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SERVICE

GEOFFREY FARTHING

I used a phrase "knowing brothers" at the end of my article on Brotherhood*. This might have implied that the T.S. was for a few elite who had 'attained.' This was not the intention. I tried to indicate that brotherhood was a matter of feeling, of attitude, one to another. In my view this attitude should specially prevail in the T.S. Feeling rightly and knowing in the sense meant are, it would seem, closely related; some might say they were the same.

Right feeling necessitates freedom from undue self-consideration. There are many meanings to 'knowing' but one of them could surely be an open-eyed, unafraid, uncritical appreciation of things, and particularly relationships, both inner as well as outer, just as they are. Relationships can be severely damaged by 'subjectivizing' them, by injecting into them our thoughts and feelings. Our thoughts and feelings in relationships are conditioned by our thoughts and feelings relative to ourselves, our very imperfect, very often timid, self-protecting selves.

All this may seem a roundabout way of introducing the subject of service, but the more one thinks about service, the more complex and the more important it becomes.

Service, attitude, relationship and know-

ing all seem to be very much related and interdependent. Right attitude and right feeling are necessarily close partners.

We are willing to serve a person or a cause according to our feeling for that person or cause. We are often confronted with the difficulty in the spiritual life, that, at the start, it has no meaning for us. There is little or nothing to impel us to action.

In service we have an answer to this problem, which in any case seems to involve a man "lifting himself up by his own boot straps (or shoe laces)." Being more specific, let us take the case of a member of the T.S. who joined, say, because the philosophy provided him with some needed answers. He became a member of a Lodge. He was accepted for what he was and as he was. He began to get some assurances. The Lodge began to have meaning, in the sense that membership was worth something. To that extent it became worth working for. Working in any capacity involves care, time, energy, thought, competence.

If we have assumed responsibility for a task, maybe the work taught us some of these things or some aspects of them. We grew. Our involvement and relationship deepened, our feeling grew, meaning grew, the willingness to serve grew, our commitment grew, our interest grew. Our feelings expanded, both to our fellow members and the cause our Lodge stands for. When all

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this happens, interest is further quickened, study and thought are promoted. Meaning grows further. Our values change. Our priorities alter. Self-considerations increasingly subside. Time and energy are sacrificed, but no sense of deprivation is felt. Unconsciously our natures grow and expand, relationships become richer; appreciations grow and grow as our freedom from the old 'subjectivities' grows. We no longer have to relate everything to ourselves and ourselves to everything else. We become more open, confident, established in ourselves.

We have here related this process of unfolding, in meaning, feeling and attitude, to the T.S. The same could have been said of another worthwhile organization. The T.S., however, sometime inevitably exposes us to Theosophy, the great body of facts concerning ourselves and the universe. This is a unique basis for understanding. As a subject it becomes exciting, stimulating, of itself. We have an added incentive to serve. We initiate another process of quickening our natures, of enriching our relationships, with everything, with all nature, with *life* in all its aspects. So we progress. The process, however, seems to start from an original spark of interest; maybe that which brought us into the T.S. Without this vital spark it seems that nothing can happen. We are just not ready.

There are some more points we should regard. One is that the process of unfolding is a relatively slow one. Another is that as it proceeds, a dichotomy of interest is generated. The old 'self' and all its familiar routines, involvements, commitments, duties, etc. does not just die. Loyalty to our new interest must needs grow, like everything else, against strong resistance. Our new loyalty begins both to demand and to create an inner freedom and inner independence. This freedom, however, is not dependent on severing all connections. We cannot act irresponsibly. It is interesting to note that it is fairly common experience that a right acceptance of and attitude to-

wards, what seem to some like trying and inhibiting duties leads to an inner growth and to an eventual release from those limiting critical, resenting, self-considerations that beset us at the outset of our journey.

A third point, a very important one, is that during the time when the normal duties of life seem to make such great demands on us, it is only too easy to forget our spiritual interest to a point where it becomes very secondary. Until our new interest has real meaning for us and is really established in us, it has to be nurtured, fostered, by some deliberate and regular stimulation needing some self-imposed discipline. This means making time for reading, perhaps for talking in a group at the Lodge, for renewed inspiration and thinking. We also need time for inner refreshment, for withdrawal. Somehow we have to keep our flame alight. Only too easily can it become dim. Then it is only too easy to relapse into self-interest, maybe self-indulgence, self-excuse and even self-pity. All these are frequent symptoms at this stage.

Service again comes to our rescue. If we have committed ourselves to a job, say in the T.S., let us stick to it; perform it willingly and lovingly, however small it is, and we shall find that through that we retain the essential contact and impersonal activity. We must, however, give this commitment its due priority in our lives. Such gentle perseverance can eventually lead us into the way of unselfish understanding and later even to an appreciation of the state and needs of humanity as a whole. In the light of this realization, service begins to have a wide and deep significance, and so too does our willingness to be concerned at this level. It is sometimes said that then Theosophy is beginning to get us instead of our getting it. Then we *must* serve.

In all that has been said so far there is no mention of reward. There is no such thing really. Getting something can only be meaningful to our personalities, or to ourselves when identified with them. Any *motive* for attainment, achievement, gain, ap-

preciation, in terms of anything for ourselves, even if only satisfaction, is not only completely irrelevant but a hindrance. Service to be such in the sense used here must be self-forgetful. Our attention, interest and feeling must be centred exclusively on what we do, whatever it is—for example, a Lodge activity, study, or packing old clothes.

It will be appreciated that membership of a Lodge is a fine opportunity for service, or at least as a school for it. Life itself presents us with an infinity of opportunity. If we are willing we shall see it.

To be effective servants we must be competent. There is the story of the aspirant who asked the Master what he could do to be of service and the Master asked, "Well, what *can* you do?" Maybe a little hard, but certainly realistic.

This brings me to the immediate point of what I am trying to say. In my first article I said that if our T.S. is to become an effective instrument for fulfilling its objects (and that is what it exists for!) and for disseminating a knowledge of Theosophy, we, its members, have to do all that needs to be done. There is no one else.

Surely this in itself provides all the opportunity to be of service anyone needs. The cause is worthy, the means, in the form of the T.S., are available.

What needs to be done? First make the T.S. a live organization, doing really what it was set up to do. That means everyone in it, you and me, giving effect to its objects.

Second, if we would disseminate Theosophy (so far as that is practicable) we must first know it. We cannot do this without a genuine and sustained effort to find out about it, against a background of true humility and a willingness to learn.

There are now available, through the courses that have recently been revised or produced, the means of formal instruction. Anyone can learn to use these. Spasmodic, unorganized Lodge work ought now to be a thing of the past. What about running some well-prepared, well advertised evening classes? In every big city surely there

should be enough public interest to keep several courses going. Courses in meditation or the basic facts of life attract. This autumn we have been trying this approach in London. It needs members to qualify themselves to take (lead) the courses. Who will now volunteer?

To sum all this up. Service is the way to self-development (if we must have a starting inducement). Service means competence. Competence means effort and training. This attempt to qualify is a service in itself. The pressures of life, ordinary life, tend to make us forget our high purpose. A commitment to serve, given priority and faithfully carried out, ensures the necessary sustained interest. The T.S. with its high calling provides the opportunity *par excellence*. We are already members; let's learn to give of ourselves unstintingly, within the legitimate limits of energy and time our other *duties* permit. Attractive distractions, e.g. T.V., reading, guests, parties, etc. are not *duties*. Service means sacrifice.

Service means right attitude, feeling, interest, time, trouble and *work*. Only work makes any enterprise succeed. Could we not all become workers?

—*The Theosophical Journal*

MR. AND MRS. GEOFFREY BARBORKA VISIT LODGES

Although snow and freezing temperatures awaited Mr. and Mrs. Geoffrey Barborka on their arrival in Toronto they received a warm welcome at Toronto Lodge on Sunday, December 7. Mr. Barborka conducted the Secret Doctrine class on Sunday morning and in the evening gave a very interesting talk based on his latest book *The Pearl of the Orient*. Refreshments and an informal discussion followed.

On Monday, December 8, Mr. and Mrs. Barborka travelled to Hamilton where they were again warmly welcomed and took part in an interesting discussion period with the members.

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 115)

A full analysis of the meaning of the famous phrase which Gilbert Murray devised to express the great change which overwhelmed that wonderful Greek philosophical genius after the heyday of Plato's period, the "failure of nerve", should be written. It seems likely that this reveals a movement in Greek thought just about the direct opposite in direction to the one specified by Guthrie. For it seems to have represented a turning away from the earth-gods to heaven. Men seemed to have lost their despair of the power of the earth-gods to place all faith in the heavenly powers above and outside man's own reach and prerogative.

At least Aristotle preached the doctrine that all high values would be worked out and realized in the evolutionary process embracing the "entelechy" here on earth. This assurance and this spirit "failed", as Murray says, and then men gave up on the earth-gods and turned back again to faith in heaven. Loss of "nerve" to fight earth's battle, and religion became, disastrously, "otherworldly" ever since. If God is not at work right here on earth (as Chthonian), man might as well give up the fight. "GREAT PAN IS DEAD," shouted the ignorant early Christians. And the Dark Ages settled down upon Europe from that day.

So I have to think that Guthrie's exposition is at cross purposes with itself. He says that the Olympian cult "taught man that all his hopes of happiness must lie *in this life*" (P. 256), the after life being too shadowy and vague. (The deeper and more esoteric philosophy, however, taught that the after life was a more glowing life in spirit.) Would not the Chthonian worship have placed values in this life, and the Olym-

pian worship lifted them rather to heaven?

Guthrie seems to endorse precisely what I have said when he goes on to write: "The Chthonian cults brought us from this human, comprehensible and business-like atmosphere of daylight to gods who were surrounded with an air of mystery. They were approached at night, and often in the darkness of an underground cavern or pit." Is this not merely taking externals—night and underground—for content? What transpired in ritual at night and underground could have been (and I am sure was) far more vitally concerned with earthly and immediately human values than the worship of the Olympian deities, which are the antithesis of concreteness and personality.

So I would be inclined to say that the Chthonian cults brought us *to* (not *from*) the human, comprehensible and business-like atmosphere of daylight, for it seems to me that this was not the atmosphere fostered by the cult of the Olympians. I think it is quite the truth about this, that the Chthonian rites were celebrated at night and in caverns as the result of the pure symbolism and allegorism which motivated all ancient constructions behind religious ritual. For in the lexicon of symbolic language, the period of soul's incarnation in the darkness of body was termed its NIGHT (or WINTER), and its release from body was its dawn of DAY. The Egyptian Book of the Dead terms the soul's release from body or its resurrection as "the coming forth by day", or from darkness of the earthly "underworld" to the daylight of heaven.

Guthrie then goes on to say that "At these entrances to Hades they brought the worlds of the living and the dead together." Precisely; for Chthonic religion was simply the transfer of heavenly conceptions and

values from heaven to their actualization (as Plotinus so cogently says) on earth. Remember, the "entrances to Hades" were just the gates through which the soul passed on entering incarnation in body. Translate Hades correctly once as this earth and the whole complexion of these "dark and mysterious", "occult" rites of the Chthonians changes miraculously to clarity and sensible meaning. Has it taken us 2,000 years to regain the knowledge that Hades, hell, Sheol and Amenta are *on* this earth, not *under* it? When Proserpine was dragged by Pluto down from her upper world into his "underground" kingdom and forced to marry him it was simply the legend of soul descending to earthly body. Sanity at last!

Simonides' statement that the dead at Plataea: "Having died they are not dead," I suppose must be taken to refer, as Guthrie says on P. 260, to the perpetuation of the sheer memory of them in the future. Yet I cannot but think that the stock argument used by those who dispute positive immortal conscious existence of the soul and comfort themselves that we shall have "immortality" in the world's memory of us, is both worthless and baseless. For if each member in the chain of perpetuated and transmitted existence has no actual further existence (as soul) himself, then nobody has it.

You cannot have immortality vicariously, you either live or you do not. If I do not live on, but do "live on" in my children (suppose I had none!) and my children do not live on, but only "live on" in *their* children, who do the same *ad infinitum* (and I would add, *ad nauseum*) well, then, nobody really lives on.

I have never felt any religious "argument" to be so groundless and so specious, if not disingenuous, as this one that the

only immortality our souls have is through their children and/or their memory—and how quickly the latter vanishes! (I understand that Dr. Leslie Weatherhead, pastor of the City Temple in London, has openly declared for his belief in reincarnation.)

On P. 262 is quoted a 5th century sepulchral inscription: "Aither received their souls; their bodies, Earth." How perfectly this agrees with the statement in the book of *Ecclesiastes* in the Bible, that at death (physical death), "The body returns to dust, but the soul to God who gave it!" Paul's statement that the soul is "sown" in a mortal body and "raised up" in or as a spiritual body, should have solved this unconscionable controversy long ago. Theosophy has given us a whole technical systemism covering these matters (drawn from ancient sapiency) and I think we might profit by them. I believe reincarnation is gaining so rapidly that it will have to be restored in doctrinism in another fifty years.

On the top of P. 264 there is mention of the "belief that the souls of the dead fly up to heaven," where they were supposed to turn into stars. Such a belief could only be accounted for, as scores of other "beliefs" of popular superstition are to be accounted for, on the ground of its being a literalized perversion of a beautiful allegorical figure. For the ancient Egyptians did poetize souls as stars. They said the descent of a soul (figured universally as units of divine fire—and "divine" itself means "shining") was allegorized as a star descending below the horizon, and its resurrection like a star re-arising *in the East*. (The three Wise Men said: "We have seen his star in the east".)

If God was the universal LIGHT, the fragments of which are the suns in the heavens, then his Son could be well and legitimately poetized as such stars. The symbolism is not only apt, but is the actuality of the situation! Wordsworth says, "The soul that rises with us, our life's star . . ." In fact, Massey says that "soul" and "star" were identical in the Egyptian language in

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the word "Seb". (I have hundreds of such correlations in my book, *The Lost Light*.)

The point has been made that the ancient Mysteries have dramatized meanings most pertinent to the life here on earth. Indeed, every intimation in connection with the Mysteries points to their message as pertaining wholly to the life in the body, rather than prefiguring life in the Elysium. In fact the final import of the Mystery dramas and ritual was that the candidate, neophyte and postulant advanced through the degrees of evolution to become himself the god, turning finally all external worship from gods in the empyrean (Olympus) to the divinity within man himself. This is most important.

Can it be that studentship has never yet caught the idea that Prosperine's spending six months (otherwise given as a third of each year) is the allegory of the soul's spending the half (or third) of each cycle of life-death in this earthly underworld in fleshly body, returning to heaven the other half. If this does not put reincarnation solidly into the heart of Greek mythology, I badly miss my guess.

Nilsson's idea that Demeter is not goddess of earth in the large but only of the corn in the earth is, I think, groundless. When will it be recognized that those ancient sages who constructed these myths meant to use the corn (fertility) phenomenon (dying in and reborn from the earth) as the eternal analogue and natural dramatization of the "death" (in earthly body) and resurrection in spirit out of its tomb of earth? The "corn myth", the "agriculture myth", the "fertility cycle" were just the natural dramatization of the experience of the soul "dying" and being resurrected in each incarnational round, one-half of which was spent in the dark "underground" prison-tomb-womb of body, the other half in heaven after bodily demise. You have to watch and determine when the word "death" is being used in the bodily reference or in that of soul "death".

Guthrie, my dear fellow searcher for the "lost light", has himself at last reached this

haven of true meaning when, on P. 284 he writes: 'Did they draw the analogy that just as the dried-up grain by being buried in the earth sprang into new life, so when the dead are buried they may find a source of new life too?' He clinches it in the next sentence: "It is rash to dogmatize about the processes of thought of unselfconscious people, and we may rest content with the known fact that the goddess of fertility was also for them the giver of immortality." Here he has walked right up to and knocked on the door of the temple of TRUTH, but failed to enter because, when he wrote the words, "so when the *dead* are buried", he did not realize that these "dead" are *souls* still living. (But living in torpid, dormant, unawakened existence under the deadening life of their physical house of flesh, and not souls who had passed from defunct body to an assumed "underworld" lying—somehow, somewhere—*beneath* this earth.

There is not a religion in the world's history that did not naturally represent the soul at death as going "up" and not "down"! What religion has not predicated that souls at bodily death ascend back to heaven? Their "death" is their descent into and residence in, this earth as their underworld. All academic presupposition has been to the effect that bodily death takes the soul *down* whereas it is the simplest recognition that bodily death releases the soul from a state in which it has already come down, to return to a state universally predicated as "up above". And this has been due to the fact that no one ever had the wit to apply the Greek philosophical Platonic doctrine of "death" as the "death" of *soul in body*, and not the actual physical death of the body, which, instead of "down" sends the soul back "up" again.

(To be continued)

Let us spare no pains; for nothing comes without trouble but all that men acquire is got by painstaking.

—Mardonius, 5th Century B.C.

THE PROBLEM OF NATIONALITY, NATIONALISM, AND INTERNATIONALISM IN THE LIGHT OF THEOSOPHICAL CONCEPTS

ROBERTO HACK

The peace of our continent has always been, and *is now still*, threatened by contrasts of nationalities, which are always ready to disturb and compromise that condition of unstable equilibrium which is characteristic of the major part of Europe, and more especially of eastern Europe; constituting an enduring threat, not only to the peace of the rest of the continent, but to that of the world at large, by fatally dragging it into a universal conflagration. And of this the two last world wars have been the very obvious proof!

What a nation really is and in what the principle of nationality has its roots—these questions are continually arising upon our continent; it is therefore necessary to get a clear idea of the factors from which they stem, in order that we may better apply what seem to be the proper principles for their solution.

As a result of ancient and modern biological research, we learn how the development of beings takes place, how it goes from "primitive" (unicellular) forms to more "evolved" (composite) ones, giving origin to ever more complex individuals on the ascending scale of living organisms, until the human being is reached. This development is nothing but a continual adaptation of all the organisms to their own progress as well as to that of others. The free cells of the protista rise to the metazoic ranks and, in rising, give up a part of their initial relative freedom. And while continuing on that ascent which is real progress, because the sharing of work between the parts ensures a better functioning of the whole, those parts are increasingly sacrificed to the whole. In its turn the "whole" which is a part of a higher organism, if it is an organ, and part of a higher colony or society if it

is an organism, is ever more "sacrificed" to one or other superior unit. Therefore this process followed by Nature shows us that a true "moral" principle, namely the "social" principle, prevails in her operations; in fact it is not the unlimited expansion of a given organism which justifies its existence, but on the contrary, only that expansion which is mingled with and tempered by the infinite limitations imposed upon the organism itself.

From these rudimentary organisms we pass on to ever more complex individuals, to groups of individuals and, in the human kingdom, from the first "nucleus" of the family we proceed to the formation of tribes, of peoples, of nations and finally to those large groups of nations which form empires and confederations; promise of a still vaster union—in a more or less distant future—of all the nations of the earth; when humanity will have finally recognized and realized *the fact of human unity*, and understood the individual and collective usefulness of concordant and united action, as that of a single economic body, a single moral and spiritual entity, a single planetary family; such will be the crown of the long evolution finally to be accomplished by the single units upon this Earth.

The fact that, socially speaking, the "family nucleus" constitutes the "cell" of human society, is to be found expressed long ago in an ancient eastern scripture, in which the great Hindu Lawgiver, Manu, speaks of the human being as a single entity formed of father, mother and son. According to this way of looking upon the human being, it is not formed by any of these separately, but of the union of the three and namely as a family and not as an isolated individual. This concept also shows the

recognition of the *difference and of the necessity of harmonizing these three personalities into a whole which is capable of expressing a higher form of consciousness*, and of approaching ever closer to that Universal Consciousness of which we are all but fragments.

In the meantime, by studying the evolution of humanity, we immediately note the existence of large groups which manifest certain peculiar characteristics. They are subdivisions into Races of the great human stock, which in their turn are divided into Sub-Races; these again are subdivided, until large groups of nations come into being, and finally single nations. We may now well wish to know why all these subdivisions should occur and what is the purpose of the unity of life, if this is constantly branching out into diverse forms, dissonant with each other and continually conflicting in many ways. Why cannot the whole of humanity proceed along the same pathway? Why does it split up instead during the course of evolution, into groups which always tend to quarrel among themselves? What is the reason and what the aim of these continual differentiations? A more careful examination of the problem quickly shows us, however, that real evolution takes place precisely by means of these increasing differentiations, which allow so many diverse and varied characteristics to arise, therefore the tendency to once more seek unity by putting an end to the differences would be simply a mistaken way. The real purpose of evolution is instead that of developing all these diversities, in order to make out of them one magnificent chord, rich in tones. Not by means of a unison, not by means of an empty and monotonous consonance, but only through a grand, rich and full chord, can the great orchestra of humanity reproduce the image expressed by its Composer, through a rich variety of individuals, all harmonizing in perfect unity.

What is required is not the elimination of differences, whether between individuals, nations or whatsoever order of things con-

trasting among themselves; but we have to learn how to make these diversities harmonize into a more complex whole. Thus every race differs from the others because of some peculiar characteristic of its own, a characteristic on which its entire civilization is built. Each of these races forms a link in the great golden chain of humanity and possesses its own beauty, its own reason for existence in that wonderful chain. The perfection of humanity must result from the joining together of all these single characteristics which have been brought to perfection, not from their elimination: they must all become perfected and are not to be suppressed.

Italy's Mazzini in his day intuited and correctly defined these concepts, when he declared that:

“Nationality is in itself sacred, because in it I see the instrument of labour for the good of all and the progress of all. The homelands are the workshops of mankind and every nation has a living task. Our country is our home; the home that God gave us, in it placing a numerous family which loves us and which we love, which we are able to understand better and more readily than others, and which, through its concentration upon a given territory, as well as by the homogeneous nature of its elements, is called upon to perform a special type of action. Our country is our working place: the products of our activity must extend from it for the benefit of all the world, but the work implements which we can use in the best and most effective way are there and we cannot give them up without betraying the plan of God and depleting our forces. Working for our country, in accordance with the true principles, we work for humanity; our country is the resting point of the lever which we must operate for the common good. By losing that fulcrum, we run the risk of becoming useless to our country and to Humanity. Before associating with the nations that compose

humanity, it is necessary to exist as a nation. Association can only take place among equals . . . Mankind is a large army, moving to the conquest of unknown lands, against powerful and wary enemies. The peoples are the different corps, the divisions of that army. Each one has a post assigned to it, each has a particular function to fulfill; and the common victory depends upon the precision with which the various operations are performed. Do not disturb the order of the battle. Do not abandon the flag that God gave you . . . Your country is the sign of the mission which God gave you to fulfill among mankind. The faculties, the forces of all its children must be joined together for the accomplishment of that mission. A country is a communion of the free and the equal united in a concord of labour, towards a single aim. You must make it and keep it so . . . A country is not a territory; the territory is only the basis. The country is the idea which rises on it; it is the loving thought, the sense of communion which binds into one all the children of that territory”.

But while Mazzini declared clearly and powerfully by his thoughts and his actions, the significance and the value of nation and country, at the same time and with equal emphasis he proclaimed that:

“A country is not an end unto itself. The reason for existence and the justification of a nation lie in its beneficial function for *humanity*. A society of men united by a principle of egotism, for a purely material aim is not because of this a nation . . . Your first duties, first not in order of time but of importance. and because if you do not understand them you will only be able to accomplish the others imperfectly, are towards *humanity*. You have duties as citizens, as children, as husbands, wives, parents, sacred, inviolable duties; but what makes those duties sacred and inviolable is the mission, the duty, which your nature as *men*

impels you to perform. You are fathers in order to educate *men* in the worship and development of the Law of God. You are citizens, you have a country, so that you may with ease, in a limited sphere, together with people who are already akin to you by language, by tendencies, and by habits, work for the benefit of *men* as many as are or shall be, a thing you could ill accomplish by yourselves, alone and weak, lost among the enormous numbers of your fellow men. Those who teach you *morals*, confining the notion of your duties to your family, or to your country, are teaching you, in a more or less restricted way, *egotism* and leading you to evil both for others and for yourselves. Country and family are like two circles marked within a greater circle that contains them; like two steps on a stairway without which you could not go higher, but on which you are not allowed to stop . . . Therefore, oh brothers, as a duty and for your own good, you shall never forget that your first duties, the duties without accomplishing which you can never hope to fulfill those imposed upon you by your country and your family, are towards humanity. Let your speech and your actions be for all, as for all is God, in His love and in His law. In whatever part of the world you may be, wherever a man is fighting for the right, for the just, for the true, there is one of your brothers; wherever a man is suffering, tormented by error, by injustice, by tyranny, there is one of your brothers. Free and slaves, **YOU ARE ALL BROTHERS**. One is your origin, one the law, one the aim for you all. Let one be the faith, one the action, one the flag under which you fight. Do not say: *the language we speak is different*; the tears, the action, the martyrdom form the common language for men as many as there be and which you all understand. Do not say: *humanity is too large and we are too weak*. God does not measure strength,

but intentions. Love humanity. Whatever work you may perform, be it in the circle of your country or of your family, ask yourselves: *if this which I am doing, were done by all, would it be good or bad for Humanity?* and if conscience replies: *it would be bad*, desist: desist even though it may appear to you that from the action you are performing your country or your family would derive immediate advantage. Be apostles of this faith, apostles of the brotherhood of Nations and of the unity, admitted in principle today, but denied in fact by the human race. Be it where you can and as you can. Neither God nor men can demand more of you."

* * *

Unfortunately, contrary to this noble and deeply human conception of Mazzini, the national sentiment, the patriotic sentiment in the various nations, degenerated and was led astray by too many false shepherds and prophets who cloaked under the sacred name of "country" their lust for power, their ambitions, their narrow materialistic interests. The greatness of one's country was wilfully identified with the "power" side, purely material power; thus substituting an ideal of moral and spiritual greatness with one of pure and simple material *well-being*, of material greatness and illusory happiness.

This ideal of power, however, brings forth fatally, as its counterpart, the spirit of conquest and aggression; a spirit to be found inevitably at the root of every "nationalism".

The unexhausted and inexhaustible desire for greater material power makes nations suspicious and diffident of one another. Every country weaves and casts its network of espionage into the miry bottom of the others, in an effort to drag out their secrets, the perfidious and disloyal secrets plotted in the muddy darkness of diplomacy. And of what does their "secret service" consist but of illicit national underground traffic, of carrying off by stealth, of crimes and betrayals and all the shameless misdeeds

which are generated by the deepest filth and corruption? And it is because each of the great nations has its own story of infamy, of lies, of broken faith that suspicion and international jealousies can flourish, and that all international moral self-respect becomes colourless and insensitive to an unbelievable degree.

This materialistic civilization, the efficiency of which is based on purely mechanical progress, may be scientific, but it is no longer human. It is powerful because it concentrates all its forces, all its energies on one single aim, the attainment of material well-being. It betrays its faith, weaves its nets of lies, without scruples or shame, installing in its temples gigantic idols of ambition and egotism, and covering all with a cloak called "patriotism". It obtains its resources at the expense of weaker races and peoples, always fearful of the consolidation of other nations which it looks upon as a threat to its own hegemony. And in the meantime it poisons the spirit of its own sons, cultivating in them from their earliest youth sentiments of ambition and of hatred, of self-exaltation and of unjust denigration of others, thus building up one gigantic egotism as the only universal religion of all the nations in the world. However, this cannot last, because there is a moral law in this world which is valid both for single individuals and for organized societies. These laws cannot be violated in the name of one's own nation while at the same time deriving personal advantages from them.

This continual public sabotage of ethical ideals, reacts slowly but surely on every member of society, gradually generating a weakness of morals and giving origin to a cynical diffidence and indifference for all that which is most sacred in human nature. And are not the last two terrible world wars a clear demonstration of these truths? And is not all the vanity of this ideal aimed at purely material well-being, the essential purpose of this mechanical civilization, prov-

(Continued on page 134)

NOTES AND COMMENTS BY THE GENERAL SECRETARY

I regret to report the death on October 29 of Edward Stephenson. A member of Toronto Lodge, he joined the Society in 1924; however, he attended Sunday evening meetings of the Lodge as far back as 1908. For the past several years he had made his home in Ganges, British Columbia, and when the Lodge held Christmas Bazaars he would generously ship B.C. holly for use as decoration.

Mr. Stephenson was a printer by trade and from 1923 to 1925 in Chicago he supervised the printing of *The American Messenger* the then official magazine of the T.S. in America.

A poem written by Ed a few years ago appears in this issue.

* * *

Montreal Lodge moved into new rooms in the Fall and I am pleased to report they appear to be serving their intended purpose very well indeed. Business trips to Montreal in the past few months have enabled me to visit the Lodge on two occasions and I have been delighted with the warm and friendly atmosphere there.

Another business commitment took me to Ottawa in December and while there I attended the regular Wednesday evening class of the United Lodge of Theosophists. The Ottawans are studying the *Bhagavad Gita* this year and I was impressed with the amount of preparation that went into the planning of the class (including the publication of an 18-page compilation of material to serve as an introduction to Indian philosophy).

It is rewarding to visit other Lodges and to see how other Theosophical students go about their group efforts. Over the years I have visited most of the Lodges in the Canadian Section and by my observation no two resemble each other. That all are united by the Society's objectives, yet can

each approach them uniquely and each present an entirely individual character is to me an indication of the inner strength of the Movement. When an organization's branches all seem to be cast in the same mould, rigor mortis is surely setting in. Our Lodges are far from being stereotyped—there's no doubt about that.

* * *

The Winter Term of the Krotona School of Theosophy starts January 5 and runs to March 14. Courses include "Man, Destiny and Free Will" by Prof. Acuna; "The Value of Art in the Life of the Spirit" by Mrs. Joyce Beavis; "The Creative Process of the Divine and Man" by Dr. Gerrit Munnik; "The Science of Human Behaviour" by Dr. Frederick H. Werth; and "Studies in *The Secret Doctrine*" by Dr. Alfred Taylor.

Students who wish to register for the Spring Term should write at once to: The Krotona School of Theosophy, Route 2, Box 4-B, Ojai, California 93023, U.S.A. (Scholarships are available.)

* * *

In these days of easy travel Australia does not seem as far away as it used to. If any readers are planning a trip to that continent in the Spring, they will receive a cordial welcome at the Annual Convention and 75th Anniversary of The Theosophical Society in Australia, to be held March 26 to April 2. The President, Mr. N. Sri Ram, will be present.

For information, please write to Miss Ruth Beringer, General Secretary, The Theosophical Society in Australia, 29 Bligh Street, Sydney, N.S.W. 2000, Australia.

* * *

I am pleased to welcome the following new members into the fellowship of the Society:

Montreal Lodge Mrs. Rita Stapleton
Toronto Lodge Mr. Miroslaw Z. Zawistowski
Vancouver Lodge Mr. Colyn Boyce

—T.G.D.

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THE ANNUAL ELECTION

Nominations for the office of General Secretary and seven members of the General Executive should be made during March and should be received at Headquarters by April 1.

Will the officers of each Lodge kindly

have this matter brought before their Lodge and then have the nominations sent promptly to the General Secretary at 310 Dupont St., Toronto 179. According to the constitution, nominations must be made through a Lodge and the consent of the persons nominated should be obtained.

—T. G. Davy, General Secretary

VICTORIA LODGE

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

President Mrs. Dorothy Armstrong
Vice-President Mrs. Elouise Wilson
Secretary Mr. Frank Boucher
Treasurer Mrs. Mollie Griffith
Librarian Mrs. Rose Sadler

In memory of his wife, Mrs. Hazel Garside, Mr. Garside and some friends and members of St. Thomas Lodge, have acquired a very nice bookcase for the library and a suitable plaque is to be made for it.

Sybil Bateman,
Victoria Lodge

MONTREAL LODGE

Since Montreal Lodge acquired new quarters and commenced meetings in September last, the Lodge has gone from strength to strength. It is felt that there is progress and a new life to the work.

The General Secretary visited us recently and spoke on "Dharma—The Path of Duty". It is hoped that Mr. Davy will be able to visit the Lodge again in the coming year.

The Lodge was truly grateful to Mr. and Mrs. Geoffrey Barborka who stopped in Montreal on their way home from England. Friday, December 5, was a memorable evening and much thought was provoked by Mr. Barborka's answers to numerous questions put to him on the "Ancient Wisdom". He is a rare scholar and Montreal Lodge was honoured to have both he and his charming wife with us on this occasion.

The highlight of 1969 was the visit of Mr. John Coats. It is felt by the members that this was a turning point for the Lodge. A new vibrancy pervades the air and an earnest desire to further the work of the Founders.

We send warm greetings to all students of Theosophy wherever they may be and may 1970 bring peace and blessings to all mankind.

Viola P. Law,
Secretary

MORE ON UNITY

Though not directly involved I have been reading with interest the various letters, etc., on the subject of unity between the Canadian Section, and Canadian Federation, Theosophical Society.

Frankly on such an emotionally charged subject it seems a little difficult to find a solution to the difference in viewpoints that would be acceptable to both sides. Nevertheless it is my long considered opinion that such a solution can, and should, be found.

Consider the viewpoint of the Section, which is that the original teachings of H.P.B. and the Masters have been perverted by what they call "Neo-Theosophy". That what they describe as parasitic organizations, i.e. the E.S., Co-Masonry, and the Liberal Catholic Church, have been formed by Neo-Theosophists. That these organizations have obtained power and influence upon the members of the Society.

To the Federation, on the other hand, it seems that former leaders of the T.S. have not only had their teachings branded as Neo-Theosophy, and foreign to the original teaching as propounded by H.P.B. but the personal characters of these leaders have been slandered.

Very well, let us leave aside the matter of personalities for the moment, and consider the fact that both Section and Federation are part of an international organization, and propose to remain so. Does it not follow that, just as there is a kind of "modus vivendi" on an international scale,

despite differences, that there could be worked out a similar modus vivendi at a local level?

What that modus vivendi might be would obviously take some time to work out. Obviously the Section and Federation Lodges would not, and should not merge. A person whose viewpoint was that of the Federation, if approaching a Section Lodge, not as a visitor, but as a prospective member, would in all likelihood have it suggested to him that he would be more at home in a Federation Lodge, and vice versa.

Similarly the Section, and Federation would have to maintain central organs of some sort, and the magazines of both Section and Federation would continue to be published, and to express their differing viewpoints.

What then would be done to express the desire to work towards ultimate unity? On the Section side, while the criticisms of the *teaching* of Dr. Besant, and of C. W. Leadbeater could continue, yet assaults on their personal characters should cease.

On the Federation side it should be frankly recognized that the existence of the E.S. (a body which, despite formal organizational separation, in practice works within the Federation Lodges) should be dealt with. A solution, which would permit the E.S. members to continue as a study group, but which would do away with the fears expressed by Section members, might be that members of the E.S. in any locality might form themselves into a Lodge, entirely separate from any other, meeting separately, and preferably in a different place. In no case should E.S. members hold office in any Lodge, other than the separate E.S. Lodge suggested. (Yes, I know that the E.S. is a separate organization, but practically all its members belong to T.S. Lodges. In fact, that is what is alarming Section members, and perhaps many other members of the T.S.)

With Co-Masonry, and the Liberal Catholic Church, the situation is a little different. In the case of Co-Masonry (of which

I am NOT a member) certain Theosophists, (or so I am informed) being convinced that the ritual and symbolism of Masonry had their origin in the mystery schools, and, desiring to study them from this angle, became members of what later grew into the Co-Masonic Order. Thus, their eyes and objectives being, as it were, focussed upon Masonry, it became unlikely that, as Co-Masons, they would particularly try to influence the T.S. Lodges, though as individuals they would naturally, if members of a T.S. Lodge, take part in its activities. It seems to me, therefore, that, so far as the T.S. is concerned, the existence, or non existence, of Co-Masonry should be of no more concern than if some T.S. members should choose to be members of any other fraternal organization.

In the case of the Liberal Catholic Church, again, the situation is also different. It is the view of many T.S. members that there is a basic truth in all religions, which truth, or portions of it, is presented in varying forms suitable to various races at different times. It is therefore deduced by some of these, that, just as this is true of other religions, it is also true of Christianity, that this truth has been distorted, or lost in Christianity (Orthodox Christianity, that is), just as it has been distorted or lost in the outward form of other religions. Since they cannot, or so some of them feel, accept the distortion which is orthodox Christianity, and yet are accustomed to the Christian Ritual and Sacraments, it is not too surprising that they, as well as some non T.S. members of similar viewpoint, should try to establish a Church in which their views were acceptable. But note, the L.C.C. is a Church, though it has not a hard and fast dogma. It is not, and cannot be a Theosophical Society, though Theosophists, and others, are welcome in it. Thus, though many prominent T.S. members may belong to it, the Church functions, and must forever function, entirely apart from the T.S. It therefore also should be no stumbling block to T.S. unity, in fact

many members of Federation Lodges have as little use for the L.C.C. as have members of the Section.

To sum up then, unity is something which in my view, should not be immediate. I have suggested lines along which the members of the T.S. might work towards better understanding, and eventual unity. I am, however, under no illusions that such understanding can be brought about overnight. Until such understanding can be achieved, organizational unity, even if forced upon the members, could only be a fiction.

—J. P. Carey

THE PROBLEM OF NATIONALITY, NATIONALISM AND INTER- NATIONALISM IN THE LIGHT OF THEOSOPHICAL CONCEPTS

(Continued from page 130)

ed by the enormous destruction of laboriously gathered up riches which go up in smoke, while men tear each other to pieces on the battlefields and squadrons of 'planes level cities to the ground? Is not all this the fatal and logical result of the systematic deformation of every moral and spiritual law and principle?

If mankind does not want to move on towards a third and still more horrible world war, which might mark the definite close of all the Aryan civilization, it will have finally to recognize the truth proclaimed by Mazzini, namely that: "every nation must have its own moral intent, its own mission to accomplish for itself and for mankind; its conscious part to play in the actualization on earth of the divine plan"; it will have to recognize the necessity that all nations should become brothers in the concept of nationality, starting from a humanitarian point of view, which is not only that of equality and brotherhood among men, but equality and brotherhood of peoples. Thus he conceived, over a century ago the grand idea of a "Young Europe",

an idea which shows the extraordinary power of his mind.

This spiritual conception of one's country, this moral function assigned to it, forms the only certain and effective safeguard against the excesses and abuses of patriotism: When both citizens and governors will hold to spiritual greatness, to ideal values rather than to the material power of their nation, when they will no longer suffer from that aberration of moral sense, which makes them consider permissible in the service of their country those deceptions, those betrayals, those violences which are justly looked upon as crimes on the part of the private citizen, then truly will the national bodies no longer constitute a danger for the collective elevation of humanity, nor an obstacle to universal brotherhood, but they will on the contrary be the way by which this brotherhood can obtain concrete expression and realize itself, becoming the organs of the great collective human body, the notes which are needed for the living harmony.

This necessity to escape from the bonds of nationalism was understood even by a prominent British statesman. In his speech in the House of Commons on November 22nd, 1945, the ex-Foreign Minister, Anthony Eden, said:

"The truth is that all these inventions of recent years have made the world smaller, bringing us all into ever increasing contact. Each successive discovery increases the non-sense of our old ideas of 'sovereignty' and it is no use deceiving ourselves. It is also true that national feeling is still as strong as ever . . .

"Now atomic energy has come to reinforce the call for something more, because the entire planetary family is today smaller than the European family was at the end of the last war . . . I have been and am still unable to see any other final solution which may definitely save the world from atomic power, except by resolutely destroying our present ideas of 'sovereignty'.

"We must, in brief, pluck the sting out of nationalism. We cannot hope to do this all at once; but from now on we must set to work in order to achieve this aim, and in my opinion this should be the first duty of the United Nations."

* * *

"We must pluck the sting out of nationalism". This is the plain but brutal truth. And the way shown by Mazzini, namely that of an ethico-spiritual internationalism which has the wonderful power of bringing together the two opposing principles of "nationality" and "internationality", is also the only practical and wise way to reach such a goal, thus saving the world from new and more horrible catastrophes which would descend upon mankind in a sombre and gloomy primordial night.

The necessity for such a bringing together of these two powerful principles—which would gradually awaken the inborn and latent tendency of human evolution that leads from "nationalism" to "internationalism"—is also shown by the fate of the various socialist "international" movements which have appeared at various times, each in its turn being wrecked upon the rocks of the "home countries" which, though theoretically denied, reaffirmed in practice all their ideal and moral value, obliging the self-same people who had condemned them to rise up in their defence when faced by the danger of seeing them submerged beneath an avalanche of conquering armies. And each and every form of "internationalism" planning to erect its foundations on merely economic and therefore fatally selfish and materialistic principles is doomed, sooner or later, to similar failure, even after its path has been strewn with fresh bereavements, fresh sufferings and fresh pains.

Wars—and the last two in particular—have incontestably made clear to us the fact of human unity. Mankind can no more ignore or deny this fact than we can deny or ignore the air we breathe and the ground on which we tread. The closer union of all

peoples can no longer be ignored; and it is necessary that for their own salvation and for the future of humanity they shall learn to understand one another, to respect and to love one another; to act in a spirit of co-operation, of honesty and rectitude, of charity and enlightened justice; as a single planetary family, a single *spiritual* entity, otherwise mankind will be wiped off the face of the earth by the hand of its own children.

The essence of this crisis through which the world is going is in fact a moral crisis, a spiritual crisis. However, we can despair

of humanity only if we lose faith in the power of the TRUTH, from which mankind obtains and will know how to obtain renewed energy at the supreme moment, when its defeat appears to be inescapable, drawing forth new life from the very depths of its own destructions.

The above is from the address of Signor Roberto Hack, Secretary General of the Italian Theosophical Society, to the 55th Congress of the Society held last year. For this translation we are indebted to Mrs. R. M. Vosse of South Africa. Eds.

FAITH AND WILL

MONTAGUE A. MACHELL

"Faith must confirm the imagination, for faith establishes the will. . . . It is because men do not perfectly imagine and believe the results, that the arts of magic are uncertain, while they might be perfectly certain." Paracelsus.

Each of us, it seems, is tempted to consider imagination a faculty enabling us to conjure up a picture of something impossible of existence, or, to say the least, *non-existent*.

"Seeing is believing", we say, implying that failure to see is proof of non-existence—a point of view born of a triumphant materialism. Completely enamored of external and tangible impressions, too many of us have developed an unhealthy distrust of any values that cannot be tested and measured by the physical senses. Few of us, probably, fully appreciate the extent to which we associate things of the imagination with *un-reality*.

"The poet's eye in a fine frenzy rolling,
Doth glance from heaven to earth, from
earth to heaven;

And as imagination bodies forth
The forms of things unknown, the poet's
pen

Turns them to shapes, and gives to airy
nothing

A local habitation and a name."

—William Shakespeare.

Yet the imagination of the poets and prose writers is responsible for immortal works illuminating life and nature for all time, whilst the fruits of scientific imagination are literally revolutionizing our view and conduct of life today. These achievements should lead us away from the association of imagination with unreality to at least a suspicion that it may be a faculty capable of discovering aspects of reality beyond the reach of materialistic reasoning. When we say that a statement made by someone is "pure imagination" we generally mean that it is born of his own innermost consciousness, unconfirmed by any tangible or material evidence. This in its turn, implies that any statement that cannot be supported by evidence of the material senses must of necessity be unreal. Yet how much certain knowledge do we possess of the innermost consciousness of man? Is it not a sphere of investigation as yet largely unmapped? Is it not sufficiently unfamiliar to us to justify the admonition "Man, know thyself!"?

In the face of the miracles imagination

has achieved and the obviously inadequate knowledge of its nature and origin, should we not do everything in our power to come to "know" what it is, and what part it plays in the life of man?

In saying "Faith must confirm the imagination" the enlightened Paracelsus evidently places imagination on the side of truth rather than unreality. His plea amounts to saying "Faith must confirm inner vision" (since it may well be a *true* vision.) Is not this point of view endorsed by the achievements of immortal artists, poets, musicians and scientists from the earliest history of our earth? And if this argument holds weight, are we not justified in demanding ever more insistently "knowledge" of our inmost self through the help of this inner vision? Are we not fully justified in regarding imagination as an indispensable instrument in the quest of truth? So it *must* be regarded if we are to have *faith* in it, since Paracelsus adds "Faith establishes the will."

In *Letters That Have Helped Me*, William Q. Judge writes:

"I am not separate from anything . . . 'I am that which is.' That is, I am Brahma and Brahma is everything . . . Is not the SELF pure, bright, bodiless and free—and art thou not that?"

It is into the midst of the reasoning mind's difficulty in realizing this, that Imagination—true vision—enters with its clear picture of truth, representing, possibly, a first step towards "knowing oneself", because the beauty this picture reveals is an *enduring* reality. But it is a reality contrasting in many ways with the material realities upon which the reasoning mind tends to be wholly dependent. To be accepted and utilized, it must be contemplated by the "mind" of the Self; it must be endorsed by the spiritual logic of this Higher Mind—*Manas*.

As self-knowledge grows, this spiritual logic of *Manas* becomes assertive, and, little by little, true knowledge begins to replace a number of erroneous assumptions accepted by the reasoning mind. Not until the

Self acquires a degree of dominance in the daily life of the disciple is it in a position to win over the confidence of the reasoning mind. "Faith" might be defined as the fruit of Illuminated Reason. The Self, reflecting its divine perception upon the personal thinker, causes him to *know* truth, in place of merely "believing" it.

Theosophists are reminded again and again that "Thoughts are things". In an article titled Footnotes to "The Tide of Life", H. P. Blavatsky, in her *Collected Writings, Vol. IX*, reminds us that:

"Form exists on an ideal plane, as a purely abstract conception; . . . it is through the power to see and use these 'abstract' forms that the Adept is able to evolve before our eyes any object desired . . . All that the Adept has to do is to select the 'abstract form' desired, then to hold it before him with a force and intensity unknown to the men of this hurried age, while he draws into its boundaries the matter required to make it visible."

While the uninitiated student is unable to make these 'abstract forms' visible, it remains true that he is uninterruptedly peopling the ideal plane with them, his active imagination being a creator, conscious or unconscious. Surely then, his first obligation is to make himself a *responsible* creator on the unseen plane of 'abstract forms'.

"Withhold thy mind from all external objects, all external sights. Withhold internal images, lest on thy Soul-light a dark shadow they should cast."

—*Voice of the Silence*.

Are not these words from *The Voice of the Silence* a challenge to the dedicated disciple to establish divine dominion over his unseen world by robing his imaginings in the radiant garments of THE ONE? "To live to benefit mankind (visible or invisible) is the first step." Not until this step has been taken can "Faith establish the Will", for only then can the whole self exert its divine propulsion in daily living. SPIRIT-

UAL KNOWLEDGE—an Illumined Faith—is, literally, an invincible power in human life. It is BRAHMA in manifestation, the one power capable of achieving a magic transformation in our world, a magic every

dedicated Theosophist is challenged to wield for the benefit of all mankind.

“Seek, O beginner, to blend thy Mind and Soul!”

GODWARD

My soul longs for surcease beyond the worm-cast clay
Where love reigns supreme throughout the eternal day,
Where life spirals upward toward the heavenmost height
And all God's elect don raiment of fulgent white.
Oh, may deepest pity sustain my hand
Downward to raise a faltering doubt-torn mind,
Into the realm of sempiternal land,
And prove creation's purpose is all-kind.

Oh, more life still to be,
For you and for me!
Oh, we're blissful, blissful,
More life is still to be!

Earthward I turn again, take on carnal flesh,
New lessons learn, old faults to once more thresh;
Wider concepts of brotherhood to proclaim,
Nor shun the errant weakling with disdain.
Oh, may my new life pulse with purpose true,
Grateful to wondrous impress from on high;
Man's highest destiny to pursue
And cultivate those traits that never die.

—Ed. Stephenson

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. (a) We usually think of the monad as Atma-Buddhi, but this is the Human Monad. This is described in *The Mahatma Letters to A. P. Sinnett* (No. 16) as being unconscious and needing “the highest attributes of the fifth, the animal soul” to bring consciousness. This is surely

Manas? (b) But the Monad is described as “One, Universal, Boundless and Impartite” (S.D. I, 177; I, 230, 6 vol. ed.; I, 200, 3rd ed.) Please explain.

Answer. (a) The Mahatma was using A. P. Sinnett's nomenclature—later published in *Esoteric Buddhism*, wherein Manas

was defined as the "animal soul." The clue is provided by means of "the fifth", signifying the fifth principle, Manas.

"'Manas is dual—*lunar* in the lower, *solar* in its upper portion,' says a commentary. That is to say, it is attracted in its higher aspect towards Buddhi, and in its lower descends into, and listens to the voice of its *animal* soul full of selfish and sensual desires; and herein is contained the mystery of an adept's as of a profane man's life, as also that of the *post-mortem* separation of the divine from the animal man." (S.D. II, 495-6; IV, 64, 6 vol. ed.; II, 520-1, 3rd ed.)

The Monad is, technically, Atma-Buddhi, the "Pilgrim" of the second and third fundamental propositions (although "soul" is used in the third proposition).

With regard to the term Human Monad: although the term is often so used, the correct definition should be: "the Monad manifesting in that form of Prakriti called the Human Kingdom." (Cf. S.D. I, 178; I, 230-1 6 vol. ed.; I, 201 3rd ed.) Because, in due time—providing that the 7-Round cycle is successfully accomplished—the Monad undergoing experience in the Human Kingdom will be then defined technically as "the Monad manifesting in that form of Prakriti called the Dhyani-Chohan Kingdom."

(b) With regard to the description of the Monad as "One, Universal, Boundless and Impartite": this has reference to the *Monadic Essence*. *The Secret Doctrine* frequently uses the term "Monad" although implying the "Monadic Essence," as in this passage:

"The Monad or Jiva, *per se* cannot be even called spirit: it is a ray, a breath of the ABSOLUTE, or the Absoluteness rather, and the Absolute Homogeneity, having no relations with the conditioned and relative finiteness, is unconscious on our plane." (S.D. I, 247; I, 292 6 vol. ed.; I, 267 3rd ed.)

Because this universal aspect (named Atman) is not able to function on the lower

planes such as the physical world, it requires an upadhi in order to do so. Upadhi is usually rendered a vehicle, although its literal meaning is a substitute or an appearance, hence a "veil of spirit." This upadhi is provided by means of the sixth principle, Buddhi, and this union is termed the Monad. In turn the Monad requires an upadhi in order to function "on our plane": this is provided by Manas.

Question. The Monadic Essence is that which emanates from the One Universal Monad and gathers experiences—not in individual but in group units, in the mineral, vegetable and animal kingdoms (Taken from S.D. I, 178). This then becomes the individual monad at highest animal level for the human kingdom?

Answer. The wording of the last sentence is not correctly phrased and therefore conveys an erroneous concept. It is NOT that the monads of the lower kingdoms eventually *become* the individual monads of the Human Kingdom. The concept should be phrased in this manner: The monads using the vestures of the lower kingdoms (that is to say "manifesting in the form of Prakriti pertaining to the lower kingdoms—whether mineral, plant, animal") after a manvantara in each kingdom are enabled to enter into the next superior kingdom, eventually using the vehicles of the human kingdom for a cycle of evolutionary experience as human beings.

Question. Anupadaka is "parentless," the plane of the seven Dhyani-Buddhas, formless intelligences; also presumably the plane of the Dhyani-Chohans?

Answer. Regarding Anupadaka: this term may be defined in three ways: (1) As used by later Theosophical writers as a name for the second cosmic plane. (2) As the name for the second Tattva, the second cosmic element-principle. (3) As used in *The Secret Doctrine*: a term applied to the Dhyani-Chohans or Dhyani-Buddhas. To quote:

"The term Anupadaka, 'parentless,' or without progenitors, is a mystical design-

nation having several meanings in the philosophy. By this name celestial beings, the Dhyān-Chohans or Dhyāni-Buddhas are generally meant. But as these correspond mystically to the human Buddhas and Bodhisattvas, known as the 'Mānushi (or human) Buddhas,' the latter are also designated 'Anupadaka,' once that their whole personality is merged in their compound sixth and seventh principles—or Atma-Buddhi, and that they have become the 'diamond-souled' (Vajra-sattvas), the full Mahatmas." (S.D. I, 52; I, 122 6 vol. ed.; I, 82 3rd ed.)

Regarding its orthography: although Anupadaka (thus spelt) is frequently used, the more correct form is Anupapadaka, for it is a compound: *an*, the negative particle "not"; *upa*, a preposition, "according to"; *padaka*, the causative form of the verb-root *pad*, to fall, to go down; literally "not going down according to the manner (that others do—in regard to parentage)," hence usually rendered "parentless."

Concerning its use as the name of the second cosmic plane: in *A Textbook of Theosophy*, by C. W. Leadbeater, on page 54 he wrote:

"The President has now decided upon a set of names for the planes, so for the future these will be used instead of those previously employed.

New Names	Old Names
1. Divine World	Adi
2. Monadic World	Anupadaka
3. Spiritual World	Atmic
4. Intuitional World	Buddhic
5. Mental World	Mental
6. Emotional or Astral World	Astral
7. Physical World	Physical."

Apparently this advice was not followed, because the "Old Names" are still in use.

With regard to the position of the seven Dhyāni-Buddhas: unquestionably they would hold their regency from the highest plane of a cosmos, not from the second plane; especially as they are described as "formless intelligences." In connection with

the Dhyān-Chohans: since there are many grades of these celestial beings, there would be Regents or Watchers on the second plane, as well as the third, fourth, fifth, sixth and seventh planes.

Question. Anupadaka at its "highest" level is virtually Adi—the Absolute?

Answer. Not necessarily. Since every one of the seven Cosmic Planes is subdivided into seven sub-planes, the highest subdivision of the second Cosmic Plane would approximate or blend into the lowest subdivision of the first Cosmic Plane. Thus there would be a difference between the highest aspect (or subdivision) of the first plane and the highest subdivision of the second plane. Furthermore, the first Cosmic Plane does not equate to *The Secret Doctrine's* definition of the Absolute. For the Absolute is defined as:

"that Essence which is out of all relation to conditioned existence, and of which conscious existence is a conditioned symbol." (S.D. I, 15; I, 80 6 vol. ed.; I, 43 3rd ed.)

BOOK REVIEWS

H. P. Blavatsky Collected Writings, Volume IV, 1882-1883. Compiled by Boris de Zirkoff. Published 1969 by The Theosophical Publishing House, Wheaton, Ill., U.S.A. xlii + 718 pp. Price \$7.00.

The wealth of material contained in the *H. P. Blavatsky Collected Writings* is staggering. Volume IV is typical of the whole collection, and rare must be the student for whom its contents are not invaluable.

Learned articles; footnotes to articles written by others; letters to newspapers; reviews. A varied assembly, to be sure, but none that are not related to Theosophy or the Theosophical Society; few that have no relevance for today's reader.

The writings contained in this volume were written over a fifteen-month period which included several events that were significant in the light of the early history of the Society. Important among these was the

acquisition by the Founders of the Adyar Estate. During this period Madame Blavatsky's health deteriorated, but this could never be deduced from her writing which she obviously attended to with customary vigour.

Among her articles are titles which give him some indication of the wide range of topics that were offered to readers of the early volumes of *The Theosophist* (which she edited). Examples are: "Reincarnations in Tibet"; "What is Matter and What is Force?"; "Death and Immortality"; "The Septenary Principle in Esotericism"; "Chelas and Lay Chelas".

That the miscellaneous material was no less interesting is suggested by the titles of some of the shorter pieces and "commentaries": "Is Suicide a Crime?"; "Origins of the Gospels and the Bishop of Bombay"; "Occult and Spiritual Phenomena in the Light of Modern Science"; "The Power to Heal".

As with the other volumes in the series, the well-researched bio-bibliography and the comprehensive index provide students with maximum information—and enjoyment—from H. P. Blavatsky's writings.

—T.G.D.

☆ ☆ ☆

The Hall of Magic Mirrors. A portrait of Madame Blavatsky by Victor Endersby. Published 1969 by Carlton Press, Inc., New York. 351 pp. Price \$5.75.

This is a detailed reply to some of the allegations contained in John Symonds' 1960 biography, *Madame Blavatsky, Medium and Magician* (published in Canada with the title, *The Lady with the Magic Eyes*). It is an expansion of material published privately by Mr. Endersby over the past several years and its appearance in book form is welcome and fills a need.

Scurrilous biographies of H. P. Blavatsky have appeared at frequent intervals in the past eighty years. Sensational accusations are scattered through them as a matter of course and every new biographer can be expected to repeat the impertinent items—

without checking for accuracy or even for probability.

In the past, protests by Theosophical students against such treatment of Madame Blavatsky have seldom reached the stage of effective public refutation. Now Mr. Endersby has attempted to redress the balance by publishing a full-length book to disprove the commonly repeated scurrilities. Its function is more important than merely to counter Symonds' book: it serves the same purpose for the works of Symonds' predecessors and hopefully it will discourage others from regurgitating the false (and often fantastic) charges against Madame Blavatsky's probity.

The author of this book has assembled a great deal of interesting material with which many students might not be familiar. His examination of the Hodgson investigations, for example, is lengthy and thorough; logical deduction is supported where necessary with professional expert opinion.

The Hall of Magic Mirrors might have been more effective had it been more carefully edited and arranged. The addition of an index would also have been helpful.

—T.G.D.

☆ ☆ ☆

Lawren Harris. Edited by Bess Harris and R. G. P. Colgrove with introduction by Northrop Frye. Published 1969 by The Macmillan Company of Canada Limited. xii + 148 pp. 68 colour plates with three photos of the artist. Price \$20.00.

Booklovers and collectors will welcome this magnificent, beautiful volume as the finest example of a bookmaker's craft ever produced in Canada. The large (10 x 14) colour plates of Lawren Harris' paintings selected and arranged by Bess Harris are outstanding in their faithful reproduction. It is sad to report that Mrs. Harris died suddenly at the end of September before the book in which she had such a deep interest was officially launched but she did live to see and distribute some advance copies.

Northrop Frye says that certain mem-

bers of the Group of Seven in addition to their common interest in painting shared intellectual interests out of which grew an interest "for which the word theosophical would not be too misleading if understood not in any sectarian sense but as meaning a commitment to painting as a way of life, or perhaps as a sacramental activity." Lauren Harris became attracted to theosophy while still a young man and his deep interest has persisted ever since and has profoundly influenced his art. The preface describes this book as "a working life" of the artist between 1910-1968. The text is made up of selections from his writings—articles, notebooks and volume of poems *Contrasts* published in 1922.

The word "theosophy" does not occur in the text but students of the teaching will find depth of theosophic import therein. The artist writes of "Art" but theosophical readers will find that if for "art" they read "theosophy" their understanding of the Ancient Wisdom will be broadened and enriched by the artist's deeply sensitive

comprehension of mystical heights which are accessible to rare spirits only. He wrote, "My own experience has been that art is a voice of the undying and unquenchable spirit in man." He also wrote, "You cannot sever the philosophy of the artist from his work . . . without the philosophy, or in other words the man in the work of any great artist you have nothing." Also, "Art cannot be taught; it can only be elicited; it is inherent in each one of us, indeed nothing of abiding value can be taught; everything eternal must be elicited . . . different approaches to art—the intellectual and the living or intuitional—give rise to many misunderstandings . . ."

Truly this is a "working life" not only of a painter who moved from representational forms to abstraction and then inevitably to the non-objective but also of a mystic whose understanding of the spiritual forces behind human aspirations grew ever deeper as he pursued his life meditation on art—and theosophy. —D.W.B.

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