

THE CANADIAN THEOSOPHIST

VOL. 50, No. 3

TORONTO, JULY-AUGUST, 1969

Price 35 Cents

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document

LET'S GIVE UNITY A TRIAL

Whether in business, government, church, or society generally, only those institutions that are flexible and willing to adjust themselves to accommodate changing conditions and needs have any likelihood of survival. This has never been so true as today, and there has probably never been a time like the present when the very existence of organizations was being questioned, their structures analysed and criticized.

Rightly so! Just as we allow our bodies to settle into bad habits, even before we have finished growing, so are we only too apt to stand by and watch our organizations crystallize or stagnate and refrain from doing anything about it. Organization policies are carried forward from one year to the next without ever there being the slightest attempt to review their continued pertinence or to question their logical existence in the light of changing events.

That such a situation exists in the Theosophical Movement there is not the slightest doubt. Fortunately there are signs that here and there individuals are aware of the changing conditions of the day, and are not only questioning old attitudes, but even where necessary are ignoring them in order to get on with the job.

Pessimists to the contrary, this Movement generally speaking is in good shape and has within it the potential to accelerate its own development as a viable organization for the furtherance of the brotherhood ideal and the propagation of Theosophical

teachings. However, just as the Board of Directors of a successful business firm must continually examine its relative efficiency and productivity if it is to remain competitive, so must our leaders continually assess and reassess the position and work of their various groups.

In the May, 1969 *Theosophists Reunite*, Mr. F. Pierce Spinks makes public a recent (and yet another) appeal of his to the leaders of the Theosophical Society (Adyar), the United Lodge of Theosophists and the Theosophical Society (Pasadena). Mr. Spinks has been conducting his campaign for upwards of 20 years. As far as official reaction is concerned he would have every right by this time to be downhearted. On the other hand, he has probably been encouraged over the years by the positive response he has received from individuals—to say nothing of the obviously changing attitudes in certain key quarters.

The Sirhan affair, last year, if it did nothing else, must have made it clear to Theosophists of all factions that they have *common aims* and multiple *similarities*. This must have been quite an eye-opener to the Jeremiahs who had blinded themselves to all but the *differences*.

Granted there are still differences. But how important are these? A new phenomenon in the world of business is the conglomerate. Mergers and corporate changes are taking place so rapidly that the mind boggles with their implications and compli-

cations. What has a brewer in common with a candy manufacturer? A shoe maker with heavy engineering? Yet unions such as these are commonplace, and obviously they must be mutually beneficial to the parties concerned. (And very rarely is anyone save the newspaper reader conscious of the change: the customer is not; the average employee, continuing to receive his pay cheque regularly, pays scant attention.)

Why then cannot Theosophists, *with so much in common*, find a way to “merge”?

Mr. Spinks has been trying for a long time to achieve such a goal, and even his efforts are by no means the first. But failure is no reason to stop trying. “Try!” the Masters repeat over and over again in their writings. “Try!” “Try!” “Try!”

* * *

Here in Canada we have a peculiar fragmentation of the Theosophical Society. The split between the Canadian Federation and the Canadian Section is surely, in 1969, one of the anomalies of the Movement. If its continuation serves a useful purpose to the majority of either Section or Federation members (they are all members of The Theosophical Society, Adyar) it has not been demonstrated. Its very existence is illogical. Yet there is hesitation. Do we “rather bear those ills we have/Than fly to others that we know not of . . .”? Is it not

anachronistic to see “dangers” rather than the real benefits in reunity?

It is an indisputable fact that the Canadian members who are able to recall the circumstances and strong feelings that eventuated in the “split” back in the early '20s now represent only two or three per cent of today's membership. And how many of these regret that it ever took place? Our new members, many among them yet unborn at the time of the cleavage, are bewildered with what appears to be a ludicrous situation. Is it not then time for a reassessment? The Canadian dichotomy could easily be made whole again.

Why don't we give unity a trial? Suppose . . . suppose that for a twelve month period—just one year—*all* Canadian members got together “under one roof”? At the end of that time, those who wished could re-establish the Canadian Federation. Fine. Nothing would have been lost.

. . . But at least, when in our introspective moments we let our minds rest on the Mahatmas and the sacrifices they have made on our behalf, we would be able to whisper to ourselves that we did *try*.

If the Canadian experiment were successful perhaps others might be encouraged to give unity a trial. What is there to lose? Pride?

. . . If we sit and think that nothing can be done, then our subtle mind meets other minds within the radius of our sphere—not small—and shouts into them: “Nothing can be done.” Of course then nothing is done. But if unselfishly and earnestly we think Theosophy, and desire that others should, like us, be benefited by it, then to the minds we meet in stray moments of the day and in many hours of the night we cry “Theosophy” and “Help and hope for thee”. The result must be awakening of interest upon the slightest provocative occasion.

. . . Remember that we are not fighting for any form of organization, nor for badges, nor for petty personal ends, but for Theosophy; for the benefit, the advantage and the good of our fellow-men . . .

Close up the ranks! Each member a centre; each Branch a centre; the whole a vast, whirling centre of light and force and energy for the benefit of the nation and of the race.

—William Quan Judge

THE GREEKS AND THEIR GODS

Being comments on W. K. C. Guthrie's book of that name by

ALVIN BOYD KUHN, PH.D.

(Continued from page 30)

I think every "hero" in mythology goes down into an underworld, and because this "nether earth" has been stupidly supposed to have been *below this earth* (instead of *below heaven*), and "death" mistaken as "physical death", the "descent to Avernus", the "descent of the soul", has been twisted completely away from its proper reference and so the whole scholastic effort has been sadly wrecked.

Quoting Guthrie: "To enter the sanctuary of Trophonius was then to visit the infernal regions. It was a 'descent into Hades' as much as the legendary 'descents' of Herakles, Theseus, Orpheus and other bold heroes. It is therefore no wonder that it was a terrifying exploit." (P. 231)

Perhaps when he wrote these words he did not realize he was verifying the judgment of ancient wisdom that for the soul to plunge down into body on earth was a "terrifying exploit". True enough, then, as he says, Trophonius "was a buried man rather than a god, and his sanctuary a *tomb*," since now we know that the soul undergoes a burial (they anointed Jesus for his "burial") and the Greeks called the body (*soma*) the TOMB (*sema*). Sad, sad that this allegorical construction ever became subject to the mercy of the shifting popular tradition which wrecked its esoteric significance. And when Prof. Cook "sees him as . . . not only a dead man, but also a living god," he sees the truth, because the soul, potential god, must become man in order to become very god.

Guthrie's footnote says there are many theories about "labyrinths". There can be only one theory when it is known that this figure is a symbol of the dark and devious ways the soul must traverse to find its way back to heaven through the mazes of blinding sense, emotion and dull intellect. We

seem to have lost all genius of grasping at the significance of tropes.

Ariadne gave Theseus the *thread* to guide him safely out—what tremendous light flows in upon our minds from this! For the female characters represent *matter*, and it is therefore indubitable that the meaning is that nature (matter) holds all the secrets of life and the soul, in its embodiment in, and relation to, matter, can abstract those secrets from life.

Going on he says (P. 232) that "the hero was a man and not a god." Surely . . . the "hero" was god potential, embodied as man, on the road to godhood. So he was both man and God (same as Jesus), man actual, God potential. God in man. I find it hard to believe that Guthrie could have missed the significance of the Greeks' hierarchical rating of different orders of divine beings from God down to man. Intermediate stages (of evolution in the scale of being from man up to God) were those of archangels, angels, thrones, dominions, principalities, archons, daimons, and, the one apparently just the first stage above man, HEROES. But what about HERO? Obviously the name is from the Greek for "love", *eros*! The "hero", then, is the character in myth embodying the power of divine love. Is not this precisely what Christianity has claimed for its "hero", Jesus, the Christ? The birth of the Christ, as a million Christmas sermons have urged, is the birth of divine love in the heart of mankind.

The line Guthrie quotes from *Orestes* (P. 234) fairly shouts the truth of all I am unravelling here!:

"So, though thou didst die, thou art not dead."

The soul, said the Greeks, (from the Egyptians), the soul "dies", but lives on to be resurrected. "Thou art not dead, thou only

sleepest," says Jesus to Lazarus (who, by the way, is definitely none other than Osiris!*). So Paul says that the "commandment" caused sin to spring to life and *killed* him. How could a man sitting up and writing an epistle to the Romans say that sin killed him *in a bodily sense*? How stupid can a theologian become? As head of the Roman religion, Julian's experience with theologians caused him to exclaim: "There is no wild beast like an angry theologian." And they were angry because they were stupid.

Again, Guthrie says that there is no question about Herakles' being a hero, and adds the surmise that "he may have *become* a a god." The sure thing is that if he was not already a god, he was destined to become one, for all *men* are so destined. But the basic thing for scholastic insight to recognize here is that this Herakles was first and last a dramatic character, typifying potential god-soul, portraying its experience in the flesh, on the road to divinity. How many ages will it take to bring us to realize that a myth is a myth and not history? But, as I have asserted on many pages of my books, the myth is not a fiction that is baseless, but the mythical depiction of the TRUTH OF LIFE. It did not happen, but it is TRUE.

Guthrie says that the whole consensus of Greek belief indicates that he (Herakles) was first a man. No, he was first the seed essence of God's own nature and being, then he descended into body to become a god through man. The order is first seed-god (seed of God), then actual man, then finally actual God. The outer physical man is gestating the potential god in the *soma-sema* tomb-womb of his body. Every human body is the tomb of the Christ principle. The physical is always the mother.

On P. 236 he states that Herodotus makes out "an elaborate and incredible list of par-

allels between the gods of Egypt and the gods of Greece," in which Herakles appears as one of the twelve gods of early Egypt." I have not seen the list, and I might not be able to substantiate his claims as to the reality of the parallels. But I would wager much, if we could get at the truth in this, that we have here one of the most revealing and illuminating items of cryptic significance in the ancient field. It is our failure to catch the recondite significance of just such things that has kept us blinded to the truth of ancient esoteric method.

"Like many another hero he was a son of Zeus, but of a mortal mother." . . . And so was and IS the Christ in every man, for we are all sons of God, but our sonship only rises to the fulness of the stature of the nature of Christ, as Paul puts it, by having our Christhood brought to birth through union of our germinal divinity with the mortal body, which is our mortal mother. All the deific characters were *conceived* in heaven, but *born* on earth. Demeter, "earth-mother". The Egyptians actually gave Horus two mothers: "Isis conceived him, Nephthys gave him birth." So, on P. 238 Guthrie says Pindar designates Herakles by the phrase "hero-god", which he thinks is "remarkable for his time", when he should know that the esotericists of that time knew so much more about these things than we yet do!

Again, Guthrie snipes at Herodotus, accusing him of "trying to justify his fantastic theory of a double Herakles as both an ancient Egyptian God and a human son of Alkmena," when he should know that Horus was always the "double Horus", and Horus the Younger being that same seed immersed in earth-body becoming deity actual. Herodotus is splendidly, grandly right on all this.

(To be continued)

The teacher is one who makes two ideas grow where there was only one before.

—Elbert Hubbard
White Hyacinths

*For Dr. Kuhn's fascinating elucidation of this assertion see his work, *The Lost Light*, pp. 13, 14.—Eds.

THEOSOPHY'S APPEAL TO A YOUNG UNIVERSITY STUDENT

IVERSON L. HARRIS

An Up-to-the-Minute, Real-Life True Story

It began with an article in *The San Diego Evening Tribune* published in March, 1968, written by a history major at California Western University. The article told about the supposed history of the changes in the ownership of the University's campus, which was formerly the site of the International Headquarters of the Point Loma Theosophical Society. It contained a number of misstatements of fact. The most glaring error was the assertion that the property was purchased in 1896 by "a Russian immigrant and founder of the American Theosophical Society, Madame Katherine Tingley."

In a letter to the writer I introduced myself by telling of my forty-one years' residence at Point Loma as a student, volunteer worker and official of The Theosophical Society. I added: "You will therefore permit me to correct several errors in your aforementioned contribution. The purchase of the property which later became the International Theosophical Headquarters and is now occupied by California Western University was not made, as you state, "by a Russian immigrant" nor by "The Founder of the American Theosophical Society." Katherine Tingley was born in Newbury, Mass., on July 6, 1857. The principal Founder of the Theosophical Society was Mme. Helena Petrovna Blavatsky, a Russian noblewoman, who later became an American citizen. The Society was founded in New York in 1875. Katherine Tingley did

not become a member until some twenty years later.

"The cornerstone of the Theosophical School at Point Loma was laid by Katherine Tingley and her associates on February 23, 1897—not on the property later acquired from Dr. Lorin F. (not 'N') Wood, who built his sanitarium in 1898. It was known as 'The Point Loma House' until its later acquisition by Katherine Tingley for the Theosophical Society.

"The Greek Theatre, the first in America, was built by Katherine Tingley in 1901. Besides being used occasionally for 'general meetings' as you wrote, it was also the setting for classical Greek and Shakespearian dramas. 'The Aroma of Athens', an original adaptation of the Anthesteria or Athenian Flower-Festival, was frequently presented there."

In a letter dated April 2, 1968, Miss Q. explained how she had made her mistakes by misreading portions of a previous article which had appeared in the Cal-Western magazine *Tide*. She added:

"Thank you for your informative and corrective letter. As a History major I am very pleased whenever an incorrect fact is discovered. This is certainly true of the *Tribune* story . . . I am very pleased to know that an original member of the Society lives nearby. I sincerely hope to discuss the historical background with you some day."

On April 9th, Miss Q. wrote again:

"From the little I've learned of Dale Reynolds' 'The First Greek Theatre in America', which paper received honors from the San Diego Historical Society, I too have the urge to write an historical paper on the Theosophists. The subject sounds fascinating. However, time is my

THE CANADIAN THEOSOPHIST

310 Dupont St., Toronto 179, Ont.

Second Class Mail Registration Number 0784

largest problem. I'm going through college at an accelerated rate. Every quarter I'm taking 21 units credit. In three years I intend to do five. So you can see how an extra project will have to wait for a while. When time permits I would like to talk to you about the historical aspects of the Society. Thank you for everything."

The foregoing correspondence led to several personal interviews at our home, in which I shared with Miss Q. authentic data about the Theosophical Movement in general and about the Society's activities at Point Loma in particular. On July 19th during her very active summer 'vacation' working for '25 units of credit in classes taken in three different schools', Miss Q. wrote in part:

"I am still very much interested in Theosophy and hope to come again and visit with you and your fabulous collection. A new friend of mine, who is Buddhist, once mentioned that Madame Blavatsky was Buddhist. I hope we can discuss this some day soon when I come down to San Diego."

A little later, thanking me for having sent her the summer edition of Boris de Zirkoff's magazine *Theosophia*, she said: "I have really enjoyed the articles, especially the cover story about Mme. Blavatsky." On her return to San Diego for the fall semester at Cal-Western, Miss Q. called at our home again and examined what she called our 'fabulous collection'. On leaving she asked if she could do her studying on Far Eastern History here, where she could make avail of our material. I assured her that she was welcome to do so, provided her professor would not object to her turning to Theosophical sources. Shortly thereafter she phoned that her professor was delighted with the idea and she made an appointment for her first study-period in our home.

I set aside for her the following items: William Q. Judge's rescension of *The Bhagavad-Gita*; Sir Edwin Arnold's poetical version of the same, *The Song Celestial*;

his *Light of Asia*; H. P. Blavatsky's *The Voice of the Silence*; Kenneth Morris's two historical series entitled *Golden Threads in the Tapestry of History* and *The Crest-Wave of Evolution*, published in *The Theosophical Path*, Point Loma, respectively in 1915-1916, and 1919-1921; and my own studies of *The Wisdom of Lao-tse* and *The Wisdom of Confucius*, published in *The Canadian Theosophist* respectively in May-June, 1955, and September-October, November-December, 1957.

Miss Q. did not keep her appointment. But the same evening a fellow-student at Cal-Western called up to say that she had been taken very ill and sent to the hospital. A few days later from the hospital Miss Q. telephoned that her parents were calling for her to take her home, located in a suburb of Los Angeles, to recuperate, and could she borrow the material I had set aside and take it home with her to study during her convalescence? I, of course, assured her that she would be welcome to do this, provided she would be sure to return it. Two days later she came with her parents to our home and took with her the material I had set aside for her. Here is her response, dated November 6, 1968:

"Just a note to tell you how much I appreciate the loan of your books. The material is undoubtedly among the best and most enlightening I have yet read. Classwise, it is a tremendous aid, but personally, and most important, I have learned more from it, or rather, with its help have been able to fit more pieces of my mental jigsaw puzzle together, which I have been lost in during the last three years, than ever before.

"I think I mentioned once before that I was having a terrible time accepting the religion I had been brought up with. Now, I can honestly say, after reading just a portion of your material, I understand Christianity and Christ's message more fully than ever before, or when I was only a Catholic.

"I guess I agree with Theosophists

when I say I am an advocate of all religions, or philosophies, because to me their teachings all lead to the same thing—self-actualization. The Buddha, Christ, Laotse were all men who reached that élite evolutionary point and thereafter helped show others the way to supreme mental peace.

“It is all so beautiful, so real—why do so few people see it? Tolerance is so rare.”

This story is a heartening illustration of Theosophy’s appeal to at least one earnest, seeking, open-minded young university student.

LIFE: DOOM? OR DOMINION?

MONTAGUE A. MACHELL

It is probably impossible for anyone to calculate for how long the human family has been addicted to worrying. When did worrying begin? Looking around at society today and through all the days of one’s life, one is tempted to feel that it has been a human practice from the beginning of time. For whatever the parable of Adam and Eve may be worth, it leaves us with the impression that neither of them worried about anything in the Garden: and look what happened!

If one has the temerity to analyze life more profoundly, allowing for countless millennia that have elapsed since embodied spiritual entities first appeared on earth, one may be justified in concluding that the seed of all human worrying was planted in that vastly remote era when the spirit took on fleshly raiment. Was not that the inception of a conflict between Spirit and Matter? Was it not in that hour that the mental process (physically based) was compelled to choose between the Doom of Matter and the Dominion of Spirit?

If this is so, is not worry discredited at once in that it springs from a *refusal* to choose positively, resorting to the feeble excuse “I don’t know!” Yet, in so vast and catastrophic a mission as the quest for Truth, is it not man’s business to know? For what have H. P. Blavatsky, William Quan Judge and the Masters of Compassion undergone rejection, betrayal, persecution and consistent agony, if not to make plain to man that he *can* and *must* know? He must know that that knowledge, age-old

penetratingly profound, and unassailable, is available to him. He who knows has put agonizing worries of uncertainty behind him for all time. After all, is there anything reprehensibly smug or prideful in a determination to know where one is going and the possibility of reaching his destination? Could Universal Law be guilty of confronting the human race with a completely unsolvable puzzle, labelling it LIFE?

Inasmuch as the mind of man was offered a choice in the beginning, was worry justifiable even then? If not, must we not attribute its origin to a distortion or undermining of that power of choice?

If we follow the policies of organized religion from A.D. 1 to A.D. 1969, do we not encounter a program of religious institutionalism that has stressed more and more positively not merely man’s absence of choice, but his purported inadequacy to choose? The doctrine of Original Sin and man’s purported helpless dependence for salvation upon assistance from a higher power beyond his control, can hardly be said to have clarified matters or increased his confidence. This uncertainty, aggravated by the remoteness of any assistance from the assumptions and conclusions of warring, creed-bound faiths, has, it would seem, failed to add to man’s faith that all is well and there is no cause for worry.

May not this gap between physical living and spiritual growth constitute a fruitful source of today’s worries? So preponderant are the demands and temptations of purely physical living that a positive allegiance to

spiritual growth (in those for whom it has real meaning) almost universally takes second place. In that second place, the seemingly unanswerable reality of physical "facts", making spiritual growth something one believes in up to a point, renders so-called "faith" utterly ineffectual.

Possibly a simple but basic cause of worry is merely *uncertainty* as to the ultimate results of any course of action. Long years of experience do not seem to have developed in the average man a complete and unquestioning dependence upon what is referred to as "the will of God", hence the foreboding thought climate of our day.

In the case of a Theosophist, such un-*sureness* is without justification. His philosophy assures him that the Pattern of Life is perfect, beautiful and joyous. His is an ineradicable acceptance of a universe governed by Divine Law, under which Cause and Effect are equal and inevitable. Lending himself zealously to the perfect working of the Law, he lives selflessly, unattached to results, pledged to impersonal living in which spiritual growth seeks nothing but the perfect unfoldment of the Spiritual Pattern, whose realization must bring to him and all men that Peace that Passeth Understanding. In the absence of any attachment to results, he comes to know perfect serenity in a life of growing fulfilment. For him the future is inconceivable in its immeasurable possibilities beyond the power of Time to limit or curtail.

In such universal perception and its complete acceptance, worry has naught on which to feed. The inviolable Law of sublime fulfilment foretells for him ultimate Dominion in life here and hereafter. In its light this Now is but a step on the stairway of conscious attainment wherein Life is Joy, a Joy made possible by the sacrifices of those Masters of Compassion:

"Self-doomed to live through future Kalpas, unthanked and unperceived by man; wedged as a stone with countless other stones which form the "Guardian Wall" . . . Built by the hands of many

Masters of Compassion, raised by their tortures, by their blood cemented, it shields mankind, since man is man, protecting it from further and far greater misery and sorrow." *Voice of the Silence*.

The avowed existence of this Secret Lodge of Compassion is an eternal affirmation of that Joy, for the realization of which by all mankind the most spiritually advanced souls on this earth have dedicated the entire series of incarnations. Thus have they given to the world unanswerable proof of the limitless potency of selfless living to transcend all limitations of Time and Matter. He who accepts this divine potency partakes of perfect serenity, having outlawed worry by his Dominion over Doubt.

Possibly our astronauts are in a position to bear witness to the unbelievable exultation of their Dominion over Space. What, then, must be the heavenly exultation won through Knowledge of Universality beyond the limits of earth and heaven?

"The path that leadeth on is lighted by one fire—the light of daring, burning in the heart. The more one dares, the more he shall obtain." (*Ibid.*)

Was it not daring that bore those astronauts beyond the reaches of earthly gravity? Is it not daring—that banishes doubt—that must release man, who embodies a deathless Spirit, from the limitations of Time and Space, that he may achieve superhuman enlightenment; enlightenment that shall win for him that Dominion he *must* attain at last:

"For as the lingering sunbeam that on the top of some tall mountain shines, is followed by black night when out it fades, so is heart-light. When out it goes, a dark and threatening shade will fall from thine own heart upon the path, and root thy feet in terror to the spot." (*Ibid.*)

This is the choice offered all mankind: the Doom of "black night" or the sunlit Dominion of the invincible Spiritual Self—the serenity of perfect Knowledge.

Shall not man, casting out Doom, seize Dominion?

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. Our class in *The Secret Doctrine* has reached the place where Stanza VII, sloka 24 is presented. Can you please give an explanation of this important sloka, and answer the question submitted.

Answer. First it may be noted that H. P. Blavatsky remarked that the subject was a difficult one, consequently her preliminary words should first be read:

"This Stanza contains, in itself, the whole key to the mysteries of evil, the so-called Fall of the angels, and the many problems that have puzzled the brains of the philosophers from the time that the memory of man began. It solves the secret of the subsequent inequalities of intellectual capacity, of birth or social position, and gives a logical explanation to the incomprehensible Karmic course throughout the aeons which followed." (S.D. II, 161; III, 169 6 vol. ed.; II, 171 3rd ed.)

An explanation of this sloka is best handled by considering it sentence by sentence. Here is the first sentence of sloka 24:

"The Sons of Wisdom, the Sons of Night, ready for re-birth, came down."

This represents what in later ages is interpreted as the "Fall of the Angels," because of the actual descent of the Dhyani-Chohans. "The Sons of Wisdom"—an alternative term for the Manasaputras (literally "the Sons of Mind") or Solar Pitris—are a specific class of Dhyani-Chohans. So also is the term "the Sons of Night," which is apt to be confusing to one who is not aware of the significance attaching to the concept of "night" when used symbolically, as in this sloka. It does not signify "darkness" in the sense of being the opposite of the light of day. In the slokas a "day" sig-

nifies a period of activity, as in the phrase a "Day of Brahma"; "Night", then, denotes a *former* period of activity. Thus, the Sons of Wisdom attained their status in a prior Manvantara. Observe the words "came down," signifying that they descended from "superior spheres."

The second sentence of the sloka reads: "They saw the vile forms of the first third." In regard to the "vile forms", H. P. Blavatsky interpolated the word "intellectually" prior to "vile" and added the words "still senseless Race," signifying that although the "first third" potentially *had* the mind principle, the Race did not have the power of utilizing the mind principle; for, to mention one factor, the vehicle was not yet ready. The "first third" could refer to the first three sub-races of the Third Root-Race. The first two Root-Races, as well as the "first third" are technically designated as being Amanasa, literally "without the functioning of Manas," the mind principle, therefore unenlightened. Then, too, their very large rupas, or forms, were consequently referred to as "vile."

H.P.B.'s comments should be read at this point of the sloka:

"Up to the Fourth Round, and even to the later part of the Third Race in this Round, *Man*—if the ever-changing forms that clothed the Monads during the first three Rounds and the first two and a half races of the present one can be given that misleading name—is, so far, only an animal intellectually. It is only in the actual *midway* Round that he develops in himself entirely the fourth principle as a fit vehicle for the fifth. But Manas will be relatively *fully* developed
(Continued on page 64)

THE THEOSOPHICAL SOCIETY IN CANADA - Election 1969

Total Votes 203
 Spoiled Ballots 3
 Votes to be Counted 200

Members to be Elected 7

Quota $\frac{200}{8} + 1 = 26$

Names of Candidates	1st Count		2nd Count		3rd Count		4th Count		5th Count		6th Count		7th Count		8th Count	
			Transfer	Total	Transfer	Total	Transfer	Total	Transfer	Total	Transfer	Total	Transfer	Total	Transfer	Total
Buchanan	46		-20	26												
Bunting	27		3	30	1	31	-5	26								
Carter	11		3	14		14	1	15	1	16	1	17				
Dadswell	40			40	-14	26		26		26		26				
Gardiner	18		1	19	9	28		28		28	-2	26				
Seaton	13		1	14		14	2	16		16		16	-16			
Weaver	16		1	17	1	18		18	1	19		19	10	29	-3	26
webb	13			13	1	14	2	16	1	17	1	18	6	24	3	27
Wood	16		11	27	2	29		29	-3	26		26		26		26
Totals	200			200		200		200		200		200		200		200

NOTES AND COMMENTS BY THE GENERAL SECRETARY

I was sorry to learn of the death on June 16 in California of Willem B. Roos. He had been a subscriber and a contributor to this magazine for many years.

A dedicated student of Theosophy, Mr. Roos had a special interest in eastern scriptures and Sanskrit. He was an electrical engineer by profession and until a few months ago he had taught his specialty at Sacramento State College.

* * *

I regret to report the death on May 9 of Mr. Clarence V. Miller, a member of Toronto Lodge.

* * *

In this issue for the first time in many years is reprinted the Constitution and By-laws of The Theosophical Society in Canada.

At their last meeting, members of the General Executive decided to forward a recommendation to the 1969-70 Executive Committee "that consideration be given to changing the By-laws in accordance with the requirements of the times." It should go without saying that the elected representatives will welcome the views of all members on this matter.

We should not forget that this is the fiftieth year of the existence of the Canadian Section. Conditions were considerably different in 1919 when the rules were drafted! It might well be that our Constitution and By-laws need little or no revision—but a periodic review of them is not amiss.

* * *

This year's election attracted approximately the same number of ballots as last year. As I remarked in these columns twelve months ago, it is deplorable that Canadians go to the polls in disappointingly small numbers, be it for municipal, provincial, federal or T.S. elections.

It is not my place to preach against apathy, but I would like to point out to Canadian Theosophists that their Annual

Election is an expensive and time-consuming proposition. Perhaps some attention could be given to this subject when our constitutional structure is being reconsidered. It will be noted that when the Constitution and By-laws were originally drawn up, it was anticipated that the growth of the Section would lead naturally to the formation of geographical federations. In such a case it would be simple enough to ensure geographical representation on the General Executive. Fortunately, we have always had western members on the Executive, but one year a strong vote by the larger eastern Lodges could easily upset this balance.

* * *

The results of the election are given in tabular form on another page. Counting took place on Sunday afternoon, June 8, at our headquarters, 310 Dupont Street, Toronto. The scrutineers were Mrs. K. Moffett, Centennial Lodge; Miss Irene McArthur, Miss Frances Moon and Mr. Dudley W. Barr of Toronto Lodge. I, of course, was also present.

Mrs. Hannah Buchanan polled the largest number of first-place votes, followed by Mr. Leslie Dadswell and Mr. Charles Bunting. These three received more than the quota, and were automatically elected. Redistribution of votes on the following counts then elected Messrs. Emory P. Wood, Gordon Gardiner, Cedric Weaver and Ralph A. Webb, in that order. These members will form the Executive of The Theosophical Society in Canada for the year 1969-70.

* * *

Mr. John Coats' visit to Canadian Lodges was a happy one for members of both the Canadian Federation and of the Canadian Section. It is a pity indeed that 21 years had elapsed since his last visit to the eastern Lodges.

Mr. Coats met members of nearly every Lodge from Victoria to Montreal, and his genial presence on the lecture platform, or at informal discussions, was obviously appreciated by all.

* * *

THE ORGAN OF THE THEOSOPHICAL SOCIETY

THE CANADIAN THEOSOPHIST

IN CANADA

Published Bi-Monthly

Second Class Mail Registration Number 0784

Subscription: TWO DOLLARS A YEAR



OFFICERS OF THE T.S. IN CANADA

General Secretary
TED G. DAVY

310 Dupont St., Toronto 179, Ont.

GENERAL EXECUTIVE

MRS. HANNAH BUCHANAN, 4690 W. 8th Avenue,
Vancouver 8, B.C.

CHARLES E. BUNTING, 75 Rosedale Ave., Hamilton,
Ont.

LESLIE A. DADSWELL, 47 Bradgate Road, Don Mills
404, Ont.

GORDON F. GARDINER, 24 Ellerbeck St., Toronto 355,
Ont.

CEDRIC WEAVER, 20 Orchard Park Dr., West Hill 783,
Ont.

RALPH A. WEBB, 577 Duplex Ave., Toronto 310, Ont.

EMORY P. WOOD, 9360 - 86th St., Edmonton, Alta.

DUDLEY W. BARR (ex officio), 39 Colbourne St.,
Thornhill, Ont.

RALPH A. WEBB, Treasurer, 577 Duplex Ave., Toronto
310, Ont.

EDITORIAL BOARD, CANADIAN THEOSOPHIST

All letters to the Editors, articles and reports for publica-
tion should be addressed to the Editors, 310 Dupont St.,
Toronto 179.

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.

Mr. Leslie Dadswell, who has been co-ordinating the program planning for the North American Theosophical Students' Conference, is enthusiastic about his progress to date. I shall be attending the Annual Convention of the T.S. in America at Wheaton in July and expect to discuss the

program in detail with our U.S. colleagues at that time.

Remember the date: October 11 and 12
(Canadian Thanksgiving Weekend).

* * *

Will correspondents please note that the postal zone has been changed in our address: it is now Toronto 179.

* * *

I have much pleasure in welcoming the following new members into the fellowship of the Society: *Toronto Lodge*: Miss Alice Smith, Mr. Francis A. Cenac, Mr. Karl Pura. *National Member*: Mr. Roger Caron.
—T.G.D.

LETTER TO THE EDITORS

The Editors

The Canadian Theosophist

In your reprint of the poem on *Reincarnation* by Kenneth Morris, Page 46, issue of May-June, 1969, there are two typographical errors which change the sense of the lines as these were first published in *The Theosophical Path* (Point Loma) in May, 1918:

In the fifth line of the first stanza *there-amidst* should be hyphenated; *there* should not be followed by a dash.

More important: In the sixth line of the first stanza of Part II, the last word should be *akin* not *skin*.

Kenneth Morris was my teacher in literature and history at Point Loma for many years. I have been assembling his collected writings for the past half-century, hopefully some day to have them published.

Iverson L. Harris

JOHN COATS VISIT TO THE LODGES

John Coats' visit to Canada commenced on the west coast and the end of April found him in Victoria where he gave a public lecture and also met the members for discussion.

His next stop was Vancouver and here

the Hermes Lodge of the Canadian Federation sponsored a public lecture to which the Section Lodges were invited.

After travelling in the Okanagan Valley and visiting Federation Lodges there, Mr. Coats went to Calgary. From there he flew to Edmonton where again he gave a public lecture and was able to meet informally with both Section and Federation members.

A stop-over in Winnipeg and another public talk followed and then it was on to Toronto for a very busy week.

On Sunday night, May 18, Centennial Lodge met at the home of their President, Mr. Jacques Egli, and listened to a very interesting talk on The Theosophical Society and the responsibilities of membership and the dedication to the work which a member should be prepared to give.

On Monday and Tuesday nights Mr. Coats was the guest of the H.P.B. Lodge of the Federation and the Toronto Vegetarian Society respectively.

Wednesday night saw him in Hamilton where he met the members for discussion at a buffet supper prior to a public lecture at McMaster University.

Public lectures followed on Thursday and Friday nights at Toronto Lodge when Mr. Coats spoke on "Theosophy in a Changing World, or Has Humanity a Future?" and "This Mystery Called Death".

On Saturday Mr. Coats was the guest of the York Lodge of the Canadian Federation.

Sunday, members of the Executive of Toronto Lodge held a luncheon for Mr. Coats and this was followed by a Members' meeting at the Lodge Headquarters at 310 Dupont Street. In the evening a public lecture, "The Search Within", drew a large audience.

After such an exhausting week, Mr. Coats still retained his cheerful good humour and was flying off on Monday morning to Montreal.

During his visit to Montreal Lodge he gave a public lecture which was well attended, met the members informally at a lunch-

eon and tea and also had discussions with some of the young people, with whom he seems to have quite a rapport.

PICNIC AT NIAGARA

The day of the Annual Picnic was again warm and sunny and a happy busload of forty members and friends left Toronto for Niagara Falls on June 14. They were joined by members from Buffalo, Fonthill, Hamilton and Kitchener and a large gathering sat down to a picnic lunch overlooking the Falls.

The lovely weather gave everyone an opportunity to sit and talk, or enjoy the beauty of the Horticultural Gardens, the Falls and the many scenic walks.

An added attraction this year was the sight of the American Falls which were not "falling". A coffer dam had been constructed to enable the falls to be "turned off" the previous day and allow a study to be completed on the considerable erosion which has taken place there.

On the return journey the Toronto members made a short stop at the Welland Canal to see an ocean-going freighter being taken through the lock.

To the organizers and all who helped in any way a note of thanks is certainly due.

TORONTO LODGE

At the Annual Meeting of the Toronto Lodge the following officers and directors were elected for the ensuing year:

President Mr. Leslie A. Dadswell
1st Vice-President Mr. Gordon F. Gardiner
2nd Vice-President Mr. Fleet B. Berry
Corresponding Secretary

Mrs. Helen Barthelmes
Recording Secretary Mrs. Joan Sutcliffe
Treasurer Mr. Ralph A. Webb
Directors—Mrs. Gaile Campbell, Mr. Norman Crockatt, Mrs. Rosamond Gardiner, Miss Frances Moon, Miss Irene McArthur, Miss Olive Olive, Mr. Stephen Peer, Mr. Alan Sutcliffe, Mrs. Jessie Webb.

CENTENNIAL LODGE

Centennial Lodge has recently moved to 1657 Bloor Street West, Toronto, and chairs have been purchased to help furnish the new quarters.

The officers and directors of the Lodge for the current year are:

President Mr. Jacques Egli
 Vice-President Miss Mary E. Seaton
 Recording Secretary Miss Anne Marshall
 Treasurer Mrs. Ann Lee
 Program Director Mrs. Kathleen Moffett
 Directors Mr. Lennard M. Brown
 Dr. M. Barrie Goulden

THE CONSTITUTION

ARTICLE I.

That a Canadian Section of The Theosophical Society be established, and that its name and seal be registered at Ottawa, Canada.

1. This Society is an integral part of the international movement which began in New York in the year 1875, and whose headquarters are now at Adyar, Madras, India.

2. The Seal of the Society shall be as here depicted.



ARTICLE II.

Objects.

First:—To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.

Second:—To encourage the study of comparative religion, philosophy and science.

Third:—To investigate the unexplained laws of nature and the powers latent in man.

The first of these objects is the only one binding on members.

ARTICLE III.

Membership.

1. Every application for membership in

the Society must be made on an authorized form, and must, whenever possible, be endorsed by two Fellows and signed by the applicant; but no persons under the age of twenty-one years shall be admitted without the consent of their guardians.

2. Application for membership shall be made to local lodges, except in the case of members-at-large, for which application shall be made to the General Secretary.

3. Every member has the right to believe or disbelieve in any religious system or philosophy, and to declare such beliefs or disbelief without affecting his standing as a member of the Society, each being required to show that tolerance of the opinions of others which he expects for his own.

ARTICLE IV.

Lodges.

1. Seven or more persons applying in writing to the Secretary, and complying with the conditions of membership, or who are already members, may receive a Charter to form a Lodge with the consent of the Executive Committee. The number of Lodges which may be formed at any place is not limited. All Charters and Diplomas shall be signed by the Chairman of the Executive Committee and registered by the Secretary.

2. Each Lodge may make its own By-laws and manage its own local affairs in any manner consistent with the provisions of this Constitution.

3. Members not belonging to Lodges shall be known as members-at-large.

ARTICLE V.

Management.

1. The Government of the Section shall be vested in a General Secretary and an Executive Committee. The General Secretary shall be elected annually by direct vote of all the members. The Executive Committee shall consist of seven members, to be elected by the Executive Committees of the Federations. The General Secretary shall be ex officio Chairman of the Executive, and shall have a casting vote if necessary.

2. When in any Province or any District, to be described as the Atlantic, the Eastern, the Western or the Pacific Districts, the membership shall amount to 250 or more, a Federation may be organized of the Lodges in such Province or District, provided there be not fewer than seven Lodges. The administration of the affairs of such Federations shall be in the hands of a General Council consisting of the President and Secretary of each Lodge, together with one other representative from each Lodge to be elected at the Annual General Meeting of such Lodges (each of which representatives shall have the right to appoint Alternates in the event of their inability to attend the meeting of said General Council). Such General Council may meet annually at such time as may be determined, and shall elect an Executive Council of the Federation, consisting of seven members, who will carry on the business of the Federation, elect jointly with the other Federal Executives representatives to the General Executive Committee, along with alternates for each of such principal representatives, and be responsible for the propaganda work in the Federation territory. The Federal Councils will each elect its own Chairman from among their own number.

3. It shall be the duty of the Federal Councils to co-operate with the General Executive in all matters touching the welfare of the Section, and it shall be the duty of the Lodges to co-operate with the Federal Council of their territory in all matters pertaining to their jurisdiction.

4. The General Executive shall have charge of the general affairs of the Canadian Section, shall keep the records, carry on a book depot, publish the sectional magazine, the editor of which shall be appointed by the General Executive for an indefinite term of office, and whose appointment shall be annulled only by such General Executive or its successors, issue charters and diplomas, and cancel same whenever necessary; conduct all elections, and on requisition of fifty members in writing, the application of

the initiative and referendum; arrange for conventions of the united General Executive, whose meetings shall be open to all members in good standing, but without other privileges; make annual general reports in the sectional magazine, and be the court of final appeal in disputed questions arising between members or in and between Lodges.

5. All Lodges shall be liable for the payment of the dues of their members to the General Secretary on July 1st of each year, for the following twelve months. Members-at-large will send their dues to the General Secretary direct on or before July 1st.

6. No member shall in any way attempt to involve the Section or any Federation or Lodge in political disputes.

7. No member of the Theosophical Society shall promulgate or maintain any doctrine as being that advanced or advocated by the Society.

ARTICLE VI.

Federations.

As the membership permits Federations shall be formed known as Atlantic, Eastern, Western and Pacific.

ARTICLE VII.

Dues.

The Annual Dues be set at the discretion of the General Executive as they think fit from time to time.*

ARTICLE VIII.

By-Laws.

The General Executive shall make By-laws consistent with the provisions of this Constitution as may be required.

ARTICLE IX.

This Constitution may be altered or amended on petition of 50 members after a referendum resulting in a two-thirds affirmative vote, or upon action of the Executive Committee calling for such referendum.

*As amended by referendum January 1, 1959. At that time dues were set at \$3.50 per annum, which amount has since remained unchanged.

BYLAWS OF THE THEOSOPHICAL SOCIETY IN CANADA

1. That until the number of members and of Lodges make possible the organization of the Atlantic, Eastern, Western and Pacific Districts, or any two of them, that the government of the Section be carried on as though the Section were one District, electing Seven Members of the General Executive and a General Secretary annually, nominations to be made through a Lodge and after having obtained the consent of the candidates nominated; the Proportional Representation system to be used in the election.

2. That it shall be at the discretion of the General Executive to say when Federal Districts shall be organized when a request has been made by the required number of Lodges to have a District established in their territory, subject to the provisions of Article V. of the Constitution.

3. The Executive may appoint an Acting Treasurer to be nominated by the General Secretary from the members of the General Executive in any year, if he so desires.

4. Remittances sent by Lodges to the General Secretary, to whom all monies are payable, must be payable at par at Headquarters.

5. Members in arrears of dues are automatically on the Inactive List, and are reinstated during the year on payment of their dues. In the second year of such inactivity members may be reinstated on payment of the dues for both years. After two years on the Inactive List and up to five years such a member may be reinstated by payment of the dues for the current year in which he desires reinstatement. After five years he may be reinstated on payment of the dues payable by a new member.

6. Resignations must be made in writing to the General Secretary, or to the Local Secretary, in which case the resignation must be forwarded to the General Secretary. Otherwise the member shall be treated

as Inactive. Only the resignations of members in good standing can be accepted.

7. Demits are issued by the Local Secretaries, but must pass through the General Secretary. In the case of demits to another Section the General Secretary transmits the demit to the General Secretary of the Section to which the member wishes to be attached.

8. The ballot for the election of the General Secretary and General Executive shall be a secret one, provided for by a detachable stub to the ballot, upon which each member must sign his name and Lodge and if possible his Membership number, which is furnished on his card of membership and is permanent on the General Membership roll, for purposes of identification. The ballot is to be so folded that this stub may be detached by the Scrutineer Committee without revealing the voter's intention. The ballot will also be enclosed in an envelope upon which the member's name, number and Lodge is marked so that the Headquarters Office may determine the eligibility of the member to vote. Members in arrears of dues are not entitled to vote.

SECRET DOCTRINE QUESTION AND ANSWER SECTION

(Continued from page 57)

only in the following Round"—the Fifth Round. (S.D. II, 161-2; III, 169; II, 171 3rd ed.)

The "midway Round" in the seven Round cycle signifies the Fourth Round; three and a half Rounds is the mid-point of the Manvantara. The fourth principle is Kama, the desire principle which should act as the "fit vehicle for the fifth" principle, Manas.

The third sentence of the sloka is presented by means of the words of the Sons of Wisdom, here referred to as "the Lords" who "have Wisdom." "We can choose," said the Lords, "we have Wisdom."

Two factors are presented for consideration in connection with the choice: (1) Already at this stage of evolution of the hu-

man race, some egos (or monads) were further advanced evolutionally than the vast majority. For confirmation of this statement, reference is made to the celebrated passage in the first volume where the Monadic Host is divided into the Three Classes of Monads (S.D. I, 174-5; I, 227 6 vol. ed.; I, 197 3rd ed.) (2) The obvious rendering of the sloka indicates that the Sons of Wisdom were in the position of being able to select the vehicles which were sufficiently prepared for their entry.

With regard to the sentence following the words of the Sons of Wisdom: "Some entered the Chhayas." In connection with the word "Chhaya," it should be noted that in Stanza IV, sloka 16, reference is made to the rupa of the Race: "It could stand, walk, run, recline, and fly. Yet it was still but a Chhaya, a shadow *with no sense*." The literal meaning of "chaya" is a shade, or shadow. The last sloka quoted indicates that the human race was not functioning self-consciously. At a later page in the volume an explanation is provided which should be applied to the phrase of the first sentence in sloka 24: "ready for rebirth"; as well as to the entry into the Chhayas by the Sons of Wisdom:

"The Sons of Wisdom, or the *spiritual* Dhyanis, had become 'intellectual' through their contact with matter, because they had already reached, during previous cycles of incarnation, that degree of intellect which enabled them to become independent and self-conscious entities, *on this plane* of matter. They were reborn only by reason of Karmic effects. They *entered* those who were 'ready,' and became the Arhats . . . This needs explanation.

"It does not mean that *Monads* entered forms in which other Monads already were. They were 'Essences,' 'Intelligences,' and *conscious spirits*; entities seeking to become still more conscious by uniting with more developed matter. Their essence was too pure to be distinct from the universal essence; but

their 'Egos,' or *Manas* (since they are called *Manasaputra*, born of 'Mahat,' or Brahma) had to pass through earthly experiences to become *all-wise*, and be able to start on the returning ascending cycle. The *Monads* are not *discrete* principles, limited or conditioned, but rays from that one universal *absolute* Principle. The entrance into a dark room through the same aperture of one ray of sunlight following another will not constitute *two* rays, but one ray intensified." (S.D. II, 167; III, 174-5 6 vol. ed.; II, 176-7 3rd ed.)

Another short sentence from the sloka followed: "Some projected a spark." The significance of a "spark" again utilizes the symbol of the "Flame", referring thus to the mind principle. The following citation has particular reference to this sentence of the sloka, although its importance is apt to be overlooked:

"Those who were 'half ready,' who received 'but a spark,' constitute the average humanity which has to acquire its intellectuality during the present Manvantaric evolution, after which they will be ready in the next for the full reception of the 'Sons of Wisdom.'" (*Ibid.*)

The next sentence "Some deferred till the Fourth (*Race*)," brought forth this query:

Question. Was this the fourth sub-race of the Third Root-Race or the Fourth Root-Race?

Answer. Because the "coming of the *Manasaputras*" is definitely linked with the Third Root-Race, and in some passages reference is made to the "incarnation" of the Sons of Wisdom as occurring after the separation of the sexes—in view of the fact that when the separation occurred the Race was still mindless (cf. S.D. II, 267; III, 269 6 vol. ed.; II, 279 3rd ed.)—one is apt to reply that the sloka refers to the fourth sub-race of the Third Root-Race. However, there is a definite statement which indicates that the occurrence took place in the Fourth Root-Race:

“As to those ‘Sons of Wisdom’ who had ‘deferred’ their incarnation till the Fourth Race, which was already tainted (physiologically) with sin and impurity, they produced a terrible cause, the Karmic result of which weighs on them to this day.” (S.D. II, 228; III, 231 6 vol. ed.; II, 238 3rd ed.)

Another clue is provided in connection with the fourth sub-race of the Third Root-Race. In the sloka which follows No. 24, the last sentence states: “They (the Sons of Wisdom) would not enter the (first) Egg-born.” The fourth sub-race represents the stage of the Egg-born, to which this passage refers:

“. . . it is evident that the units of the Third Race humanity began to separate in their pre-natal shells, or eggs, and to issue out of them as distinct male and female babes, ages after the appearance of its early progenitors. And, as time rolled on its geological periods, the newly born sub-races began to lose their natal capacities. Toward the end of the fourth sub-race, the babe lost its faculty of walking as soon as liberated from its shell, and by the end of the fifth, mankind was born under the same conditions and by the same identical process as our historical generations. This required, of course, millions of years.” (S.D. II, 197; III, 202-3 6 vol. ed.; II, 207-8 3rd ed.)

Returning to sloka 24, the next sentence reads: “From their own essence they filled the Kama.” This sentence of the sloka was explained in a previous issue (please refer to *The Canadian Theosophist* March-April, 1969). It is followed by these significant words: “Those who entered became Arhats.”

Because of the intensification of the Kama in conjunction with the awakened mind principle, along with the prepared vehicles, the Sons of Wisdom who entered the Chhayas were able to function in the capacity of superior human beings. Here a citation is apposite:

“That Third and holy Race consisted

of men who, at their zenith, were described as, ‘towering giants of godly strength and beauty, and the depositaries of all the mysteries of Heaven and Earth.’” (S.D. II, 171-2; III, 179 6 vol. ed.; II, 181 3rd ed.)

The next sentence of the sloka refers again to the “projection of a spark,” of the mind-principle: “Those who received but a spark remained destitute of knowledge. The spark burnt low.” H.P.B. added a comment after these two sentences:

“Here the *inferior* Races, of which there are still some analogues left—as the Australians (now fast dying out) and some African and Oceanic tribes—were meant. ‘*They were not ready*’ signifies that the *Karmic* development of these Monads had not yet fitted them to occupy the forms of men destined for incarnation in higher intellectual Races.” (S.D. II, 162; III, 169 6 vol. ed.; II, 171 3rd ed.)

The sloka continues: “The third remained mindless.” Here again reference is made to the non-functioning of the mind-principle, which did not serve humanity until after the separation of the sexes. The sloka reiterates: “Their Jivas (*Monads*) were not ready.” And the next two sentences of the sloka still refer to the “Jivas who were not ready” in these words: “These were set apart among the Seven. They became narrow-headed.” H.P.B. explained that “the Seven” signified the seven primitive human species; and commented upon those which “were not ready”:

“. . . those which ‘were not ready’ at all, the latest Monads, which had hardly evolved from their last transitional and lower animal forms at the close of the Third Round, remained the ‘narrow-brained’ of the Stanza. This explains the otherwise unaccountable degrees of intellectuality among the various races of men—the savage Bushman and the European—even now. Those tribes of savages, whose reasoning powers are very little above the level of the animals,

are not the unjustly disinherited, or the *unfavored*, as some may think—nothing of the kind. They are simply those *latest arrivals* among the human Monads, which *were not ready*: which have to evolve during the present Round, as on the three remaining globes (hence on four different planes of being) so as to arrive at the level of the average class when they reach the Fifth Round.” (S.D. II, 168; III, 175 6 vol. ed.; II, 177 3rd ed.)

In contrast to those who were *not* ready, the sloka now refers to those who *were* ready: “The third were ready,” which was the opening theme of this sloka. It concludes in the words of the Sons of Wisdom: “In these shall we dwell, said the Lords of the Flame and of the Dark Wisdom.”

This brought forth the question: Further light is desired about the Lords of the Flame and of the Dark Wisdom.

Answer. The Lords of the Flame signify the Sons of Wisdom, or Manasaputras, inasmuch as the “Flame” is used symbolically to refer to the “fire of Mind”—carrying on the idea that a “spark” from the Flame was projected by some of the Lords of the Flame. As for the “Dark Wisdom,” here again a symbolic term is used. H.P.B. hints at its true significance in this short sentence:

“The *Zohar* speaks of ‘Black Fire,’ which is *Absolute* Light-Wisdom.” (S.D. II, 162; III, 169 6 vol. ed.; II, 171 3rd ed.)

In the Stanzas of Dzyan which were presented in the first volume, “Darkness” precedes “Light” in some of the slokas. Here is an example: “Darkness radiates light, and light drops one solitary ray into the Mother-deep.” (Stanza III, sloka 3) In other words, Darkness is equivalent to “Absolute Light,” for as H.P.B. comments: “we call the Absolute, ‘Darkness,’ because to our finite understanding it appears quite impenetrable.” (S.D. I, 56; I, 126 6 vol. ed.; I, 86 3rd ed.)

In symbolic language, then, “Dark Wisdom” is “non-manifested wisdom” (to coin

an expression). It precedes “Bright Wisdom”, when the latter is represented in a manifested aspect.

Question. Are the Solar Pitris who incarnated in the Fourth Root-Race still a part of our humanity?

Answer. Since the Solar Pitris are equivalent to the Sons of Wisdom—some of whom partook of incarnation in the human Life-Wave during the period of the Fourth Root-Race, as well as those who assisted the human race in earlier periods—all are unquestionably “linked” with the Human Life-Wave by ties of one kind or other. However, the Manasaputras are not involved in the evolutionary cycle of the Human Life-Wave, because of having returned to their superior spheres from which they descended.

Nevertheless, another factor is involved, which may be pointed to even though the full explanation is lacking. It deals with a karmic tie between the lofty beings termed Solar Pitris and human beings, showing that there is a link which is more real than apparent.

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

BOOK REVIEWS

Psychism and the Unconscious Mind, edited by H. Tudor Edmunds. A Quest Book. Published 1968 by The Theosophical Publishing House, Wheaton, Ill., U.S.A., paper, 254 pp. Price \$1.75.

This book is a collection of articles which originally appeared in the *Science Group Journal* of the Theosophical Research Centre in London. As such, they offer the reader a broad spectrum of viewpoints in the

area of psychic phenomena. The contributors comment and speculate upon such diverse themes as clairvoyant research, mediumship, psychic perception, etheric vision, the human aura, psychometry, telepathy, radiesthesia, psychedelic drugs, and hypnotic experiences.

While the book does deal with a number of stimulating subjects and keenly analyzes each phenomenon, there seems to be an overabundance of negative criticism. One becomes only too aware of the introductory statement that "the attitudes of contributors to this transaction range most of the way from total credence to total rejection of information gained by extra-sensory means." Thus it is maintained that there is no real objective evidence at present for either the existence of etheric vision or the human aura. Clairvoyance is for the most part rejected in favor of precognitive telepathy, while it is also admitted that we actually know very little about either of them. Radiesthesia claims are discounted by one writer and accepted by another. Some interesting experiments in clairvoyant magnification and psychometry with Geoffrey Hodson are cited, however, and the book partly redeems itself with the discussions of healing methods and the role of psychedelic drugs.

This reviewer feels that the contributors could have cited better examples of clairvoyant data, i.e., Prof. Tanhaeff's findings, and could have delved into such well-documented areas as astral projection and evidence for reincarnation (of course, the most detailed reincarnation studies have appeared since the above articles were first written). Hypnotic age regression experiments are mentioned, but in an unconvincing manner, and some theosophists may be puzzled at the rejection of the celebrated Bridey Murphy case.

—Richard Sattelberg

☆ ☆ ☆

Man's Concern With Death, various authors. Published 1968 by Hodder and Stoughton (in Canada Musson Book Company). 280 pp. Price \$8.95.

This is a collection of 18 essays each

dealing with a specific aspect of death. They are written by eight distinguished writers including Arnold Toynbee.

A student of Theosophy who looks on man in the light of his seven principles is fortunate in thereby having a working hypothesis of "life" which places "death" in clear perspective. Most of the writers of *Man's Concern With Death* appear to have no perspective at all, and this underlines the basic weakness of the book. The important question, "What dies?" is not asked in spite of the fact that if the title means what it says this and many other questions are implied.

It is a pity because such a book as this could have provided a useful intellectual forum in which to discuss the implications of death and what it means to various cultures. True, an attempt is made to examine "attitudes towards death" in eastern religions and in the Judaeo-Christian tradition, but the result is most disappointing. No one who reads Ninian Smart's essay on the former is likely to be any the wiser of the eastern view of death. Surely this important chapter deserved better treatment?

The book's redeeming feature is contained in a section entitled "Frontiers of Speculation". Two chapters contributed by Rosalind Heywood describe phenomena which invite speculation on "the unexplained laws of nature", but offer no clues. She writes interestingly on out-of-the-body experiences and of psychical research, but here again the lack of a fundamental hypothesis on man's make-up makes the whole exercise seem rather pointless.

—T.G.D.

☆ ☆ ☆

The Secret Doctrine and the Contribution of H. P. Blavatsky to World Thought. Various authors. Published as a special issue of *The American Theosophist*, May, 1969. 76 pp. Price 50 cents (US).

A collection of articles by fourteen students who treat *The Secret Doctrine* from their various points of interest. Whether considering the work as a whole, or some of its general and specific principles, each ap-

proach offers the reader some challenging avenues to explore, from modern physics to ancient metaphysics. The overall effect is to emphasize what a remarkable and valuable book it is.

The Editor of *The American Theosophist* is to be congratulated on this unusual issue. It deserves wider circulation, and it is to be hoped that its contents will be reprinted in book form without delay. —T.G.D.

COMPETITION

Sponsored by the Theosophical
Society in Switzerland —
Meyer Foundation.

INTRODUCTION

The complaint is often heard, especially in non-English speaking countries, that there is a dearth of modern theosophical works. Sometimes it is said that certain books are out of date or too complicated, that they contain too many Sanskrit words or that they do not deal with current problems, or again that they lack a proper pedagogic approach. In addition some books, while retaining their essential value, need to be brought up to date, taking into account the progress of science. Taken as a whole our teaching is not considered to be sufficiently progressive and coordinated, and is too much left to the initiative of the individual.

It is not for us to judge whether these criticisms are valid. Besides, the situation is very different from one country to another, and even from one branch to another.

Hence, in order to encourage all those who are attached to our philosophy to produce modern work, The Theosophical Society in Switzerland (Meyer Foundation) has decided to institute a competition. In this way it hopes to contribute to the improvement of the diffusion of our ideas. This is an experiment and the cooperation of all members is earnestly requested.

We hope especially that young members, who sometimes criticise the imperfection of

our teaching methods and our way of life, will participate in this friendly competition.

RULES

1. The competition is open to all members of the Theosophical Society. Also invited to participate are the various branches, groups of research workers, etc. These will, however, be entitled to only one prize.
2. The competition involves the presentation of an unpublished text treating one or other of the following topics:
 - a) theosophy in general;
 - b) its specific teachings (reincarnation, Karma, the energy of thought, cosmogenesis, etc.);
 - c) the relationship between theosophy and science (geology, zoology, physics, psychology, sociology, economics etc.);
 - d) the relationship between theosophy and life under any of its aspects;
 - e) ethical problems.
3. The time limit has been fixed as 31 December 1970. It can however be extended at the request of a participant.
4. In principle the text should be long enough to be published in book form. However shorter works presenting a certain originality, either from the point of view of the subject or that of presentation, will be accepted.
5. *The competition* should be as broad as possible. For this reason no strict rule has been fixed with respect to the length of the entries, their subject matter, or their presentation. Those who have something to say should be free to express it.
6. The entries can be presented in *French, German, English, Italian or Spanish*, and possibly even in other languages.
7. The text must be *typed* and sent in 5 copies (one on thick paper plus four flimsies). It should be easily legible, with about 10 words to a line and 28-30 lines to a page, with adequate space

between lines. These should be sent by registered mail to

THE THEOSOPHICAL SOCIETY
IN SWITZERLAND

c/o M. Georges Tripet
Avenue Dumas 29
1206 GENEVA (Switzerland)

8. Documents illustrating the text (photographs, diagrams, etc.) can be sent in one copy only if their reproduction presents too much difficulty.
9. The results of the competition will be communicated directly to participants, and possibly published in theosophical journals.
10. If the presentation of a work involves certain expenses for carrying out experiments, for photos, etc., participants can describe their difficulties to the undersigned, and the Swiss section will examine the possibility of assisting them.
11. The competition is experimental. For this reason people interested in participating are invited to inform the undersigned immediately, indicating the subject they envisage treating. They can perhaps be assisted in their work or put in touch with other researchers.

PRIZE

To stimulate initiative and to demonstrate its interest in our headquarters and various centres, the Theosophical Society in Switzerland will award three prizes.

A. **FIRST PRIZE.** A return ticket by plane, economy class, from any point in Europe (including the United Kingdom, the Republic of Ireland and Iceland) or the Middle East to Adyar. The stay in Adyar at our Headquarters will be paid for three weeks at the period chosen by the candidate.

If the first prize is awarded to a member in India or America, a return plane ticket, economy class, from India or America to Huizen (Netherlands), together with three weeks stay at our European Centre will be given.

If the prize is awarded to a person not

fulfilling the above conditions of residence, then a ticket or sum of money not exceeding Swiss Fr. 5500. will be given.

- B. **SECOND PRIZE.** A return plane ticket, economy class, from any point in Europe to our European Centre of Huizen, or from any point in America to our American Centre of Wheaton, or from any point in India to our Headquarters in Adyar, together with a stay of two weeks in one of these centres, at the date chosen by the candidate. An equivalent award in value will be made to participants in South America, Australia, etc.
- C. **THIRD PRIZE.** A coupon of Swiss Fr. 500 for the purchase of books in one of our Publishing houses in India, America or elsewhere. In special cases, the jury can, on request pay the prize in kind.

THE JURY

The jury will be constituted when we know the numbers, quality and nationality of the participants.

In all cases the entries submitted in a given language will be examined by at least two people of that language; and if the work deals with a special field (geology, medicine, etc.) one or more specialists will be coopted.

The decision of the jury will be final and without appeal.

The jury reserves the right to return an entry to its author, asking that he complete it, or give an explanation on one point or another.

Account will be taken not only of the work's content but its presentation, its illustrations (photos, diagrams) etc.

Further information can be obtained from the undersigned.

On behalf of
THE THEOSOPHICAL SOCIETY IN
SWITZERLAND
MEYER FOUNDATION
Georges Tripet
Geneva, Mai 1969.



ANNOUNCING THE
NORTH AMERICAN
THEOSOPHICAL STUDENTS'
CONFERENCE

Niagara Falls, Ontario

SATURDAY, OCTOBER 11 - SUNDAY, OCTOBER 12, 1969

“THEOSOPHY IN THE COMING AGE”

Speakers — Discussions

Registration Fee: \$10.00 (includes dinner on Saturday
and lunch on Sunday)

Convention Headquarters: Sheraton-Brock Hotel

Room Rates:

Falls View:	Twin	\$14.00	\$16.00
	Single	\$10.00	
Rear:	Double	\$ 9.50	\$10.50
	Single	\$ 7.50	

Note: Convention registration forms and hotel reservation
cards will be mailed in August.

ORIGINAL AND UP-TO-DATE THEOSOPHY

We lend freely by mail all the comprehensive literature of the Movement. Catalogue on request. Also to lend, or for sale at 20c each post free, our eight H.P.B. Pamphlets, including early articles from LUCIFER and Letters from the Initiates.

THE H. P. B. LIBRARY

c/o M. FREEMAN
SPRINGFIELD ROAD, R.R. 2
VERNON, B.C.

BLAVATSKY INSTITUTE PUBLICATIONS

310 DUPONT STREET, TORONTO 4, ONTARIO

ESOTERIC CHARACTER OF THE GOSPELS
by H. P. Blavatsky

MODERN THEOSOPHY
by Claude Falls Wright

THE BHAGAVAD GITA
A Conflation by Albert E. S. Smythe.
These three books are cloth bound, price \$1. each

THE GNOSIS
Ancient Wisdom in the Christian Scriptures
by William Kingsland. Cloth, \$2.50.

THE EXILE OF THE SOUL
by Roy Mitchell, a key to the understanding of occult psychology.

THROUGH TEMPLE DOORS
Studies in Occult Masonry
by Roy Mitchell, an occult interpretation of Masonic symbolism.

THEOSOPHY IN ACTION
by Roy Mitchell, a re-examination of Theosophical ideas, and their practical application in the work.

THEOSOPHIC STUDY
by Roy Mitchell, a book of practical guidance in methods of study.
The above four books are attractively bound; paper bound \$1.00, cloth, \$1.50 each.

COURSE IN PUBLIC SPEAKING
by Roy Mitchell. Especially written for Theosophical students. \$3.00.

THE USE OF THE SECRET DOCTRINE
by Roy Mitchell. 10c.

THEOSOPHY, AN ATTITUDE TOWARD LIFE
by Dudley W. Barr. 50c.

THE WISDOM OF CONFUCIUS
by Iverson L. Harris. 25c.

CANADIAN LODGES

CALGARY LODGE:

Address enquiries to Mr. Stanley S. Elliott, No. 3, 1735 College Lane, Calgary 3, Alta. (Phone 244-0875).

EDMONTON LODGE:

President, Mr. E. P. Wood; Sec.-Treas., Mr. B. J. Whitbread, 10953 88th Ave.; Lodge Room, 9360 86th Street, Edmonton. (Phone HO 6-5391).

HAMILTON LODGE:

President, Mr. C. E. Bunting; Corresponding Secretary, Mrs. C. P. Lakin, 102 Floresta Court, Ancaster, Ont. Lodge Room, Room 109, 1 Duke Street, Hamilton.

PHOENIX LODGE, HAMILTON:

President, Mrs. Kathleen Marks; Secretary, Mrs. Isabella Brewerton, Lodge address, 49 East 7th St., Hamilton.

KITCHENER LODGE:

President, John Oberlechner, 249 Bedford Road, Kitchener, Ont.

MONTREAL LODGE:

President, Mr. Fred T. A. Griffiths, 136 Claudioboye Ave., Westmount, P.Q. Secretary, Mrs. Viola Law, 5830 Bois de Coulonge, Ville d'Anjou, Montreal, P.Q.

ST. THOMAS LODGE:

President, Mr. Wm. W. Orchard; Secretary, Mrs. Jane Orchard, 183 Centennial Ave., St. Thomas.

TORONTO LODGE:

President, Mr. L. A. Dadswell, 47 Bradgate Road, Don Mills, Ont. Corresponding Secretary, Mrs. Helen Barthelmes, Lodge Rooms, 310 Dupont Street, Toronto 179, Ont.

CENTENNIAL LODGE, TORONTO:

President, Mr. Jacques Egli, 7 Maydolph Road, Islington 678, Ont. Secretary, Miss Anne Marshall, Apt. 306, 50 Gloucester St., Toronto 282, Ont.

VANCOUVER LODGE:

President, Mrs. M. D. Buchanan, 4690 W. 8th Avenue, Vancouver. Sec.-Treas., Mrs. Marion Thompson, 5 Pasco Rd., West Vancouver. The Lodge Rooms are at 151½ Hastings St. West.

ORPHEUS LODGE, VANCOUVER

President, E. F. Wilks; Secretary, L. C. Hanson, 1952 Ogden Avenue, Vancouver 9, B.C.

CANYON LODGE, NORTH VANCOUVER:

President, Mr. Charles R. Carter; Secretary, Mr. Terence Moore, 3695 Hillcrest Ave., North Vancouver, B.C.

VICTORIA LODGE:

President, Mrs. Dorothy Armstrong; Secretary, Mrs. Sybil Bateman, Suite 101, 1418 Newport Ave., Victoria, B.C.