and creator of the East Asian Art Collection of the National Museum of Sweden, declared by the King to be "the best in Europe."

The Bibliography lists 465 titles. Of these, 48 are his contributions to specifically Theosophical magazines in Swedish and English, and six are articles on Theosophical themes published in other Swedish periodicals. The Introduction by his former pupil and amanuensis, Dr. Gustaf Munthe, reviews and pays homage to Prof. Sirén's amazing career. Warm tributes follow from friends and colleagues in different parts of the world, written in English, French, German and Chinese.

The last tribute to Prof. Sirén in the Bibliography is a handsome specimen of Chin-

ese calligraphy folded to make six pages of the size of the book itself, with a translation in French, dated *Le 20 juillet, de la 48e année de la République de Chine*, signed by Chang Dei-Chien de Szechwan. My English rendering of the French translation, reads in part as follows:

"Dr. Sirén has devoted nearly fifty years to the study of Chinese painting. His works, if one puts them together, would be as tall as his stature. The whole world uses them as criteria . . . The whole world again awaits his new masterpieces. So I hope that their author may also be as immortal as his works.

"Dr. Sirén was the curator of the National Museum of Stockholm for almost twenty years. The museum has in its collection several hundred Chinese paintings, thanks to him. All are of high quality. One can say that it is the best collection of Chinese painting in Europe."

The present writer knew and respected Prof Sirén for some sixty years as a fellow-student of Theosophy and co-worker in the fields of Theosophic service. There are happy memories of his numerous visits to the International Headquarters of the Universal Brotherhood and Theosophical Society at Point Loma, where his daughter and son were educated; of my assistance to him as amanuensis when he prepared a History of Sweden for the young people of the Rāja-Yoga School; his sojourns to Katherine Tingley's summer headquarters in Newbury-

port, Mass.; the weeks spent together in Rome at Villa Emilia 24 in the winter of 1912-1913; the generous giving of his time and talents to the Theosophical Leaders Katherine Tingley and Gottfried de Purucker, whom I accompanied to Sweden (and at times to Finland, where Dr. Sirén was born) as traveling secretary and/or aide in 1913, 1922, 1923, 1924, 1925, 1926, 1932 and 1937; and, finally, his outstanding administration as President of the Scandinavian Section of the Point Loma Theosophical Society.

Autographed gift-copies of several of Prof. Sirén's books are included in the library which Mrs. Harris and I donated in 1965 to the University of California, San Diego. Among my cherished mementos is a photograph which he took of Katherine Tingley, Gottfried de Purucker and myself at Via Emilia 24, Rome, in December, 1912. When he returned thither in 1959, to accept an Honorary Degree from the University, he was gracious enough to send me by air mail several communications, significant portions of which may be of interest to readers of *The Canadian Theosophist*.

From his home at Lidingo, Sweden, he wrote me on January 24, 1960:

"As I wrote you on a card from Rome we were living in the same quarters at Via Emilia which K.T. had secured for herself and G. de P. in December 1912 . . . the main entrance (vestibule) and the principal rooms on the ground floor are the same as before and now beautifully furnished by the owner of the building and used as reception room . . . The whole place had a friendly, dignified and attractive character and I could not but feel there an atmosphere of vague but still living memories of K.T.'s thoughts and efforts to give a new impetus to the events—to keep the threat of war at a distance and to accentuate the cultural element of Roman history from a Theosophical point of view. She spoke

to me more than once about the possibility of delivering lectures on cultural subjects in Rome. She was hoping to establish a permanent Theosophical meeting place in Rome . . . G. de P. could not quite see the utility of all the vast projects and as he perhaps (?) voiced some reluctance, you were called telegraphically from Point Loma. My own usefulness was mainly dependent on my knowledge of Italian which enabled me to act as interpreter and to give an illustrated lecture on Point Loma in Italian.

"K.T.'s stay in Rome lasted only about a month or six weeks, but it was important in an esoteric sense; she was trying to reach some receptive minds in the Roman hierarchy, and we visited together also the Mayor on the Capitol, Mr. Nathan, who held a leading position among the Freemasons. And we made several interesting excursions. Did you take part in any of them? Have you any notes or recollections from this particular period? I would like to reconstruct it as far as possible; it would easily become an entertaining account of K.T.'s far-sightedness re my possibilities, because I have in later years been invited to Rome at least four times to give lectures, not on Italian or Christian art, but on Chinese sculpture and painting! I have contributed to make the arts and culture of the Far East better known and appreciated in Rome and I have won some recognition in Italy as a specialist of Chinese art.

"During this last visit I also had a lecture (in Italian) on 'The Beginnings of Buddhist Art', arranged by a society for the study of Eastern Culture, and in addition to this I was honored at the University for my various contributions to Eastern as well as Western History of Art with the degree 'Doctor honoris causa'. This took place at a gathering of the teachers of the Faculty and in the presence of four or five hundred pupils,

and the proceedings were carried on in Latin and Italian (to which I contributed). I just wonder what K.T. and G. de P. would have said if they had assisted at this ceremony? Was it simply a modified repetition of something that had taken place in former ages, when we all were young, hopeful and confident?"

Again, on February 27, 1960, Prof. Sirén wrote me in part as follows:

"Your notes about the days spent in Rome at Christmas time, 1912, made it easier for me to reconstruct . . . memories of the laborious evenings in the drawing room of the Villa Emilia which at that time served as the temporary centre of K.T.'s inner work. I was only the assistant interpreter when Italians of various kinds—servants, salesmen, plumbers and intellectuals—came to the house; but I had many interesting opportunities to observe K.T. and G. de P., who represented very different approaches to the common problem of the Theosophical work. The latter was indeed under hard training and had to suppress many of his personal inclinations (even smoking) which never caused opposition, though perhaps some added fatigue.

" . . . K.T. sometimes expressed hopes of establishing a kind of Theosophical centre of activity in Rome. She was trying to rent a nice hall in a good neighborhood, and she told me that I should prepare lectures on cultural subjects with a Theosophical background that would attract the Roman public. The plan seemed to me, at the time, interesting, though far-fetched, because it required a long and careful preparation (nor could I at the time give a lecture in Italian as well as in English). It seemed to me an expression of K.T.'s wishful thinking rather than a workable proposition and it fell in oblivion during the war and the following decade. But when I was invited to Rome in 1931 to deliver some lectures on Chinese Art at the so-called

Instituto per il Medio ed Estremo Oriente, I recalled K.T.'s plans and pointers which actually seemed to be at the bottom of the new turn of events. And as similar invitations have reached me four times during the succeeding thirty years the memorial undercurrent has made itself felt over and over again (particularly when I could find room in the house where the plans were born)."

Prof. Sirén's inspiring address given at the Memorial Services for G. de Purucker in Stockholm, October 5, 1942, was first published in Swedish in *Teosofiskt Forum*. Maja Waerland Synge translated it and it appeared in English in *The Theosophical Forum* (Covina) in March, 1943. It is not only a fitting tribute to G. de P., but also a revelation of Prof. Sirén's own character. Witness the following excerpts:

"He lived among us as a living exponent of this ancient wisdom; his words carried an echo from the deep fountains of wisdom at which the greatest seers and thinkers have quenched their thirst. Thus he awoke in us not only admiration and gratitude born from our growing awareness and knowledge, but also a great love, the links of which are forged by purest spiritual necessity and by a striving to reach beyond the limited consciousness of the personal. Are there anywhere stronger or more unbreakable links to be found? No, for they are forged by that in man which is undying and indestructible, and consequently they bind us together no matter how far from each other we are, no matter how bitterly felt the separation may be when the deep silence of death stretches between us. For the stars guiding the pilgrims never go out, even if at times they are veiled by clouds . . .

"Our late Leader and Teacher often quoted the old Roman saying: *Ego sum servus servorum dei*: I am the servant of the servants of the Divine. And he was proud and happy in this knowledge;

all his striving was to put his immense strength and ability into the service of Those who had entrusted to him the leadership of the Movement, which in the present day as of old remains the purest fountain of inspiration for humanity's spiritual enlightenment and liberation. We who gathered around him, who listened to his words, who experienced the warmth of his heart and the power of his spiritual appeal, can hardly hesitate as to how best to administer the spiritual legacy which he left us, or how we may express a gratitude and indebtedness that is too great and sincere to be expressed in words. He asked for nothing else and expected nothing else than that we individually as well as collectively should do all that is in our power to promulgate the Cause for which he lived, in other words to carry on and practise Theosophy as we have received it, pure and unadulterated, as long as we are

free to work among our fellow men. This we can do only if we faithfully watch the flame burning in our own hearts, protecting it from all personal, variable winds, and remain true to our own Divine Self. As long as we keep this clearly in front of us, we will go forward in joy and trust on the same road as our Teacher, following his footsteps, assured of joining him once again in the future, and then finally, when we are ready for that step, entering the portal to those hidden worlds where he now has gone and where greater tasks are awaiting the freed human spirit."

As Shakespeare said of "the noblest Roman of them all", so may we say of Oswald Sirén:

"His life was gentle, and the elements
So mix'd in him that Nature might stand
up,
And say to all the world 'This was a
man!'"

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.

Our class has some questions on the Imperishable Sacred Land. Let us first quote the passage from Volume II:

"This 'Sacred Land'—of which more later on—is stated never to have shared the fate of the other continents; because it is the only one whose destiny it is to last from the beginning to the end of the Manvantara throughout each Round. It is the cradle of the first man and the dwelling of the last *divine* mortal, chosen as a *Sishta* for the future seed of humanity." (S.D. II, 6; III, 19-20 6 vol. ed.; II, 6 3rd ed.)

Question. (a) What is the significance of the italicized words in this portion of the quoted passage: "it is to last from the beginning to the end of the Manvantara throughout each Round." (b) Does not the Manvantara signify Seven Rounds? (c) What is meant by the "fate of the other continents"?

Answer. (b) Yes indeed; it is customary to regard a Manvantara as equivalent to Seven Rounds, when no qualifying adjective specifies a particular kind of Manvantara—such as an Earth Manvantara, a Lunar Manvantara, a Solar Manvantara. How-

ever, a *Global* Manvantara would have reference to a period of activity on a single globe of a Chain comprising a cycle of Seven Root-Races solely.

(a) The significance of the words "throughout each Round" would imply that it is the "Imperishable Sacred Land" which serves as the "home" of the Sishtas (a term to be explained in a later answer) on each one of the Seven Rounds.

(c) The reference here is to "Continents" II, III and IV, to which the names were given; the Hyperborean, the Lemurian, the Atlantean (in place of their true names). One should bear in mind that the word "Continents" is used to designate the global land-masses existing during those eras. Each of the Continents enumerated have disappeared below the shifting oceans, as new lands arose to take their places.

Question. Has *The Secret Doctrine* given further information about the Imperishable Sacred Land?

Answer. The first sentence of the first quotation begins: "This 'Sacred Land'—of which more later on—" but the portion between the two dashes is omitted in the revised editions. Nevertheless, the "more" that is given later is in allegorical manner rather than factual, therefore it is left to the searcher to deduce what is meant. Four quotations may be supplied upon which one may ponder and receive illumination:

1. "Of this mysterious and sacred land very little can be said, except, perhaps, according to a poetical expression in one of the Commentaries, that the polestar has its watchful eye upon it, from the dawn to the close of the twilight of 'a day' of the Great Breath." (S.D. II, 6; III, 20 6 vol. ed.; II, 6 3rd ed.)

A footnote is added stating that "a day" is "The Day of Brahma." This "Day" signifies the period of a Manvantara, or 7 Rounds.

2. "Oriental tradition is ever referring to an unknown glacial, gloomy sea, and to a dark region, within which, nevertheless, are situated *the Fortunate Islands*,

wherein bubbles, from the beginning of life on earth, the *fountain of life*. But the legend asserts, moreover, that a portion of the first *dry* island (continent), having detached itself from the main body, has remained, since then, beyond the mountains of Koh-kaf, 'the stony girdle that surrounds the world.' . . .

"Nevertheless, the wandering songsters of Persia and the Caucasus will maintain, to this day, that far beyond the snow-capped summits of Kap, or Caucasus, *there is a great continent now concealed from all.*"

It will be ". . . once more visible and within easy reach, by means of a bridge, which the Ocean Devas will build between that portion of the 'dry island' and its severed parts. This relates, of course, to the seventh race, Simorgh being the Manvantaric cycle." (S.D. II, 398-9; III, 397-8 6 vol. ed.; II, 416-7 3rd ed.)

Fanciful and legendary? Yes, H.P.B. often brings in legends rather than give the Commentaries. Omitted portions are still more fanciful.

3. "Three submerged or otherwise destroyed, continents—the first 'continent' of the First Race prevailing to the last and existing to this day—are described in the occult Doctrine, the *Hyperborean*, the *Lemurian* (adopting the name now known in Science), and the *Atlantean*. Most of Asia issued from under the waters after the destruction of Atlantis; Africa came still later, while Europe is the fifth and the latest—portions of the two Americas being far older . . . Atlantis is the fourth continent that *appeared*, but *the third that disappeared.*" (S.D. II, 606 footnote; IV, 177 6 vol. ed.; II, 641 3rd ed.)

The last italicized phrase signifies that the "First Continent" has not disappeared.

4. From a Commentary: "In the first beginnings of (human) life, the only dry land was on the Right end of the sphere, where it (the globe) is motionless. The whole earth was one vast watery desert,

and the waters were tepid . . . There man was born on the seven zones of the immortal, the indestructible of the Manvantara.*. . .

*“It is averred in Occultism that the land or island, which crowns the North Pole like a skull-cap, is the only one which prevails during the whole Manvantara of our ‘Round’. All the central continents and lands will emerge from the sea bottom many times in turn, but this land will never change.”

(Three continents are described: then the 4th.)

“Then appeared the abode of the wicked (the Atlantis). The eternal land was now hid, for the waters became solid (frozen) under the breath of her nostrils and the evil winds from the Dragon’s mouth, etc. etc.” (S.D. II, 400-1; III, 399-400 6 vol. ed.; II, 418-9 3rd ed.)

Question. Please explain the last sentence of the quotation which preceded the first question.

Answer. The sentence referred to is best explained by dividing it into three portions. (a) “It is the cradle of the first man.” The “cradle” has reference to the “First Continent” called “the Imperishable Sacred Land.” The “first man” signifies the Chhayas produced by the Barhishad Pitris (the Lunar Pitris) on this earth (Globe D) at the commencement of the Fourth Round—it does not refer to earlier Rounds. Actually “the first man” has reference to the first of the three propositions outlined on the first page of the volume on Anthropogenesis, in regard to human evolution on this Fourth Round on our earth, namely: “(a) the simultaneous evolution of seven human groups on seven different portions of our globe.”

(b) The second portion of the second sentence reads: “the dwelling of the last *divine* mortal”—‘divine’ being italicized. The “divine mortals” signify the most advanced type of human beings who will have completed their major as well as minor evolutionary developmental stages of Racial

evolution. That is to say, they will have concluded the evolution of the seventh sub-race of the Seventh Root-Race during this Fourth Round on Globe D.

(c) The third portion of the second sentence reads: “chosen as a *Sishta* for the future seed of humanity.” *Sishta* is a Sanskrit term derived from the verbal root *sish*, meaning to remain, hence literally “remainders,” referring to those quasi-divine beings who remain behind on a globe of the Earth-chain, when the human Life-wave has completed seven evolutionary cycles (termed seven Root-Races) and has moved on to the next globe of the Earth-chain.

The quotation specifically refers to our earth (termed Globe D) and to what is named “the Imperishable Sacred Land”, which will serve as the home for the *Sishtas*, who are referred to in poetical words as “the last *divine* mortal” forming the “future seed of humanity.” They are so referred to because these *Sishtas* remain on Globe D when the Human Lifewave moves on to Globe E—after completing the evolution of the seven Root Races on Globe D. Because the *Sishtas* will have remained behind on Globe D—when the human life-wave will have moved on to Globe E—they represent the “future seed of humanity” in the far distant future. For the human life-wave continues its cyclical evolution on each one of the globes of the Earth-Chain. Its present cycle of activity on our earth represents the fourth in the cyclical series.

Reviewing the evolutionary process on the Fourth Round cycle: on the completion of the equivalent of seven cycles of evolution on Globe A, *Sishtas* were left on that sphere. Similarly, *Sishtas* were left on Globe B when seven evolutionary cycles had been completed on that sphere. So, likewise, on Globe C. Thus on these globes the *Sishtas* represent the “future seed of humanity” for the forthcoming Fifth Round cycle of activity.

Question. There is a passage in *The Secret Doctrine* reading: “They filled the

Kama." Does this indicate that Kama is the vehicle for Manas?

Answer. The quoted passage has reference to one of the slokas of the Stanzas of Dzyan: Stanza VII, sloka 24, which in symbolic and dramatized manner is representing the great event which is referred to in *The Secret Doctrine* as the "coming of the Manasaputras." The clue is given in the opening words of the sloka: "The Sons of Wisdom . . . came down." Then, later on in this sloka appear the quoted words: "From their own rupa they filled the Kama." H.P.B. has given the significance of the sentence by adding the words that they "intensified the vehicle of desire." (S.D. II, 161) These words are placed as footnotes in the revised editions (III, 168, 6 vol. ed.; II 170 3rd ed.) and are apt to be overlook-

ed. All the same, the statement in the question is correct, because Kama becomes the upadhi for Manas—and upadhi is usually translated as "vehicle." Each principle acts as an upadhi for its proximate superior principle: thus Manas acts as the upadhi for Buddhi. In its turn Prana acts as the upadhi for Kama. Observe the significance of this quotation: "Kama depends on Prana, without which there would be no Kama. Prana wakes the Kamic germs to life; it makes all desires vital and living." (S.D. V, 523; III, 550 3rd ed.)

The phrase "Kamic germs" may be rendered "desire seed-germs." These become *karmic germs* when coalescing with thoughts—on the mental plane; when coalescing with actions, they "sprout" on the physical plane.

RENUNCIATION

The second chapter of *The Voice of the Silence*, which is named 'The Two Paths', contains instructions given by a Teacher of Compassion to candidates who ask questions concerning the inner teachings relating to the Path. The Teacher points out that two paths open up before all those who have arrived at the stage of their unfoldment when they have become aware to some degree that there is a secret, inner way of life which leads on through many lives to the perfection which is the goal.

It may well be that long before that stage is reached, tendencies have been established which will influence and perhaps determine, the final choice. Nothing occurs by chance and in our daily lives and intercourse with other persons, habits of mind and attitudes of heart are being built which in the long run create Karmic leanings toward one or the other of the two paths. One way leads to renunciation of the world and withdrawal from the problems of humanity. The other also leads to renunciation, but this is re-

nunciation of the bliss and freedom which can be achieved as a legitimate reward for efforts made toward that end and the accepting, in lieu thereof, the woes of rebirth in order to help humanity. One way leads to self-isolation; the other leads to identification of oneself with the great host of spiritual entities now working through our animal-human forms and minds.

There is no outer compulsion laid upon any individual to accept one path or the other. Each human being is an individual and his or her right of free choice cannot be arbitrarily interfered with, even in the preliminary stages before the entrance to the Path is reached. But among the host of human egos there are some who have gone much farther along the way than the great majority of us and to them we can turn for a revealing of the inner factors involved whenever in our hurried outer lives some incident brings us to a point when we must pause and reconsider. It is at such times that the great value of books like *The Voice*

of the Silence is impressed upon us and we can read the familiar words with a new eyesight—we become in such moments one of the candidates asking an ancient Teacher for light on the path. The timeless answers speak out from the book to our hearts and minds, and we each in our turn make our little choice of the hour which will in the operation of the great law be added to our karma.

The teachings do not compel one way or the other and if one is not prepared to accept the karma of the Heart Doctrine, another way is indicated. "Yet if the 'Doctrine of the Heart' is too high-winged for thee, if thou needest help thyself and fearest to offer help to others—then thou of timid heart, be warned in time; remain content with the 'Eye Doctrine' of the Law. Hope still. For if the 'Secret Path' is unattainable this 'day' it is within thy reach 'tomorrow.' Learn that no efforts, not the smallest whether in right or wrong direction—can vanish from the world of causes. E'en wasted smoke remains not traceless. 'A harsh word uttered in past lives is not destroyed, but ever comes again' . . . Thou canst create this 'day' thy chances for thy 'morrow'. In the 'Great Journey' causes sown each hour bear each its harvest of effects, for rigid Justice rules the World. With mighty sweep of never-erring action, it brings to mortals lives of weal or woe, the Karmic progeny of all our former thoughts and deeds."

The choice is free, but under the rigid justice of the law we must accept the results of our free choice. Always two paths lie before us and "Thou canst choose either, O aspirant to Sorrow, throughout the coming cycles."
—Xenos

Strength to step forward is the primary need of him who has chosen his path. Where is this to be found? Looking round, it is not hard to see where other men find their strength. Its source is profound conviction.

—H. P. Blavatsky

TIBETAN NATIONAL LIBRARY

"Each century an attempt is being made to show the world that Occultism is no vain superstition"—H. P. Blavatsky

The world knows that ever since the 1959 uprising in Lhasa, culture and religion have become one of the prime targets of destruction in Tibet. Priceless works of art and invaluable books were completely destroyed. However, the Tibetan people fleeing their homeland brought across the Himalayas whatever books, manuscripts and cultural objects they could save. Over the years these were presented to His Holiness the Dalai Lama and the need of housing these treasures arose. His Holiness expressed the wish that a Tibetan library should be opened at Dharmasala so that Tibet's art and literature could be saved, preserved and made accessible to all.

Admittedly, Tibet has nothing to contribute to the materialistic progress of the world, but it can be a tremendous asset and a source of enduring ideas for the development of the spiritual progress of mankind. Through centuries of practices Tibet has developed a method of disciplining the human mind—the architect of all internal and external phenomena—and of securing mental happiness and peace. The unique knowledge and wisdom of Tibet would make a significant contribution towards the development of the mental culture of the world.

The establishment of a Tibetan library would provide facilities for foreign and Indian scholars for doing much needed research work on specific Tibetan subjects with the help of the finest authorities on Tibet that have concentrated in Dharmasala, the present headquarters of His Holiness. Moreover, with the reprinting, translating and publishing of selected works on Tibet's history, literature, philosophy, traditional sciences, and important texts on esoteric teachings and mysticism, the library could become a unique center for the dissemination of Knowledge.

Those interested in this project may ob-

tain full details on request to: Miss Elinor Roos, 256 Tivoli Way, Sacramento, California 95819, U.S.A.

BOOK REVIEWS

H. P. Blavatsky Collected Writings, Volume III, 1881-1882. Compiled by Boris de Zirkoff. Published 1968 by The Theosophical Publishing House, Wheaton, Ill., U.S.A. xxxvi + 583 pp. Price \$7.00.

The period covered by this volume is approximately 13 months from January, 1881. The contents represent no mean literary achievement but of course, for the most part they were supplementary to the author's editorial and other responsibilities.

Although one of the more tranquil years since the 1875 founding of the T.S., 1881 was nevertheless a year of importance to the Society, as indicated by the chronological table provided. In addition, it was a year which saw the publication of A. P. Sinnett's *Occult World* and of Col. H. S. Olcott's *Buddhist Catechism*. Both these books sold well and each in its own way was highly significant to the young Theosophical movement.

Relative tranquility notwithstanding, H. P. Blavatsky's writing continued to be dynamic. Her usual forthrightness, whether in articles or notes in her own journal, *The Theosophist*, or in letters to newspapers and other magazines, bestowed a permanent freshness to every line in this volume.

For the serious student there is much useful material on such subjects as Evolution, Kabalah, Phenomena and Spiritualism. The major articles cover a wide range of interest, evidenced in some of the titles: "Six-pointed and Five-pointed Stars"; "Stray Thoughts on Death and Satan" (essays by Eliphas Levi, annotated by the Mahatma K.H.); T. Subba Rao's "The Sevenfold Principle in Man", with H.P.B.'s comments; and "Zoroaster in History and Secret Record". Additional valuable material is to be found in several miscellaneous notes and shorter pieces.

The compiler's notes, bio-bibliography and index, add much to the usefulness of this volume, as indeed they do to the others in the series. Recently a student asked if any thought was being given to producing a master-index to H. P. Blavatsky's writings. It is to be hoped that there is. That in itself would be an impressive volume.

—T.G.D.

☆ ☆ ☆

The Pearl of the Orient. The Message of the Bhagavad-Gita for the Western World by Geoffrey A. Barboraka. A Quest Book. Published by The Theosophical Publishing House, Wheaton, Ill., U.S.A. 178 pp. with an appendix of 12 pp. "On the Pronunciation of Sanskrit", together with glossary and index. Price \$1.75.

This is not a new translation of the *Gita*, but is a commentary on what the author terms "the Brahmanical philosophy underlying the scripture"—"to be merged with the Supreme . . . this is indeed the goal"—and to show the application of this philosophy to the recurring problems which confront each pilgrim on his long journey to spiritual liberation. The quotations from the *Gita* are taken from the recension by W. Q. Judge, except two from *The Song Celestial*. As concepts found throughout the *Gita* are considered—the unity of all life, reincarnation, karma, yoga, methods of self-control—the slokas are not examined consecutively and related ideas are taken from all chapters—the majority of the quotations being from chapters 2-6.

Mr. Barboraka has brought to his task a scholarly mind richly imbued with a deep learning gathered over years of study of Theosophy and eastern literature. As a teacher, the author is eager to pass on to his readers all the fruits of his studies, but sometimes his very eagerness to do so causes a diversion from the main line of thought—as each Sanskrit term is encountered, its root idea and meaning is painstakingly explained. This makes the book very useful for students, particularly for those who have

some previous awareness of the Ancient Wisdom and the concepts arising therefrom.

The *Bhagavad-Gita* is recognized as one of our most important spiritual heritages and anything which adds to our knowledge of it is to be welcomed. Mr. Barborka has made a notable contribution and Theosophical students will gratefully accept his offering and thank him for having made it available to them.

—D.W.B.

☆ ☆ ☆

The Man of Many Qualities, by R. G. H. Siu. Published 1968 by The Massachusetts Institute of Technology (in Canada: General Publishing Company Limited). xv + 463 pp. Price \$7.65.

The complexities and “strangeness” of the *I Ching*—the Book of Changes—are often discouraging to the western reader. Students who have not given up on the Ancient Chinese classic should find *The Man of Many Qualities*, which is subtitled, “A Legacy of the *I Ching*”, a helpful aid to their studies.

This new book is a refreshingly unorthodox presentation which provides a delightful reading and study experience. Simply, it is an anthology, but what an anthology! There are, at a rough count, no less than seven hundred quotations, carefully chosen to throw light on the various aspects of the 64 *I Ching* hexagrams.

The quotations range from one-liners to three or four pages each. They are taken from the scriptures and literature of all ages and from all parts of the globe, and are representative of such diverse sources as the *Harvard Business Review* and the *Egyptian Book of the Dead*.

The hexagrams, each representing a “human situation”, are offered in translation. The quotations are provided instead of—or rather, by way of—commentary.

It is a different approach, but an extremely effective one. Mr. Siu has produced a fascinating book which is highly recommended to students of comparative religion.

—T.G.D.

When We Die . . . by Geoffrey A. Farthing. Published 1968 by The Theosophical Publishing House, London, Ltd., England. Paper, 50 pp. Price eight shillings and sixpence.

This is a compilation of quotations from *The Mahatma Letters* relating to death, conditions prevailing in the period between lives and the risks and futility of attempts to communicate with the “dead” through mediums and psychics. Mr. Farthing has allowed the extracts from *The Letters* to speak for themselves, merely inserting a short introduction and a final summary, with the necessary connecting words to link the quotations together.

This collection of actual teachings from those who know (“We tell you what we know, for we are made to learn it through personal experience”) should do much to dispel the fog of misunderstanding and confusion arising from accounts of after-death conditions as described in spiritualistic and psychic literature—including, unfortunately, some books issued through the T.S.

It is highly recommended for all Lodge libraries and for individual students.

—D.W.B.

THE THREE TRUTHS

There are three truths which are absolute, and which cannot be lost, yet remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendor have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment.

These truths, which are as great as life itself, are as simple as the simplest mind of man. Feed the hungry with them.

Idyll of the White Lotus

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