

THE CANADIAN THEOSOPHIST

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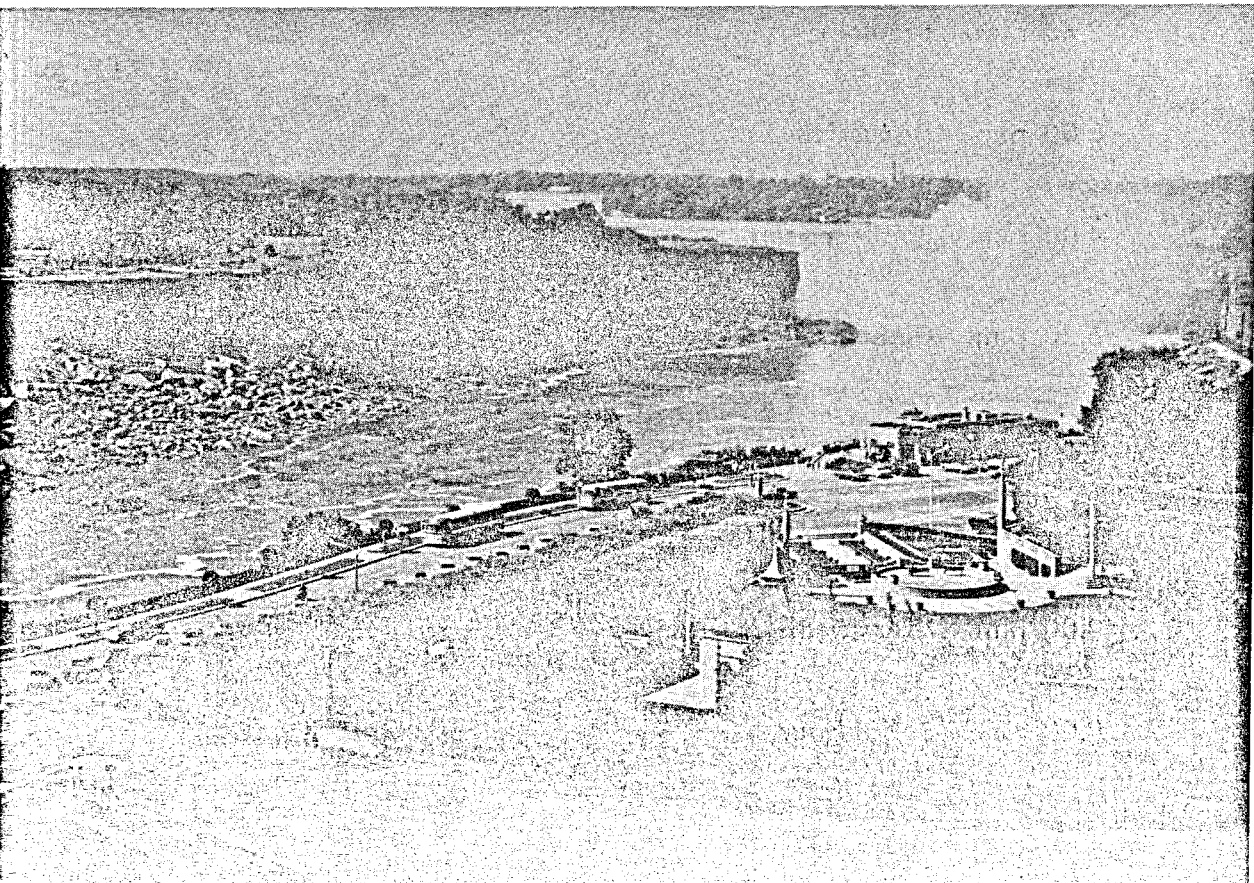
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NORTH AMERICAN THEOSOPHICAL STUDENTS' CONFERENCE

Niagara Falls, Ontario

SATURDAY, OCTOBER 11 - SUNDAY, OCTOBER 12, 1969



SATURDAY, OCTOBER 11

CONFERENCE THEME — "THEOSOPHY IN THE COMING AGE"

11.30 a.m. **Opening of Conference**

Welcome by National President and General Secretary

Introductions. Greetings.

2.00 p.m. **Talk**

"The Changing World in Education"

Mr. Leslie Dadswell — Mr. Felix Layton

2.45 p.m. **Break**

3.00 p.m. **Discussions**

4.00 p.m. **Break for sightseeing**

6.30 p.m. **Dinner**

Talk

"The Right Use of the Mind"

Miss Joy Mills

8.00 p.m. **Discussions**

9.00 p.m. **Social Hour**

SUNDAY, OCTOBER 12

9.30 a.m. **Talk**

"Lift High the Torch"

Mr. Ted G. Davy

10.15 a.m. **Break**

10.30 a.m. **Discussions**

2.00 p.m. **Talk**

"The Eternal Man and the Changing World"

Miss Helen Zahara

2.45 p.m. **Break**

3.00 p.m. **Discussions**

4.00 p.m. **Break for sightseeing**

6.30 p.m. **Dinner**

Talk

"Our Power to Create Order"

Mr. James S. Perkins

8.00 p.m. **Reports from discussion groups' leaders**

8.45 p.m. **Closing of Conference**

9.00 p.m. **Social Hour. Entertainment.**

BROTHERHOOD

GEOFFREY A. FARTHING

Whatever else we feel the Society stands for, we all acknowledge brotherhood as an obligation of membership. Do we in fact make it one? Does brotherhood and all that it implies condition our thinking and behaviour?

We do not argue about brotherhood being our principal object, but we do put many constructions on the word, ranging from a sentimentality some regard as mawkish to a union in spirit at the highest realms of being.

These views on brotherhood can mean, in terms of practical relationship, at one end of the scale an attempt at mere harmless, but possibly frigid, politeness, to an affectionate regard, based on love and respect, at the other. In the first case, sometimes we even fail in our attempt at politeness; sometimes, after the event, we realize we could and should have made more effort.

Is this not a significant indicator? Are we not too much conditioned by an idea that brotherhood implies preserving the appearance of a good relationship rather than creating one? Are we not, too commonly, negative? We will not speak our mind; we will not do anything that implies criticism of another; we do not like to differ. All this may exercise our self-control. It may preserve the front. But is this brotherhood?

It is worth trying to understand this matter of brotherhood and to see why in many of our Lodges, communities and even individual relationships we fail to achieve it. In its literal ordinary sense, brotherhood is used to describe the relationship between blood brothers, sons of the same parents. Ideally this is a perfect relationship. Being realistic, however, we must accept the fact that this relationship is at times not so ideal. Jealousies spring up, one wants to do this, another that, one may want to dom-

inate; the brothers may have incompatible natures, passionate ill-feeling.

These same causes of discord apply in all our relationships quite apart from family ones. In our quest for understanding they are worth examining. Opinion and emotion, strong feeling, underlie most of them. In the matter of opinion we have ideas about how people should think and behave. Opinions that differ from ours are objectionable. Perhaps they undermine our confidence.

Another serious cause of difference is that we impute motives to others. If they accept invitations to lecture or hold office, they are ambitious; and do we not have to kill out ambition? If they will not lecture or hold office, they are not really interested in the T.S. They put other activities first, like the family, job, masonry and so on. They are just not devoted members! How can they be so lukewarm when what we all so ardently want is for the Society to prosper?

Then there is that "Mr. So-and-so": he is a Methodist, or a Mormon, a Moslem or a Sufi, or an Annie Besantite. Why cannot he be content with our particular brand of religion or Theosophy? Ours is the truth, we know. He actually thinks his is the truth too! Then there is Krishna, or the Buddha, or Jesus, or the Master, to whom we give much devotion. He actually said slighting things about them; how *could* he? And he doesn't think there's anything special about H.P.B. either!

All this is example. But it shows us where our attention is fixed and at what level we are operating. All our interest is really centred in and related to ourselves. We are interested in another's views or feelings only in relation to ours. We can accept thinking along our lines, a loyalty to our "gods". This establishes our confidence. If

others' views or loyalties, however, are different, we are that much less on firm ground. Maybe we can scare the opposition away. Let's try some bombast, sarcasm, scorn, contempt, even plain rudeness. That should make him feel small. Perhaps if we argue cogently enough we can win him to our point of view. That would be fine. We would really be justified then. But how futile argument is! The harder we push in our direction, the harder he pushes in his. If one is cleverer or more knowledgeable, then there may be a show of temper or a damaging disengagement. In many of these situations it is more than likely that neither protagonist *really* knows, at first hand, what he is talking about.

It is one of the characteristics of mind to feel right and yet it knows nothing really. The mind can be likened to a computer. It can store information. It can recall it. This is the process of memory. But these facts have to be referred to a knower, some element in our make-up which can "perceive" mind-stored fact. The mind can compute, compare, analyse data. It can go through a process called thinking, but all this has again to be referred to a knower—not the mind itself—who is aware of these activities, before they can be meaningful. Yet this knower, the real self, can be so attached to the mind processes of the personality as to feel that he is the mind. It is like a driver identifying himself with his powerful but irresponsible motorcar.

Similarly our feelings, likes and dislikes, desires are of the personality. Again, the individual is aware of them but can get so involved in them as to become identified with them. The individual, theosophically the Ego, is at our level of development the consciousness element in waking life. Our

bodies, minds and emotions, provide the field of experience, the content of consciousness, that of which we are aware.

Body, mind and emotion are then the "mechanisms" of physical and psychological being. They are the elements of personality. Essentially they are elemental, even elementals, quite irresponsible. Such control as there is when we are functioning at their level is by the conditioning of precept and experience, "artificial" conscience. But they are not us. We are spiritual Egos. As individuals we can direct and control, stop and start the processes of our personality when we have learned to do so.

Now *all* unbrotherly behaviour stems from these mechanisms of personality. Such behaviour indicates lack of conscious control, lack of development as human beings. Petty behaviour and emotion indicate clearly lack of spiritual growth, and everyone can see it. That indicator does not lie.

There is a saying that as a man knows, so he does. Its corollary is also true, to the extent that as a man knows not, so he behaves, and that is plain for all to see.

Ill-manners, irritability, malicious (even though enjoyable) talk about others, feelings of rightness and wrongness, the ease with which we are hurt or offended, feelings of being "put on" or exploited, justifications for uncooperativeness, unwillingness to be helpful, lack of consideration for others, self-preserving attitudes, frayed tempers and high dudgeon—all these are infallible signs of spiritual undevelopment. We know this. No wonder we take refuge in negativity. We try not to do or say anything, then nothing shows.

Let us see if there is not another way.

Knowing, as an Egoic function, is something different from having a mind packed with information. Knowing is an ability of the higher soul, the Ego. It is a spiritual faculty of more or less expanded consciousness. We could properly call this knowing Theosophy. It is conscious functioning of the Ego. It must be apparent in all a man does.

THE CANADIAN THEOSOPHIST

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We are all aware of the elements of the Ego, technically as Atma, Buddhi, Manas, will, wisdom or love, and intelligence or understanding. To the extent that a man manifests these he is a Theosophist. To the extent that he does not he is immature; he is that much less than really human. He is that much out of control. Let us all apply this realization to ourselves. What then of Brotherhood?

We can now see that real Brotherhood could not possibly be based, in any healthy meaningful way, on conditioned negatives. Brotherhood is a demonstration of spirituality, the exercise of spiritual qualities. When these are working in our nature they are felt. We feel control of ourselves (personalities) through will. We feel this strength. We feel understanding through our sympathy, using the word sympathy in the precise sense of fellow or like feeling. Still in terms of understanding, intelligence can act truly, spontaneously; the faculty is uncluttered by imperfections of its instruments, the lower mind and negative emotion. This rightness is felt as a certainty that does not have to be justified. We know and we know that we know. All this is Theosophy—divine wisdom. Love is inseparable from all these operations of the real selves. Love

too manifests as feeling, right feeling. It cannot be hurt or slighted. Feeling—gentle, inward, certain, right feeling—is common to all right knowing: only on this can brotherhood be based. This is the meaning of our first object: To form a nucleus of “knowing” brothers—Theosophists.

How do we attain to this object? By assuming control of and a proper use of the “mechanisms” of personality. This use separates us, in consciousness, from the mechanisms. We cease to be identified with personality. How do we do this? Our teachers say by service, a willingness to help, a willingness to receive instruction and advice, instead of “taking the huff”, to learn, to become competent, a willingness to give advice, to share our knowledge and skills, etc. All this, in time, diverts attention from our “selves”. It does more; it establishes a basis for free unrestrained communication. We have a chance to know our fellows, and to be known. We learn to share life, our lives, on a trustful basis without touchiness or shyness or fear of hurt. We begin to dare to feel, to feel confidently and easily, in other words to love, and to love without making any demands or wanting anything in return. This is brotherhood, it is Theosophy too. —*The Theosophical Journal*

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 52)

A parallel to the allegorism that we “die” without being killed, or suffer a “death” that does not destroy us, we have the other figure of being burned in a fire (of hell) that does not consume us. It is the burning thorn bush of Moses that was not consumed. As said, the Greeks attributed this “death” to the very part of us (the soul) which they knew could NOT die! LIFE is indestructible, yet it alternates with “death”. The tree “dies” in the winter yet we know

it is not dead. In this is the gist of all philosophy and religion.

Obviously, Asklepios is simply the personification of the same power represented by any other of the god figures, but with special emphasis on the power of the Christ-grade of consciousness to heal the ills and defects of the carnal nature. So it is a matter of indifference “whether the Greeks originally thought of them as underworld gods or dead men” (P. 242) for the pot-

ential god-soul always goes "dead" in this underworld. But a god "dies" in the flesh that he may live again (and better) in spirit. And of course Asklepios would be a "hero". "Son of Apollo by a mortal mother"—the same formula again. Apollo saved the child she was carrying in her ('Koronis') womb—of course the supreme spirit of divinity always redeems the soul, its seed progeny, from its "deadened" condition when entombed in and under the sluggish, inert life of the body.

That Asklepios was brought up by the wise Centaur Chiron, and was by him taught healing, again dramatizes the significant fact that the soul, in its half-divine, half-animal status in incarnation learns every lesson, including healing (in the universal cathartic, rather than in its limited *medical* sense—the cure of souls). Naturally the soul learns all its lessons from its experience in and under its mother, the animal body.

Does not Chiron conduct the "dead" souls across the Styx River in the underworld? The *same* truths have been anciently represented under a wide variety of glyphs and trophes which have badly fooled the scholastic mind. He raised the dead to life, Guthrie states. Evolution always raises the "dead" soul to life in the incarnation procedure.

I confess, however, that I am puzzled by the Greek emphasis on retribution for *hybris*. For how can it be over-presumptuous for the mortal to strive to become immortal, that being the very task, ineluctable and inexorable, and difficult enough, set before the soul, either here on earth or in heaven by evolution itself. Surely the soul is not to be penalized for aspiring to become god, in the sense of merely growing from incipient godhood to actualized godhood. If there is true dramatism here, it must be subtle indeed. Perhaps it is simply a matter of the mortal learning to recognize his proper place and grade in the hierarchy of life, and not dissipate his limited energies in overstepping the bounds of Moira.

If this is it, the mystery is solved.

The clue to what the author speaks of as the "double shift, from god to man and back to god again," (P. 244) I think is found in what I have already noted, that the soul (god-born) starts as god, descends to incarnate as man, and in its evolution regains god state. And I think we have a remarkable statement to that effect right in the Book of *Revelation*, where the soul-character says: "I am he that *liveth* and was *dead*, and behold I am *alive* again for evermore." And that, too, is matched by a statement in the Egyptian *Book of the Dead* in which the same soul, speaking, says: "He (God) hath given me the beautiful Amenta (underworld—earth!), through which the *living* pass from *death* to *life*." Life as potential god, "death" as god in man, and return to regained life as actual god.

The birth of Asklepios at or by the River called Lethaios—what is this but the Platonic doctrine of the soul undergoing oblivion of its divine nature when it incarnates? All souls are born here by this Lethe River of soul stupefaction—till resurrected.

The fact that Guthrie says that the Asklepiian function of healing was shared by many other deities certifies to the truth of what I said above, that "healing" is simply one aspect of the divine power that regenerates the mortal to immortality. And (on P. 245) he finds also that, like the other gods, Asklepios lived "below the earth". How all human history, or the last 2,000 years of it in the west, might have been changed for the better if the academic mind could have realized that for a god to "live below the earth" in an "underworld" was simply a glyph of the soul's descent to this life in body, on, (not under) this earth. In the concrete sense a god could never go "under" the earth. It is "degradation" (allegorically considered) enough for the god-soul to come down from heaven ON the earth.

The snake symbol can be a trifle perplexing. It is a nearly ubiquitous symbol

in the ancient lexicon of the symbolic language. But overwhelmingly it appears to be the symbol of the lower, *animal*-human nature, as distinct from the higher or (potentially) divine-human nature. Moses (man) raised the brazen serpent on the cross in the "wilderness" (another symbol of the underworld, same as "desert") for surely the higher self in man's dual nature (God and man) raises up the lower. Snakes live in the earth and water, and man's body is composed of just these two elements! There are endless variations on the play of the symbol. I have read just this minute of the two snakes licking the eyelids of Chremylos (P. 248) and curing his blindness! Hercules had as an infant to strangle the two serpents in his cradle—to show the power of the infant god to overcome the carnal nature. The two snakes twined around the caduceus of Mercury and the two that caught Laocoon and his two sons in their strangling coils. The underworld experience of the Persephone soul, by these allegories, must be seen as proving beyond philosophical cavil that the infant soul grows only by wrestling with the forces of the lower self.

As sleep and "death" go allegorically with the soul's condition in incarnation, so many "miracles" of healing, transforming, etc., occur when the subject is put to sleep. So the drama of the priest (should represent the soul itself) going around in the sleep period and clearing off the offerings of food on all the altars (P. 249), could well typify the soul's reaping the good benefits of every experience here on earth.

On P. 249 the word "incubation" slips in without explanation. The soul's incarnation was (in Egypt especially) typed as its "incubation". The soul in earth body was analogous to the germ in the egg. Incarnation was incubation, the soul was "hatched out" in the body. So of course incubation was "a necessary and regular part of the cure" and "takes place as the result of a vision or dream experienced in sleep." Is it not significant that the worshippers "de-

scended" into the *adyton* of the temple of Apollo-Asklepios?

Gerald Massey gives the name Harpocrates as derived from the Egyptian *Har-p-khart*, *Har* being the short form of Horus, *p* being the Egyptian article, "the", and *khart* the word for "child, infant". I think this is correct, as I have studied the hieroglyphics myself. "Horus the Child", Horus the Younger, type of the Christos, the Christ-child! I should guess that all or many, or at least some, of the characteristics ascribed to Asklepios, the healer, would appertain with equal significance to Harpocrates. (The Greeks turned Har-p-khart to Harpocrates.)

(To be continued)

A paperback edition of *The Greeks and Their Gods*, by W. K. C. Guthrie, was published recently by Methuen and Company Ltd. It is a University Paperback, UP 245, and sells in Canada for \$4.50. The pagination is the same as that quoted by Dr. Kuhn.—Eds.

THE THREE TRUTHS

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

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

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

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

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

Idyll of the White Lotus

RELEVANCE

MONTAGUE A. MACHELL

"The man who is happy within himself, who is illuminated within, is a devotee, and partaking of the nature of the Supreme Spirit, he is merged in it . . . Assimilation with the Supreme Spirit is on both sides of death for those who are free from desire and anger, temperate, of thoughts restrained; and who are acquainted with the true Self." Bhagavad-Gita.

The ultimate meaning of Relevance in living will always be governed by what one accepts as the purpose of life; and what one accepts as the purpose of life will always be governed by what one accepts as the nature of the Greater Self; that acceptance, in its turn, will be governed by what one regards as his right relation to life. The whole question, it appears, turns upon the ultimate meaning one attaches to the terms "Man", and his "Universe". It is to be feared that the generally accepted meaning of each of these terms is, to say the least, "foggy".

Theosophy, the present-day application of the Ancient Wisdom religion, dating from remotest antiquity, suggests a distinct and positive interpretation of these terms: "Man", it defines as a basically spiritual entity; his "Universe", governed by Spiritual Law, it defines as his field of destined Spiritual Growth. These terms it regards as fundamental and eternal; wherefore, it of necessity attributes to the term "relevance" a single, unswerving dedication to Spiritual Growth, inseparably related to the unfolding of a Spiritual Universe. To this "relevance" it assigns absolute priority, regarding all else as purely relative.

As one reaches the latter years of life, he experiences a natural desire to look back over those years, seeking to discover to what extent they reveal a justifiable and enduring relevance; he is further interested in finding out to what concept of life these years have relevance. In this quest he naturally asks himself what significance, if any, attaches to them, his reply relating strictly to the spiritual reality of earthly

living he has made his own. In these terms, what he regards as relevant will differ as widely from the mass acceptance of that term as an orthodox approach to life is remote from that of the Ancient Wisdom religion.

An important element in that difference will inhere in the answer given to the question, "To whom or to what am I responsible?" To this question the mass mind will reply, "To God", meaning a personal Deity, upon whom one is dependent for ultimate salvation. The Theosophist will reply, "to the Self", meaning that one Spiritual Reality that illumines all human and material consciousness, for a clear comprehension of, and perfect dedication to which, every human being is responsible. These two responses illustrate the characteristic "relevance" of each approach. The first is shaped by dependence upon a Redeemer; the second upon an accepted spiritual responsibility for complete dedication to the Spiritual Self of the entire universe. In this last obligation "relevance" has one single meaning: *Spiritual Living*.

In an all-too-prevalent tendency to regard religion as a matter concerning which a variety of opinions constitutes a healthy state of affairs—thereby encouraging a gap between "religion" and a *spiritual basis* to all life—the truth one accepts can easily become superficially adjustable. Yet, once that Truth becomes a "way of life" it must have achieved a relevance that shapes the life personally, fundamentally and eternally; in other words, a religious opinion has become, not merely a point of view, but an enduring spiritual state of consciousness.

So sacred and profound is this state of consciousness that it supplies the one and only relevance of all earthly living, all other preoccupations representing varying degrees of "irrelevance" according to the degree with which they do or do not nurture one's integrity of purpose.

A vital support to such integrity of purpose is the realization that in a spiritual universe, one law governs all life, human, animal or vegetable—the Law of Unfolding Spiritual Consciousness. The realization that that law is the same for each tiniest manifestation of life on every plane, links all these lives in a common destiny, reminding man of his responsibility for himself and for the universe of which he is a part. "No man is an island" in terms of destiny, and yet each man is responsible for, and must work out, his own destiny in terms of spiritual unfoldment. Over and over again he must remind himself that the ultimate question is not one regarding the relevance of "opinions", but the relevance of his daily living to the basic Spiritual Truth he has accepted as his frame of consciousness. In that acceptance he has transformed an "opinion" into a principle. "To thine own (principles) be true!" That is one's first and perennial loyalty, a loyalty that measures perfectly one's acceptance of Truth; its potential resides in this perfect transformation of an "opinion" into a principle.

Upon what can such a principle feed? Upon an uninterrupted contemplation of, and meditation upon one's own Spiritual Reality—upon that undying Self that is the Self of All. The individual aspiration and effort of this single Self is, in its ultimate meaning, a merging with All Selves, or THE ONE, out of whose consciousness this entire universe took on manifestation. *All is spiritual* in origin and destiny. "The Heavens are telling the glory of God", because they *are* God—in manifestation, a manifestation in which you and I and every human being must at last share. Our relevance reveals itself ultimately as *degrees of perfect manifestation*. "Let thy light shine!"

So vast, so sublime is that ultimate manifestation destined to become that even a slight prevision of it renders all material and temporal interests irrelevant. *Growth* is the eternal destiny of the Eternal Self. Time, as measured in that relationship is little more than a series of illusory moments. Relevance, clearly perceived, is an ever-present, uninterrupted growth of the Deathless Self here on earth. Requiring no other justification than Immutable Law, it is its own vindication—a natural and inevitable loyalty to Ultimate Truth. Its ritual is spiritual living, from hour to hour, from day to day—the *comme il faut* of spiritual kingliness.

The eternal foe of this secret, unseen allegiance is to be found in those subtle invitations to a passionate dedication to earthly fame, prosperity or status, that can shed such dazzling but unenduring lustre on life, only to leave the recipient disillusioned in the end. Because the goals of the Spirit are beyond decay and disillusionment, their attainment are alone relevant to a self that outlives death and change. But such achievement is his alone who is capable of cultivating a vision *beyond* time, perceiving it as one of the arch-irrelevancies of spiritual living.

It is such fearless vision that lends lasting splendor and dignity to daily living, experienced by so few today. For lack of goals of a worthy spiritual destiny, too many individual lives have missed the challenge indispensable to a rich inner growth. Until this challenge is renewed the aspirant will fall short of a consistent, rewarding relevance in daily living. Such living being the *esoteric* observance that it is, it is likely to attract little attention and to be rarely heard of. Yet the perceptive challenger will diligently nurture this delicate plant of Spiritual Relevance in a trackless desert of feeble and dessicated irrelevancies. To him who accepts man's basic spirituality, such relevance becomes the last word in Spiritual Logic!

NOTES AND COMMENTS BY THE GENERAL SECRETARY

I regret to report the death in Victoria on August 1 of Mrs. Hazel Garside. She was one of our oldest members, and was among the first to be recorded in the books of the Canadian Section when it was formed in 1920.

A member of the St. Thomas Lodge, Mrs. Garside had been living in Victoria for about a year before her death. Before the cremation took place, members of the Victoria Lodge read some suitable passages including *The Three Truths*, some verses from the *Gita*, and finished with the *Gayatri*.

To Mr. Benjamin Garside, her husband and co-worker, we offer our deepest sympathy.

* * *

The first meeting of the newly elected General Executive of the T.S. in Canada was held July 20 at 310 Dupont Street, Toronto.

Among the business conducted: it was approved to send \$150.00 to the Century Fund; it was decided to purchase and distribute to the participating Canadian university libraries Volume IV of *H. P. Blavatsky Collected Writings*.

Mr. Ralph A. Webb was again appointed Treasurer of The Theosophical Society in Canada for the year 1969-70. He was thanked for his many years of dedicated service in this position. I think few would guess the volume of work involved in the Section Treasurer's position, but feel sure that if they knew all members would share my personal gratitude to Mr. Webb for his cheerful and efficient handling of this important work.

* * *

For the benefit of new members perhaps a few words about the Century Fund would not be out of place. The Fund was established a few years ago to provide the necessary money to effect repairs and to modernize the physical facilities at the Head-

quarters estate in Adyar. It is hoped to complete the work by the time of the Society's Centenary in 1975.

* * *

The program for the North American Theosophical Students' Conference which is to be held at Niagara Falls on (Canadian) Thanksgiving weekend should attract students from all over the continent. Only one more ingredient is required to ensure its success: a large number of participating delegates.

Advance registration would indicate that the attendance will surpass our most optimistic expectations. I do sincerely hope that as many members and adherents as possible will join us.

One word of advice. Ours will not be the only convention held in Niagara Falls on October 11 and 12. Accommodation will therefore be limited. If you have not yet registered, please do so *now* and avoid disappointment.

I said *participating* delegates are looked for. This is not to be a conference where you sit back passively and absorb lecture after lecture. All will be expected to take part in small discussion groups after each session. Your ideas might help a fellow student from Victoria or Detroit: you might take something back to your Lodge that you picked up from a Montrealer or a Philadelphian. (Yes, you will probably meet Theosophists from all these places, and certainly many more!)

* * *

A report of my brief visits to the American Convention and the English Summer School appears elsewhere in these pages. One of the many rewards of the journeys was to meet workers whom previously I had known only by correspondence. These included, in England, Mrs. Radha Burnier, General Secretary of the T.S. in India and Mr. L. H. Leslie Smith, past General Secretary of the T.S. in England; in Wheaton, Dr. Ulisses Riedel de Resende, Secretary of the newly formed Interamerican Theosophical Federation, of which the Can-

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

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

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adian Section is a member, Mrs. Ann Wylie, National Secretary of the T.S. in America, and Mr. Boris de Zirkoff, editor of *Theosophia* and compiler of the *H. P. Blavatsky Collected Writings*.

My wife and I were also grateful for the opportunity, at Wheaton, to compare notes with Mrs. Virginia Hanson, Editor of *The*

American Theosophist. At such get-togethers there is a natural temptation to cry on each other's shoulders, for an editor experiences frustrations that only a fellow-sufferer can appreciate!

At Worthing, in southern England, I spent an hour or so with Mrs. Elsie Benjamin, editor of the Corresponding Fellows Lodge Bulletin, that unique and valuable monthly.

And many, many others!

I am sure that all students share my gratitude that there are so many dedicated volunteer workers for the cause of Theosophy throughout the world. Indeed, without them we would not be a viable organization, if indeed we existed at all. But there is still much work that cries out to be done, and those with the time and willingness to serve can surely put their talents to use in some capacity.

* * *

Dr. Resende told us that there is not a single work of H. P. Blavatsky available in the Portuguese language. This is grievous, especially when there is an enthusiastic membership in Portuguese-speaking South America. His remarks brought home to us the importance of the Non-English Publications Loan Fund. Perhaps we could all show our gratitude for the great library of Theosophical literature that is available to us in English by helping to provide the basic works in all major languages.

By the way, the need is not confined to the west: Mrs. Burnier told me of similar short comings in India.

Here, surely, is an opportunity for Canadians to help fellow students not as fortunate as we are. The Non-English Publications Loan Fund has been mentioned in earlier issues of *The Canadian Theosophist*, but I shall be pleased to forward details to all who wish to help.

* * *

We were pleased to hear from Mr. Boris de Zirkoff that *H. P. Blavatsky Collected*

Writings Vol. IV will be off the press within a few weeks. Members are invited to place their orders for this and other volumes in the series through their Lodges now.

* * *

The outstanding special Spring issue of *The American Theosophist* is to be enlarged with additional material and reprinted in book form. It is good that this excellent compilation of articles on H. P. Blavatsky (see review, C.T. July-August 1969) should be made available to a wider readership.

Another recent release from the Theosophical Publishing House (Wheaton) is a tribute to one of Madame Blavatsky's co-workers, *William Quan Judge, Theosophical Pioneer*. The book, reviewed in this issue, has already been favourably commented on by several readers. A copy has been sent to each Canadian Lodge, and I highly recommend it to our members and subscribers.

It now remains for the other member of the founding trio of our Movement, Col. H. S. Olcott, to be suitably recognized in biographical form. I understand that such a work might be forthcoming in the near future.

* * *

We were sorry to learn from Mrs. Edith Fielding that she has been forced to give up her work with the H.P.B. library in Vancouver owing to advancing years. She had been active in this work for 39 years—a labour of love that will be appreciated by all who have been helped by this service. The work of the library is being continued by Mr. Michael Freeman.

* * *

I understand there is to be an international camp for Young Theosophists in Rio de Janeiro next January. I shall be pleased to obtain full details for any members who are interested in attending.

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

Edmonton Lodge, Ernest G. Staniforth
Montreal Lodge, Qasim Ali Mitta
Toronto Lodge, Mrs. Jean M. Doherty
Victoria Lodge, Mrs. Joyce W. Mangin

—T.G.D.

LETTERS TO THE EDITORS

The Editors

The Canadian Theosophist

When in a well-known Canadian Department store the other day, I noted a book in their book department entitled: "Reincarnation for the Millions" by Susy Smith, a Dell pocketbook, published by Dell Co. of New York, June 1969, price 60 cents.

This book goes into the definition of reincarnation by several authors and quotes extensively and approvingly from Madame Blavatsky, stating that she was the first to bring the theory of reincarnation to the West.

However, though using her ideas to explain reincarnation and quoting in detail from her famous works, the author very inconsistently makes an insulting and false attack on H.P.B.'s personality. In her chapter: "Madame Blavatsky, the High Priestess of Modern Occultism" Mrs. Smith declares in describing H.P.B.:

"Huge, earthy, dirty, sloppy, chain-smoking cigarettes which she rolled herself, and not above using hashish and opium, this clever and captivating adventuress, a psychic of proved ability, had so much vitality and such great personal magnetism that she challenged the interest and commanded the loyalty of many of the intellectuals of the last century . . . And the society she founded remains today a strong metaphysical force throughout the world."

Some of this paragraph is correct but most of it is insulting and inaccurate. H.P.B. never took hashish and opium and in fact most strongly advised against the use of

drugs of any kind including alcohol, explaining that drugs and alcohol had a most detrimental effect on man's subtler bodies and in consequence caused spiritual downfall. H.P.B. was not dirty and sloppy, nor was she an adventuress in the evil sense of that word. Mrs. Smith continues:

"Even though it has since been revealed that (at least) in her first books she cribbed much of her material, sometimes pages at a time, from other authors without giving credit, her followers are so loyal that they discount criticism of her methods and manners, ignore her most sordid scandals and cling to the doctrines she propounded . . ."

H.P.B. never cribbed from others without stating her source. Mrs. Smith is no doubt referring to *Isis Unveiled* but that book contains a vast number of references with the authors of the references very carefully listed. In her article "My Books", H.P.B. explains that any loss of quotation marks was not deliberate but due to her faulty knowledge of English when she wrote *Isis*.

Re H.P.B.'s "sordid scandals": this is an outright fabrication by Mrs. Smith, who is simply repeating, parrot-like, the false accusations made by enemies who had to finally retract what they said in a newspaper article published at the time. The newspaper then apologized to H.P.B. for such statements are dangerous libels. Mrs. Smith then goes on to describe one of these "sordid scandals" and remarks that H.P.B. ran a way and lived with a man called Agardo Metrovich and had a crippled son by him who died a few years later. This old and false scandal is completely untrue: H.P.B. never at any time was a mistress of Metrovich. She never bore a crippled child and the child in question was the illegitimate son of a Russian nobleman who had been befriended by H.P.B. As a doctor's certificate testifies, Madame Blavatsky was born with a peculiar defect in her anatomy that made childbirth impossible for her, so that she was unable to be the moth-

er of any child, much less the child of the said Russian Baron.

She then proceeds to state that H.P.B. invented the Mahatmas. She remarks: "Years of study by scores of earnest followers of Madame Blavatsky have produced the verdict that the Mahatma Letters were written by H.P.B. herself." Who are these earnest followers who can prove that H.P.B. wrote the letters? Just let Mrs. Smith name one of these persons. She simply cannot do it.

Of course it would be natural for such a superficial thinker as Mrs. Smith to believe in the Hodgson Report, which has been proved completely inaccurate by later scholarship such as Mr. Waterman's book.

In conclusion, it is really too bad that an otherwise interesting and in some parts a thought-provoking book on a fascinating subject should contain such false vilification of a woman who is quoted as a great thinker and an authority on reincarnation.

(Mrs.) Elouise R. Wilson, LLB

☆ ☆ ☆

The Editors

The Canadian Theosophist

Reading your article, "Let's Give Unity a Trial" in the July-August issue made me feel sad. It is a gesture long overdue.

I have been a member of the Society for 49 years; while a member of a Section Lodge in Toronto I am by personal conviction a supporter of the Canadian Federation. Thus have I practiced unity.

We could with profit re-read in *The Mahatma Letters* the references made to a crisis many years ago in the London Lodge. One can read in Letter LXXXV, P. 398 the implications that Mrs. A. Kingsford, the then President of the London Lodge was appreciated by Chohan himself. We are told that Sinnett, the "straight Theosophist" and Kingsford, a "religio-theosophist" were both needed. So deep and far-reaching was the concept of the Masters in 1883, nearly a century ago, that they sought to have us bring ourselves as we are. And

if we find our co-members going to church or temple, why worry? We must be happy that they are with us.

The path that lies ahead is one of great trouble, but it is humanity's trouble. The modern world has shrunk in its actual mental visualization—communications have done this. Revolution, in its physical aspects, is soon to be discarded as a ready remedy. This is because no basic peace or security can be found on earth. I believe the Society will enter a new path and be able to attract those who seek truth. And to obtain understanding about the fundamental natural laws that control the universe.

Members must apply these principles, most of which Theosophy teaches, in their personal lives. It will be most difficult to get this across to the man in the street—and in his language. But this is the task that lies ahead of us.

Frederick E. Tyler

☆ ☆ ☆

The Editors

The Canadian Theosophist

In connection with the discussion on the meaning of "the living fire of Orcus" (C.T. Jan.-Feb. and May-June 1969) I am in general agreement with W. B. Roos's opinion.

In H.P.B.'s citation the elements now known have arrived at their state of permanency in this fourth Round and indicates they have become settled as underlying constituents of the present density of matter. That they have a short period of rest has reference to the very bottom of the fourth Round cycle. This is the fourth Root-Race particularly because this is the fulcrum of the Round and has no parallel in the descending or ascending arc of the cycle. The "short period of rest" is when matter is in its deepest state and has nothing to do with the global pralaya.

The statement made that the rocky crust remains may have reference to cosmic or planetary pralaya, which sets in after the last Race of the seventh Round. This is

when the life-principles are withdrawn from our globe to a new laya-centre and a new world is ushered in by the then perfected humanity of this globe (ourselves). The "rocky crust" will in time appear to that new world as the moon does to us now.

I also agree with Mr. Roos's statement that Tattvas belong to the realm of principles such as pertain to the seven senses of man esoterically; four and a half developed at this time and two and a half yet to be developed in the ascent of the future Root Races of this Round.

John Oberlechner

MONTREAL LODGE

Montreal Lodge has moved into new quarters at Suite 36, 1522 Sherbrooke St. West. Our telephone number is listed in the new directory.

Meetings will commence on September 9 with a symposium on conditions pertaining to the "After Life". The President, Mr. F. Griffiths, will open the discussion and talks by Mrs. D. Gilmour on the "Devachanic Existence" and by Mrs. V. Law on the "Kama Loka Existence" will follow. On September 16 Mrs. B. Scott will show slides on Egypt. September 23 there will be a lecture by the Rev. Sam Woo of the Buddhist Temple and on September 30 there will be a study and discussion group on Dr. Besant's *The Ancient Wisdom*.

We look forward to seeing old and new friends at the Conference in Niagara Falls and offer a warm welcome to fellow students to come and visit us when you are in Montreal. —Viola P. Law, Secretary

VICTORIA LODGE

Meetings this year will be held in the War Amputations Hall where space has been rented for the whole season. It is an excellent place with a hall for large meetings and a lounge for small ones.

Our Fall meetings start September 8. The members have decided to study *The Key to Theosophy* and *Wind of the Spirit*.

—Sybil Bateman, Secretary

VISITS TO OTHER SECTIONS

The T.S. in America

My wife and I had the very great pleasure of attending the first day of the 1969 Convention of the Theosophical Society in America. It was a most impressive gathering, well attended by U.S. members and enriched with visitors from many parts of the world.

We were not the only Canadian delegates present. We were delighted to meet Mrs. Evelyn Kranz, Lotus Lodge, Calgary (Canadian Federation) and Philip Page, Centennial Lodge, Toronto.

At the opening session on Sunday morning, July 13, I delivered the greetings of the Canadian Section. Miss Joy Mills, National President, was in the Chair. Others on the platform were: International Vice-President James S. Perkins and Mrs. Katharine Perkins; National Vice-President Felix Layton and Mrs. Eunice Layton; Mrs. Seetha Neelakantan (of the Adyar Library and Research Centre, now working at the Olcott Library); Mira Brandt, of Holland, World President of the Young Theosophists; Dr. Ulisses Riedel de Resende, of Brazil, Secretary of the Interamerican Theosophical Federation; and John Coats, who had visited Canada so recently.

A business session followed, and I shall say more about it later.

In the afternoon a public lecture by Mr. Perkins drew an overflow crowd to the Holiday Inn at Glen Ellyn, Illinois, where the Convention was held.

That evening I was privileged to participate in the "International Night" program, and spoke on the work in Canada. I mentioned that this was a Golden Anniversary, and remarked that fifty years ago the then leaders of the T.S. in America were discussing ways and means of forming a separate national Section of the Society in Canada, and that within a few months this had become a reality.

Our impressions of the Convention, however, are dominated by the business session

at which National President Joy Mills presented her Annual Report. The American Section was "on the move" in 1968-69, and Miss Mills noted expansion in every department from membership to publishing. It was a startling report—forthright, unapologetic, exciting. It should give rise to optimism not only in the United States, but in every Section of the Society. If the previous year had been one of unprecedented progress, it was evident that the tremendous surge of activity is ongoing.

Hub of the activity is, of course, the American headquarters at Wheaton. That it is the dynamic centre of operations for all the booming business activities of the T.S. in America does not detract from the very spirituality and tranquility of the place. But the building and grounds, inspiring as they are, are as nothing to the people that work in them. The dedication and efficiency of the volunteer workers at Wheaton cannot fail to be noticed by the visitor. What professional organization runs with such smoothness and productivity as this?

Wherefore this unprecedented activity? One of the main reasons is that the money that is being made available to the T.S. in America by the Kern Foundation is making possible a number of projects all of which are in their various ways promoting Theosophy. The promotion has been so successful that present facilities can hardly cope with the demand.

Much of the credit must go to Helen Zahara, whose activities in connection with the Kern Foundation, and especially with Quest Books, are daily creating new opportunities—and problems. (Lovely problems, though!)

For instance, because of the enormous success of the Quest Books (now selling at the rate of 10,000 copies per month) space at Olcott is at a premium. To house the necessary stock of books required to fill current orders *only*, as well as to provide urgently needed staff accommodation, a new three-storey building is now being erected on the grounds.

(It was because of the space problem that the American Convention, for the first time in many years, had to be held away from Wheaton.)

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The T.S. in England

A few weeks later we were in England for a short vacation. The English T.S. Summer School was in session while we were there, and we had planned to visit it together on July 30. Unfortunately Doris was not well enough to travel at that time, so I journeyed by myself to Nottingham where, at the University, the Summer School was located.

Our International President, Mr. N. Sri Ram, was present, and I am pleased to report the recovery he has made from his serious illness and operation last year. Mr. Sri Ram's schedule for the summer and fall is an extremely busy one—strenuous enough to make a younger person pause and think—but he accepts it cheerfully and goes about his responsibilities quietly and efficiently.

I was delighted to make the acquaintance of the newly-elected General Secretary of the English Section, Mr. Geoffrey Farthing. In comparing notes we found that the activities of our two Sections are relatively similar.

At lunch and dinner and at various odd moments during the afternoon and evening I met and chatted with several of the delegates. Again, the international aspect of the Society was evident, as several countries were represented at the Summer School.

A free afternoon was scheduled on the day of my visit and Mr. Farthing kindly drove me, together with several others, around the beautiful Nottinghamshire countryside nearby. An unexpected treat was in store that evening: after dinner two buses took the delegates into the city for a visit to the theatre.

☆ ☆ ☆

At both the English Summer School and at Wheaton the officials and delegates

made me feel instantly "at home". This is one of the virtues of the Theosophical Movement, that wherever one travels, one feels quite at ease and assimilates quickly and naturally into local gatherings of fellow students.

—Ted. G. Davy

THE KROTONA SCHOOL OF THEOSOPHY

The Fall Term of the Krotona School of Theosophy is scheduled to open with a Preview of courses on September 14. Classes begin September 15 and continue for 10 weeks, through November 22.

It will again be a great privilege to have Mr. and Mrs. James S. Perkins at Krotona before their return to India. Mr. Perkins will conduct a class in basic Theosophy, illustrated with his own drawings and diagrams. Other Guest Teachers are Mr. Carle A. Christensen, who will lead a class in applications of Theosophy, and Dr. Framroze A. Bode, a Parsi Priest from Bombay, India whose course will be on the wisdom teachings in world classics.

In addition, courses by the regular staff will include: art and creative process by Dr. Gerrit Munnik; science and *The Secret Doctrine* by Dr. Alfred Taylor; and spiritual insight through the ages by Dr. Frederick H. Werth.

The Fall Term announcement gives full descriptions of courses and other details. Write for your copy to: The Krotona School of Theosophy, Route 2, Box 4-B, Ojai, California 93023. Scholarships are available to aid in travel and living expenses for attending the School. Members in Canada may write for information to The Scholarship Committee at the above address.

Verily, the esoteric doctrine may well be called in its turn the "thread-doctrine," since, like Sutratman or Prana-tman, it passes through and strings together all the ancient philosophical religious systems, and, what is more, reconciles and explains them.

—H. P. Blavatsky

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. Will you kindly explain a passage in *The Secret Doctrine*, Volume II, page 371, 3rd edition:

“placed between the immutable Father (the Pole, a fixed Point) and mutable matter, the Dragon transmits to the latter the influences received by him from the Pole, whence his name—the *Verbum*.”

Answer. In offering an explanation of the quoted passage (S.D. II, 355 or. ed.; III, 354 6 vol. ed.), it should be borne in mind that H. P. Blavatsky is citing a French writer, H. Lizeray, and his book is named *Trinité Chrétienne Devoilée*—in translation “The Unveiling of the Christian Trinity.” The passage in question is brought forward by H.P.B. in connection with one of the seven interpretations of the “Dragon,” and she states that she is giving its “highest” interpretation. She points out that the concept is equivalent to that which is imbodyed in the significance of the Hindu term *Aja*, which means self-born. This is so because philosophically one does not posit that the First Logos (which is generally regarded as the Unmanifest Logos—the primal point of emergence of a cosmos) has been “created.” In other words the First Logos appears on the scene “self-born.” Bearing this in mind, then, the passage quoted refers to the Christian concept of the “immutable Father,” which is usually rendered “God,” and who, to all intents and purposes *is* regarded as “self-born” for God is not considered as being “created.” Therefore, in the Christian concept, God, the Father, is termed “immutable,” thus signifying never changing, never variable.

The opposite concept to that of immut-

ability is that of mutability, or that which is ever changing, ever varying. In the quoted passage this is termed “mutable matter,” which is ever present in the creation of forms. From the standpoint of philosophy, then, this aspect of creativity is represented by means of the Third Logos, which is applicable to the creative aspect, and personalized as the Creator. Hence these are the two “poles” mentioned in the citation: the “fixed pole” is the First Logos, the Unmanifested; its opposite pole is the Third Logos, the Manifested.

Obviously there must be a “bridge” between the unmanifested and the manifested, between immutability and mutability. This is represented philosophically as the Second Logos: that which links the unmanifested with the manifested. In the citation this link is represented by means of the “Dragon,” which transmits the influences from the immutable to the mutable, that is to say from the “unseen matter-to-be” to the resultant “matter” from which all forms are created. This is what the original concept of the Trinity intended to convey, although this is hardly discernible in the Christian concept in the manner in which the Trinity is enunciated. Nevertheless, H. Lizeray is evidently seeking to demonstrate this idea in his book.

The next point to mention is the term “*Verbum*.” This is a Latin term, signifying “the Word.” It is equivalent to the Greek word “Logos,” which also means “the Word,” present in verse 1 of chapter 1 of the Gospel according to St. John: “In the beginning was the Word, and the Word was with God, and the Word was God.” (The “Word” in this passage is “Logos.”) There-

fore, because of the inclusion of the word "Verbum," one may conclude that the interpretation of Lizeray's is equivalent in meaning to the concept of the Logos as expounded in *The Secret Doctrine*.

Question. Is there a reference in *The Secret Doctrine* to the divine androgyne?

Answer. Yes, the subject is treated in *The Secret Doctrine* under a section heading entitled "The Divine Hermaphrodite," and is brought forward in connection with one of the Stanzas of Dzyan, which deals with the coming into being of the Second Race.

The significance of the "divine androgyne" is explained by referring to the Hindu deity in a twofold capacity, under the term Brahma-Vach. Although Vach is generally associated with the personification of speech—and personified as the goddess of speech—when linked with Brahma as the creative deity, Vach is then regarded as the goddess who was created out of one-half of Brahma's body, thus clearly illustrating the divine androgyne.

H. P. Blavatsky provides this explanation of Vach in connection with Brahma:

"Esoterically, she (Vach) is the subjective Creative Force which, emanating from the Creative Deity (the subjective Universe, its 'privation,' or *Ideation*) becomes the manifested 'world of speech,' i.e., the concrete expression of ideation, hence the 'Word' or Logos. Vach is 'the male and female' Adam of the first chapter of *Genesis*, and thus called 'Vach-Viraj' by the sages." (*Theosophical Glossary*, p. 357)

In *The Secret Doctrine* the divine androgyne is also associated with Jah-Heva, which is a permutation of Jehovah:

"In the Book of Enoch we have Adam, the first divine androgyne, separating into man and woman, and becoming Jah-Heva in one form, or *Race*, and Cain and Abel (male and female) in its other form or *Race*—the double-sexed Jehovah—an echo of its Aryan prototype, Brahma-Vach. After which come the

Third and Fourth Root-Races of mankind—that is to say, Races of men and women, or individuals of opposite sexes, no longer sexless semi-spirits and androgynes, as were the two Races which precede them." (S.D. II, 124-5 or. ed.; III, 133 6 vol. ed.; II, 132 3rd ed.)

One more representation of the divine androgyne is available: that which has come down from ancient Egypt:

"Behold the imperishable witness to the evolution of the human races from the divine, and especially from the androgynous Race—the Egyptian Sphinx, that riddle of the Ages!" (*Ibid.*)

Question. Is there a connection between Eros and the Monad in *The Secret Doctrine*?

Answer. Even though there is a connection between Eros and the Monad, it should be borne in mind that a distinction is required to be made between the early Greek conception of Eros and the later concept. The early Greek concept associated Eros with the activities of that which is termed Fohat, whereas in later times the Greeks and Latins regarded the deity in the aspect portrayed by Cupid.

In *The Secret Doctrine* the idea of associating Eros with the Monad was brought forth in connection with one of the Stanzas of Dzyan, Stanza V, sloka 4:

"Fohat traces spiral lines to unite the sixth to the seventh—the Crown."

The allegorical symbolism of uniting the sixth to the seventh has reference to the two highest principles of the sevenfold constitution of man, the union of Buddhi to Atman—the Crown—resulting in the Monad. Here is H. P. Blavatsky's explanation of the above sloka:

"This tracing of 'Spiral lines' refers to the evolution of man's as well as Nature's principles; an evolution which takes place gradually, as does everything else in nature. The Sixth principle in Man (Buddhi, the Divine Soul) though a mere breath, in our conceptions, is still something material when compared

with divine 'Spirit' (Atman) of which it is the carrier or vehicle. Fohat, in his capacity of Divine Love (*Eros*), the electric Power of affinity and sympathy, is shown allegorically as trying to bring the pure Spirit, the Ray inseparable from the *one* absolute, into union with the Soul, the two constituting in Man the *Monad*, and in Nature the first link between the ever unconditioned and the manifested." (S.D. I, 119 or. ed.; I, 178 6 vol. ed.; I, 144 3rd ed.)

Here we have the same idea which was presented in connection with the question regarding the linking between the two poles—the Unmanifest and the Manifest Logoi. At this point the early Greek concept of *Eros* should be emphasized. In the oldest Grecian cosmogony, *Eros* was the third member of an ancient trinity, the other two being *Chaos* and *Gaia*. In this triad *Eros* represented Fohat. For, as narrated in the mythological account, the arrows of *Eros* pierce all things and vivify them with life and enjoyment. In the Esoteric Philosophy this signifies that Fohat impregnates each *Monad* with the *One Life*. The second member of this ancient trinity, *Gaia*, had the significance of "Primordial Matter," while *Chaos* was equivalent to *Chaino* (in fact the word *Chaos* is derived from the Greek word *Chaino*) meaning the "Void," or the Great Deep. This term is equivalent in meaning to *Ain Soph*, the Boundless, or *Space*. This, of course, is not the usual meaning of "disorder," or "confusion" associated with the word *chaos*. In this earliest trinity, then, *Chaos* (or rather *Chaino*), *Gaia*, *Eros* are equivalent in meaning to *Parabrahman*, *Mulaprakriti* and *Fohat*.

Question. Is it correct to say that the evolution of man is halfway between the animal and the Divine?

Answer. It depends upon which frame of reference is associated with the word "divine." If "divine" is equated to the *lowest* degree of the Dhyani-Chohanik Kingdom (sometimes referred to as Class III

of the Dhyani-Chohans) then the response would be: Yes, the present stage of human evolution is past the midway period of three and one-half Rounds of the seven Round cycle. At the conclusion of this *Manvantara* (consisting of seven Rounds) the monads passing through the evolutionary stage of the Human Kingdom who are ready for graduation will be able to enter the evolutionary stage of the Dhyani-Chohanik Kingdom.

The Secret Doctrine refers to the status of human evolution in this manner:

"The evolution of man, the microcosm, is analogous to that of the Universe, the macrocosm. His evolution stands between that of the latter and that of the animal, for which man, in his turn, is a macrocosm." (S.D. II, 177 or. ed.; III, 184 6 vol. ed.; II, 187 3rd ed.)

BOOK REVIEWS

Children of the Rainbow by Leinani Melville. A Quest Book original. Published 1969 by The Theosophical Publishing House, Wheaton, Ill., U.S.A. Paper, 183 pp. Illustrated. Price \$1.95.

The religion of pre-Christian Hawaii, in common with all great religions, consisted of exoteric and esoteric teachings, the latter revealed only to those who had been initiated into the Holy Order. But as is the case with the fall of any people, the Hawaiian religion had degenerated into superstition and black magic, so that forty years after the arrival of the white conquerors it was officially abolished. However, even at that time not all was decadence for there were still many natives who preserved a superior and secret knowledge of their own religion, but having found that the missionaries and skeptical scholars had no sympathy and understanding for it, they refused to reveal to them the secret key to their beliefs which remained concealed among the few. Thus it was that the white

people never knew of the true spiritual philosophy of the ancient Hawaiians and got only the husks of a decaying religion.

However, at the fervent request of his dying grandmother, a noble lady who used to entertain the *tahunas* (priests, skilled practitioners) at her own home, Leinani Melville wrote *Children of the Rainbow* in order to preserve from loss and desecration the true spiritual teachings of the people of the Mu, the progenitors of the Hawaiians. The author, a native of Hawaii, got his most valuable instruction from an elderly woman, a full-blooded Hawaiian whom he considered to be a seeress. She taught him the esoteric code of the *tahunas*, drew for him their sacred symbols on the sand and explained them to him. Later the author learned how to interpret the sacred temple chants and prayers, which, save for the symbolic drawings, were the only record of their religion since they possessed no written language and depended upon the sound of a word for its meaning. The outcome of his efforts is *Children of the Rainbow*, a simple and poetically beautiful presentation of the legends, spiritual philosophy and religion of pre-Christian Hawaii.

To the Theosophist interested in the study of comparative religions this book should prove to be very valuable and gratifying. It abounds in basic theosophical concepts such as the Law of Retribution, the One Life, the seven planes of being, the seven kingdoms of nature, the constitution of man, planetary spirits, and "the undefinable THAT" referring to the infinite and to their highest conception of Divinity which they call *Teave*. Invaluable to Theosophists is the set of 34 symbolic drawings which include various modifications of the Tau, the seven-pointed star, the serpent, the universal egg and the Tree of Life, all with explanations.

The ancient Hawaiians had also a Story of Creation called by them *Tumuripo*. It was held so sacred that its contents were never publicly revealed. The Nine Chants offered by the author give a remarkable

account of the commencement of life upon this planet from the coral up to bi-sexual man and reveal the creative powers of their gods and goddesses.

A mystically inclined reader will be fascinated by the native conception of the creation of the human souls as depicted in the *Song of Teave*. The pilgrimage of the soul starts in the highest realms of Spirit—in the Kingdom of *Teave*—as "tiny effervescent sparks, scintillating with phosphorescent brilliance, rising from the soft bluish-white glow which encircles the majestic Spirit of the Infinite . . ." Then

The spirits of His children flew hither in a gentle breeze that wafted from the Seven Divinities who surround the Throne of God.

They descended from His Holy Kingdom in a rainbow that flashed from the Eternal Realm of Light.

and thus upon reaching the Earth they were called the Children of the Rainbow, radiant children at first, born with free will and with knowledge of Divinity. —E.R.

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William Quan Judge, Theosophical Pioneer, compiled by Sven Eek and Boris de Zirkoff. Published 1969 by The Theosophical Publishing House, Wheaton, Ill., U.S.A. 96 pp. Price \$3.00.

" . . . the wisest and sweetest of any I have ever met, W. Q. Judge. I have more respect for him than for any other human being I know of." Such was the tribute of George W. Russell (AE), a close friend of Judge's, and the same sentiments were uttered in different words by many who knew Mr. Judge and looked to him for strength and guidance in Theosophical matters in the crucial years before his early death in 1896 at the age of 45. He was one of the three co-founders of the Society and his unique occult standing was recognized by H.P.B. who said that Judge was "the *Antaskarana* between the two *Manas* (es) the American thought and the Indian" and also, said that he was "part of herself since several aeons." Between H.P.B. and Judge there was an

intimate understanding of the inner and esoteric aspects of Theosophy—she described his magazine *The Path* as “pure Buddhi”.

Four years after H.P.B.’s guiding influence was removed by her death, an unfortunate series of misunderstandings resulted in the separation of Mr. Judge and the majority of the then American Section from the parent Society presided over by Col. Olcott. This break should never have occurred; for the past seventy-four years argument has continued over the rights and wrongs of the opposing positions taken by the then leaders who were involved in the controversy.

It is heart-warming that this book about Mr. Judge has now been issued by The Theosophical Publishing House and it is sincerely hoped that its distribution will result in a clearer understanding and a deeper appreciation by Theosophical students everywhere of the great contributions made by this Theosophical pioneer.

The book contains a concise article on the life and work of Mr. Judge; facsimilies of two letters received by him from K.H. and M.; a bibliography of his writings and twelve selected articles written by him which appeared in *Lucifer* and his magazine *The Path* together with a reprint of an important lecture given by him entitled *Cyclic Impression and Return and Our Evolution*.

Many thanks are given to Mr. de Zirkoff and Mr. Sven Eek for their work in compiling this timely and significant book.

—D.W.B.

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Raja Yoga, a simplified and practical course, by Wallace Slater. A Quest Book, published 1969 by The Theosophical Publishing House, Wheaton, Ill., U.S.A. Paper, 106 pp. Price \$1.25.

During the past years several books on Yoga have been published. Many of them have been confined to Hatha Yoga exercises and philosophy; few have been published under the exclusive heading of Raja Yoga. Very few works on Yoga are writ-

ten clearly and objectively; many get lost in the writers’ personal intellectual and emotional concepts and some go so far as to include unproven religious ideas and illusions.

Raja Yoga, by Wallace Slater, expresses in proper language some of the valuable ideas behind Yoga. Unfortunately, I feel, these ideas are hidden in too many words and sentences. The style of writing, too, tends to be slightly condescending. However, as a pursuer of any form of pure and original Yoga for years, I am grateful for some of the thoughts expressed in this book.

I question some of Mr. Slater’s ideas on self-restraint and control. He should realize that a person with these restraints is putting chains on his personality and is preventing certain Karma developing for that time. This person is developing a false and pretentious personality which will collapse in psychological splits, and will have non-realization of his personal self—as well as Self.

In discussing Hatha Yoga and Breathing (Pranayama) Mr. Slater states, “These exercises (Hatha Yoga) are called postures because in each case the body bends or stretches into a special position for the free flow of nervous energy. They are not exercises in movement”. In view of this correct reference to the free flow of nerve-energy I cannot understand the author’s feeling that you can sit in *any* easy position if you cannot do this or the other posture. A reader must consequently get the idea that it is not how good you are, or what you do, in regard to Hatha Yoga exercises.

As rightly mentioned in this book, the goal of Contemplation (Samadhi) is derived through concentration and meditation. Again, considerable space is given to this subject, but it pertains only to Jnana-Yoga (Knowledge), which is one of the branches of Yoga supposed to be practised along with the others. A single specialized form, path or branch of Yoga may not lead to higher realization and true wisdom, but may lead to ignorant religious practices, for in-

stance: devotional rites and prayers as in the exclusive practice of Bhakti-Yoga; intellectual phantasies as in the exclusive practice of Jnana-Yoga; or the proud showmanship of a Fakir, as in the exclusive practice of Hatha-Yoga; etc. etc.

I have not met a Yoga student or Yogi who has arrived at the state of Contemplation through concentration and meditation through philosophical and intellectual *thinking*, as explained in the book. My personal experience, and my experience as a teacher of Yoga, has shown that the harmonious way to achieve Contemplation is to bypass the constant thinking intellect, which shuts itself off to a completely non-thinking supra-consciousness, a state so very well described in Mr. Slater's chapter on Contemplation, P. 78. This by-passing of the intellect is for a start done best in small study group classes; then at complete relaxation and rejuvenation exercises (Laya-Yoga); followed by a good understanding of the subject and philosophy (Jnana-Yoga); and the practice of postures (Asanas, Hatha-Yoga) to free the nervous life energy.

—A. Kleiner

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The Cosmic Womb, an interpretation of man's relationship to the infinite, by Arthur W. Osborn. A Quest Book original. Published 1969 by The Theosophical Publishing House, Wheaton, Ill. xiv + 233 pp. Price \$2.25.

Arthur Osborn has written several published works in which man and the universe have been studied from the point of view that existence is not necessarily confined to the physical. His latest book, *The Cosmic Womb*, is a more ambitious, yet very successful treatment of this complex theme.

The discussion includes God, relativity, form, dharma, mind, evolution—a diversified field, but all very much part of the whole, and well controlled.

Objectivity is most difficult when dealing with metaphysical concepts yet there can be few complaints that Mr. Osborn

strays much from this ideal. He presents facts and occasionally allows himself a logical deduction, but if the reader wants more than this he must form his own conclusions. Seldom does the author offer anything but a cold analysis; his control is superb and when he relaxes to offer a personal opinion it is immediately identifiable as such, either specifically or implicitly.

This is quite an intellectual treat, yet is easily read. Among his virtues Mr. Osborn is a master of structure and writes simply—with enough words and no more.

—T.G.D.

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An Approach To Reality, by N. Sri Ram. Third Edition, revised and enlarged. Published 1968 by The Theosophical Publishing House, Adyar. vi + 256 pp. Price: rupees 6.5 cloth, 4.5 board.

This edition of a collection of addresses contains a new chapter, "That Other Nature of Newness".

For the other chapters, however, this is not merely a reprint. In checking a favourite remembered paragraph I discovered that a good deal of rewriting has gone into this edition. While most writers would be more than satisfied with prose of the quality the author produces regularly, Mr. Sri Ram sees fit to "polish" his work. The result makes for pleasant and thought-provoking reading.

—T.G.D.

PATH—A NEW MAGAZINE

The first issue of *Path*, a quarterly Journal of the Phoenix Fellowship, appeared in the Spring. The contents include a greeting by Dr. Henry A. Smith, Founding President of the Phoenix Fellowship; articles by Boris de Zirkoff and Jo Anna Guthrie Smith; and a reprint of Dr. Stephan A. Hoeller's translation of Carl Jung's *Seven Sermons to the Dead*. Co-Editors are William Becker and Richard Sattelberg.

Further information may be obtained from The Phoenix Fellowship, 700 North Path, Wheaton, Illinois, 60187, U.S.A.

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