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"NO ROOM AT THE INN"

MONTAGUE A. MACHELL

"These finite bodies, which envelope the souls inhabiting them, are said to belong to Him, the eternal, the indestructible, unprovable Spirit, who is in the body: wherefore, O Arjuna, resolve to fight." Bhagavad-Gita.

This fable of a Christ child born in a manger because "there was no room at the inn", acquires a certain dramatic pertinence in this era of the population explosion. With the "Inns" of this world unbearably crowded as they are, each of us, making up "one of the crowd", may be justly required to account for the space he takes up. It is not out of place, perhaps, to ask oneself, "Am I making adequate contributions to the accounts of earthly house-keeping for the place I occupy on earth? Am I, in any sense, indispensable?"

Owing to a self-indulged society's current insistence on "all the traffic will bear", actual adequacy of room and board on earth becomes more and more problematic. Humanity, it would seem, is having to learn "the hard way" that glorified Selfishness can be an expensive luxury. While this earth may be indefinitely capable of caring for its population's necessities, it becomes more and more clear that its excesses cannot be cared for forever. Since "man may not live by bread alone", at this juncture he had better begin by giving up "cake"! It is the cakes and ale of life that will be running short, together with that

physical stamina indulgence in them is steadily undermining. He who insists upon "enjoying" life will most certainly be required to make an adequate contribution to it, in terms of more than "cakes and ale"!

One of the evils of unbridled materialism is the unbridled waste of material it involves, a waste that only temporarily nurtures the meaningless *Maya* of earthly living. Sooner or later we all have to realize that the "Good Life" is a spiritual, not a material one; and in spiritual living "cakes and ale" are dispensable. In Nature, on every hand nourishment for the genuinely spiritual man is perennially inexhaustible; there is always "room at the Inn" for him, because he pays for his board in spiritual offerings—"the Bread of the Spirit"; he is constantly enriching the Springs of Life, while making fewer and fewer demands upon purely material resources. But, alas, few of us are dependably versed in the spiritual economies of the Inn of Life.

As the ultimate resort of all mankind, must not a wise and economical renewal of the spiritual resources of life on earth be the responsibility of each of us? Since this life has to do with more than bodily

appetites and senses, must not our responsibility include a conscientious regard for the conservation of those more basic resources? To ignore them in a riotous orgy of material indulgence, is to forfeit one's right to shelter at the Inn of Life. In a society in which The Cocktail Hour is more religiously observed than moments of spiritual contemplation, this earth of ours acquires more and more likeness to an Ale House than a Tabernacle.

Notwithstanding this fact, however, this Invocation still remains more than a figure of speech: "O my Divinity! thou dost blend with the earth, and fashion for thyself temples of mighty power!" It reminds us that, beyond a convenient resort for eating, drinking and procreating, the Inn of Life is a place of worship wherein the demands of the Spirit of man take precedence over the quest for purely material resources. "Living", one must remind himself, remains, and will continue to remain, a process of evolving spiritually.

In this sense, the "Divinity that blends with the earth" reveals itself as one of the springs of spiritual vitality inseparable from a full life. In man's preoccupation with the demands of the body, an adequate consideration of his spiritual origin is overlooked; there is no room for it in Life's Ale House! However, deprecation of earthly living is a rather ignoble escape from understanding and lending it a justifiable nobility. This inadequate pattern of earth-life involves a rather regrettable waste of time, space and resources. Understood and accepted as a School of Spiritual Understanding, life readily discloses its universal and everlasting implications—implications relating to a SELF that *never dies!* In this implication alone "Being" spells "Becoming", which, in its turn, leads to Transcendence.

Any World Saviour, experiencing birth in a manger, will straightway make that manger a Tabernacle of the Spirit. Glorification, in place of lowliness, is, surely, the diadem of spiritual identity. One does not

readily associate a spiritually conscious Saviour with "Inns", even those most up-to-date in appointments! In the more esoteric sense of the term, every dedicated Theosophist is a "builder" on the edge of life's noisy, dusty, heartless freeways. He is building, not an Inn, but a lovely tabernacle for the birth of a "Saviour"—the Christ in his own heart. Though that heart share the humbleness of a manger, yet it shall be steeped in the heavenly fragrance of a deep spiritual aspiration. The inner unfoldment of every man might be likened to "building more stately mansions" for the birth of the "Saviour". Given over to the distractions of sense and appetite, the Inn of the Body has small accommodation for the birth of the Christ Child. Only a certain freemasonry of the Divine inspires the lofty structures of creedless, selfless dedication wherein may be laid this Holy Child of the Spirit, of birth untainted by Time or Matter.

"O my Divinity! Thou dost radiate a golden light that shineth forever, and doth illumine even the darkest corners of the earth." This lighting of heavenly lamps in a heart free from self-love may be likened to the kindling of consecrated tapers in the Tabernacle of the Most High. LIFE, in its fullest meaning, is more than mine and your personal offering. In its most complete fulfillment it is destined to radiate "that golden light that shineth forever, and doth illumine even the darkest corners of the earth." It is for each of us to see to it that never again shall the eyes of the Lord first rest upon the kine and the manger, but shall awaken to life in a holy tabernacle built by the understanding hearts of an enlightened people.

This Inn of Life we inhabit for seventy or eighty years is, after all, but a temporary stopping place in an infinitely long pilgrimage. This "Inn", as we find it, may bear scant likeness to a place of worship. Until you and I have attained a courageously resistant attitude to the world's compromises and half-truths, we shall be incapable of

kindling the consecrated flame of spiritual understanding. A life devoted to purifying these Ale Houses with the incense of selfless service is a life fittingly lived. It approaches the true Art of Living that releases the radiance of a loving heart. Let us never forget that this Moment of Living must be made a vitally significant instant of

spiritual communication wherein heart speaks to heart, one flame kindling another. Even were there truth in the poet's words, "our life is but a sleep and a forgetting", man's invincible spiritual will can break out of this Dream of Desire to manifest gloriously in a Drama of Fulfilment. "All the world's a (consecrated) stage".

THE INFLUENCE OF THEOSOPHICAL THOUGHT

ROBERTO HACK

The following is an extract from the address of Signor Roberto Hack, Secretary General of the Italian Theosophical Society, to the 56th Congress held at Tremezzo (Lake Como), Italy, on May 30th, 1970. For this translation we are indebted to Mrs. R. M. Vosse, of South Africa. Eds.

It is opportune to recall, especially for the sake of the younger people who have not heard about the initial stages in the life of the Theosophical Society, that it is necessary to keep in mind the period in which it started operating. It was a period governed by the positivist and materialistic doctrines of science on the one hand, and on the other by the most narrow religious bigotry, as a consequence of which it was indeed an arduous task to place once more before our civilization the ancient esoteric doctrines.

If we were to consider all this from a higher point of view, it would become quite clear that the Theosophical Society has accomplished a truly titanic work. The influence exercised by our theosophical truths on our modern civilization is not unworthy of notice, and it is not possible to judge what has been done by our Society by looking only at the outer facts as they appear on the physical plane; it is above all necessary to think of the occult action which takes place through the power of thought and of feeling.

The theosophical teachings given by our

great instructors about the real constitution of the universe and the intimate occult constitution of the human being, the laws of karma and reincarnation, by means of which evolution is confirmed, form a complex of knowledge far superior to the ideas commonly acquired in the field of science. The ideal that theosophy presents has wrought wonders. It has succeeded in bringing together in a Society such as ours human beings belonging to all races and religions, united by the common ideal of brotherhood, and who, scattered around the world though they be, have realized individually the existence of powerful spiritual forces, the vibrations of which radiate over the entire universe.

The most important part of theosophy's action takes place, in fact, upon the subtler planes of thought and emotion, because these radiations influence the whole of mankind, but especially those who are able to feel them and place themselves, be it only unconsciously, in harmony with them. The effect of this action becomes thereafter manifest in the outer activity of the ordinary world. Thus we have, for instance, the

United Nations organization, that confirms in its constitution the principles of the Theosophical Society. There are also various other organizations that equally affirm the principle of universal brotherhood, overcoming the barriers of race, religion, nationality, etc.

Some may think that the Theosophical Society has played no part in this, but we must not forget the occult power of thought. Once that theosophical thought and feeling have become the essential force in a person's life, the individual, though he may not be aware of it, passes into the atmosphere around him powerful vibrations which are picked up by those who are able to receive them. It is of no importance that this influence should not be attributed to the Theosophical Society. If we try to *live* our ideals in the best way possible we shall really become suitable channels for the transmission of these forces into the outer world. It is not easy to raise ones consciousness to the higher level, where the influx from the Buddhic plane can be felt.

Deep within the human soul there lies a germ, a latent sense which, under the influx of spiritual energy, gradually matures till it finally comes to blossom in the light of truth. Human beings, united in national and international groups, form real occult centres of spiritual energy, that are capable of contributing far more than a single individual could. Many of us know that these groups, imperfect though they may be, help to emanate higher energies. In the same way that high tension energy requires transformers in order to be used for practical purposes, so also the Great Beings who send forth these spiritual energies require individuals who can act as current transformers, in order to exercise this occult influence upon the whole of mankind. We should not overlook the importance of such an influence but understand that, in order to make ourselves fit for a work of this kind, we must first of all change our own nature.

Even though we may be well aware that the present times are very unsatisfactory

in many ways, we must understand that this is only the negative side of things, to which positive forces are being opposed. The creative and conscious power of thought is a positive thing, while the destructive or evil power is negative.

We are at present going through a really crucial period. A new era is in the making, and this period of gestation is definitely far longer than that required for the formation of a human being. The present era is characterized by the gradual development of a new faculty; the faculty which the French philosopher Henri Bergson, in his search after the immediate causes of conscience, called "intuition". Intuition comes from the buddhic plane, and is the faculty that is just now beginning to flower among the elect of mankind. The Theosophical Society is like a magnet that attracts the souls in which the germ of intuition is beginning to awaken. This new faculty is coming into play in all fields and, no matter how slowly, the time will come when it will permeate our entire civilization, whose essential characteristic will then be a far more effective brotherhood than the present one. The old world must gradually give way to the new era which is coming into manifestation. We have different parties, different social and religious organizations, but in all of these everywhere this same irrepressible impulse is active.

Our great founders have declared that the Theosophical Society is the organism destined for the preparation of the new world and each one of us must contribute towards the practical realization of the high ideal according to his possibilities. Those who join our Society do so in response to an inner call: if each one of us were truly to live in accordance with such principles, the influence exercised by the Theosophical Society on the world would be far greater; but that depends upon all the members and not only on the leaders. Each one of us must feel it is a duty to work for the good of humanity, to unite our efforts with those of the main workers, in order to hasten the

realization of the aims of our Society. The WAY has been pointed out to us, but we have to tread it ourselves, working not for ourselves but for our brethren, in order to help them on the upward path.

Pausing for a moment to mention some practical aspects, it may be pointed out how deeply theosophical thought has influenced psychology; and if we look at the most advanced trends of the modern world, it will be clear how largely this thought has contributed to transforming our civilization. The great Swiss psychiatrist, Dr. Carl Gustav Jung, has confirmed that there are at present millions of theosophists in the world, and that the aspiration of those who follow this modern Gnosis is the instinctive need of the soul's search.

Theosophy has had a deep influence upon modern thought, and this must be taken properly into account, also because it has contributed largely to the new principles of education. Giuseppe Mazzini used to say that only a proper education could produce wise citizens, aware not only of their rights, but above all of their duties. And psychology is fundamental in the field of education. Without a precise knowledge of the whole complex occult constitution of the human being, we shall not be able to give the appropriate education at each stage of the development of human consciousness.

We must also learn to understand the bonds existing between ourselves and our younger brothers; even the so-called "lower kingdoms" have the right to receive help in their evolution, just as man in his turn received it from the Hierarchies above; and it is through this that he has been able to develop the thinking faculty, a faculty

which will allow him to reach the highest realizations inherent in the spirit.

The wonderful scientific development attained by the human mind has brought enormous possibilities, both creative and destructive, to the individual, and this immense power could well lead to the destruction of the planet itself. However, against these material and destructive forces, spiritual and still more powerful ones are arrayed, that point out to humanity the way to follow. The superior forces of good will certainly prevail, and if all those who are aware of the position will do their duty, we need have no fear of contrary forces or ideas opposed to our own.

We have to learn to develop in ourselves the spiritual forces of good. We often think that we can change others, and do not bear in mind that the most important and necessary thing is first of all to change ourselves, because the race can only be improved by improving the individual.

All these truths have been given out in order to help humanity, the Great Orphan! Instead of passing judgement upon others, each of us must judge himself, and if we all do our duty, if we become givers of love, if we realize this love in ourselves, we shall really become capable of helping our brothers.

It is necessary to *live* the spiritual teachings we have received, because it is only through the example of our own life that we shall be able to contribute effectively towards the transformation of humanity and, through our strong and firm spiritual will, bring about that age for which we so ardently long!

Universal Brotherhood is the end as well as the beginning of the doctrines of Theosophy. Harmonious living is the direct *heritage* of Wisdom; without the latter we might as well try to "love our neighbour as ourselves" as to endeavour to run without possessing legs.

—Claude Falls Wright.

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THE SIGNIFICANCE OF THE SEVEN PRINCIPLES OF MAN

ELSIE BENJAMIN

(Mrs. Benjamin is Secretary to the Corresponding Fellows Lodge of Theosophists. This article appeared in the September, 1970 issue of the Lodge Bulletin, which she edits.)

H. P. Blavatsky writes in an article, "Modern Idealism", speaking of the ". . . true self (Buddhi)—a spark from the radiant essence of the Universal Spirit", that "Western Psychology errs in regarding this personal ego as the only factor to be considered in its researches—thus implying the importance of considering the whole of Man, his seven principles.

For a discussion of this subject we have chosen relevant passages from various books, giving in each instance the page reference because our selected passages must necessarily be brief, and the interested student can thus turn to the books designated.

Our own contribution to the article is limited to short explanatory remarks relating the technical teaching in a practical way to our living. These comments are by no means exhaustive, merely an inducement for further thinking and study. We want to discuss first the seven principles generally and then deal with each one in greater detail.

"In the normal or natural state, the sensations are transmitted from the lowest physical to the highest spiritual body, i.e., from the first to the 6th principle (the 7th being no organized or conditioned body, but an infinite, hence unconditioned principle or state), the faculties of each body having to awaken the faculties of the next higher one, to transmit the message in succession, until they reach the last, when, having received the impression, the latter (the spiritual soul) sends it back in an inverse order to the body. Hence, the faculties of some of the 'bodies' (we use this word for want of a better term) being less developed, they

fail to transmit the message correctly to the highest principle, and thus also fail to produce the right impression upon the physical senses, as a telegram may have started for the place of its destination faultless, and have been bungled up and bungled up and misinterpreted by the telegraph operator at some intermediate station. This is why some people, otherwise endowed with great intellectual powers and perceptive faculties, are often utterly unable to appreciate—say, the beauties of nature, or some particular moral quality; as, however perfect their physical intellect—unless the original, material or rough physical impression conveyed has passed in a circuit through the sieve of every 'principle'—(from 1, 2, 3, 4, 5, 6, up to 7, and down again from 7, 6, 5, 4, 3, 2 to No. 1)—and that every 'sieve' is in good order—the spiritual perception will always be imperfect." —*H. P. Blavatsky, Collected Writings, Vol. IV, 101-2.*

Note that H.P.B. does not merely say from 1-6, or 7-1, but emphasizes each step on the way up and down again, showing the unbroken continuity. Dr. de Purucker frequently warned his students not to fall into the error of thinking of each principle as distinct and separate from the others, but rather Man as a Stream of Consciousness, functioning at any moment in that part of his constitution where his consciousness was focused. In the following passage H.P.B. shows man's Oneness, in all his parts, with the Universe in which he lives:

"Doctrines such as the planetary chain, or the seven races, at once give a clue to the sevenfold nature of man, for each principle is correlated to a plane, a planet, and

a race; and the human principles are, on every plane, correlated to sevenfold occult forces—those of the higher planes being of tremendous power . . .” —*The Secret Doctrine*, I, xxxv, Or. Ed., I, 17 3rd Ed., I, 57 6-vol. Ed.

We generally think of the Principles as divided into The Higher Triad and the Lower Quaternary, but another division is given by Dr. de Purucker as follows:

Atman	Higher Duad, Monad <i>per se</i> . Immortal. Divine Soul when united with the ‘aroma’ from lower duad.
Buddhi	
Manas	Lower or Intermediate Duad. ‘Man’ or ‘human being’. Conditionally immortal: Astral soul.
Kâma	
Prâna	Lowest triad. Body. Mortal.
Linga-Sarîra	Physical ‘soul’.
Sthula-Sarîra	

—*Fundamentals of the Esoteric Philosophy*, P. 167.

The Mahâtman functions in the seven, Ordinary Man in the lower five.

H.P.B. uses this same division in order to correlate the seven principles with the Spirit-Body-Soul division:

Atma Buddhi—SPIRIT; Manas kâma—SOUL; The Lowest Triad—BODY. —*H. P. Blavatsky Collected Writings*, Vol. IV, 185.

“All these sheaths (or principles) produce other smaller sheaths—or six attributes or qualities each, the seventh being always the *root* sheath, and the Atman or spirit passing through all these subtle ethereal bodies like a thread, is called the ‘thread-soul’ or *satratman*.” —*H. P. Blavatsky Collected Writings*, Vol. IV, 582.

“ . . . we divide man into seven principles, but this does not mean that he has, as it were, seven skins, or entities, or souls. These principles are all aspects of one principle, and even this principle is but a temporary and periodical ray of the One eternal and infinite Flame or Fire.” —*H. P. Blavatsky Collected Writings*, Vol. X, p. 335.

Turn also to *Studies in Occult Philosophy* p. 58 where Dr. de Purucker illustrates in

a graphic diagram the seven-fold seven principles, all aspects of the Seventh. With these preliminary passages, we now turn first to the lowest, the physical body, because often not enough intelligent thought is given to it; but it is a part of the Stream of Consciousness, spirit cannot evolve on this plane without it; it includes the physical senses through which we contact the higher spheres, and it is a hierarchy in itself. Also when we realize its importance in relation to the other principles we have a key as to the results of suicide on the one hand, or keeping the body artificially alive when the true time for death has come, on the other—a discussion which we cannot go into in detail now as it would lead us too far afield.

STHULA-SARIRA

“ . . . your body is composed of hosts of lives, of smaller, and inferior entities, which are nevertheless learning entities just as you are. What are they? they came from you originally; they are your own children; they are what we call the ‘life-atoms’; they sprang from you; you sent them forth, and you will have to meet them again, when they return to you at your next incarnation through and by the action of psycho-magnetic attraction . . . So that the next body that you will get will be—not the same old body that you had before . . . but it will be composed of these same life-atoms in which you lived and worked and expressed yourself in the preceding incarnation, which is your present life.” —*Man in Evolution*, P. 241.

“The human body should be considered as a holy thing, because it enshrines a spiritual entity, which in its ultimate reaches is a god, a divinity, which nothing can pollute or stain, or hinder in its working or turn aside from its path of self-expression.” —*Ibid*, P. 329.

“Thus the idea that the human tabernacle is built by countless *lives*, just in the same way as the rocky crust of our Earth was, has nothing repulsive in it to the true mystic.” —*The Secret Doctrine*, I, 260 Or. Ed., I, 280 3rd. Ed., I, 304 6-vol. Ed.

“Now then, when death comes, the body is cast off . . . the entity no longer wants it. It has become a nuisance, it is in the way. There remain then six bodies. The *linga-sarîra* disintegrates very soon thereafter, and off with it what we call the lower *prânas*. That makes three principles dropped. But out of each one of these three thus dropped, all the essence and the magnetic or vital essences, the *aroma* as H.P.B. called it, all that was best in it and spiritual, has already been gathered up or caught up by the higher principles attracting it, and they are attracted upwards because this higher part yearns for it. By and by the *kâma* in the *kama-loka* grows tired. Its body is no longer there to exhaust it and give it an avenue for excitements and excit-

ing adventures, and it simply becomes somnolent and sleeping . . . and this is the time of the second death.” —*Studies in Occult Philosophy*, P. 341.

The insistence by both H.P.B. and G. de Purucker on the Stream of Consciousness, which applies also to the physical body—

“Remember that all the principles of man are but phases of consciousness,”

—*Studies in Occult Philosophy*, P. 512. is shown in the physical body even by such a small thing as the “consciousness” a typist develops in the tips of the fingers which take over the choice of the keys without recourse to the mind!

(To be continued)

FRANCIS THOMPSON'S “THE HOUND OF HEAVEN”

An Interpretation
BETH COOIL

That teaching which postulates that the highest principle of man is destined to unite ultimately with the great universal spirit is itself universal. It is the fundamental ground-bass over which a rich and varied counterpoint of related ethical and moral themes combine to produce the complete harmonious revelation for man, the *pilgrim*.

This ageless doctrine is to be found not only in the sacred scriptures of the root religions but also frequently in the literature of prose and poetry. It will, of course, be coloured by the varied predilections of the writers, but will be basically the same.

The poem, “The Hound of Heaven” by Francis Thompson, is a poetic example. It adumbrates man’s long resistance and final resignation to the power of spirit. Couched in euphonious and pictorial language, it reveals in exquisite imagery the essentially Christian concept of God the Father in search of man, the prodigal son.

The following brief commentary, excluding, as it does, many passages of great truth and beauty, can only serve to stimulate interest in reading the poem in its entirety and suggest frequent rereadings to discover fresh ideas of interpretation and new insights into life.

The prime consideration is TIME—that tapestry eternally interwoven with all details of the earthly saga.

I fled Him, down the nights and down the days;

I fled Him, down the arches of the years;
Intellect and the emotions, those great deterrents to spiritual progress, are named.

I fled Him, down the labyrinthine ways
Of my own mind; and in the mist of tears
I hid from him, and under running laughter.

Up vistaed hopes I sped;
And shot, precipitated,
Adown Titanic glooms of chasmèd fears,
From those strong Feet that followed,
followed after.

By means of a set rhythmical pattern and an appropriate, though somewhat paradoxical language, which recurs several times, an inexorable character of the chase is admirably conveyed. Moreover, the spiritual utterances, repeated with variance, act as a veritable leit-motif.

But with unhurrying chase,
And unperturbèd pace,
Deliberate speed, majestic instancy,
They beat—and a Voice beat
More instant than the Feet—

“All things betray thee, who betrayest Me.”

Surely the following is the inevitable reference to the lusts and passions of man, over which are so often cast the shadows of dissatisfaction and disillusionment:

I pleaded, outlaw-wise,
By many a hearted casement, curtained red,
Trellised with intertwining charities
(For, though I knew His love Who followèd,
Yet was I sore adread
Lest, having Him, I must have naught be-
side);

But, if one little casement parted wide,
The gust of His approach would clash
it to.

Actually the sentence in parenthesis above is of paramount importance, as it expresses the real crux in the attempt at spiritual development.

Now commences in earnest the attempted flight from “The Hound of Heaven”—well expressed in the biblical phrase “Whither shall I fly from Thy Spirit?”

Across the margent of the world I fled
And troubled the gold gateways of the
stars,

Smiting for shelter on their clangèd bars;
Fretted to dulcet jars
And silvern chatter the pale ports o’ the
moon.

I said to Dawn: Be sudden—to Eve: Be
soon,

With thy young skiey blossoms heap me
over

From this tremendous Lover—
Float thy vague veil about me, lest He see!
The ambivalent language of mysticism

describes the bewilderment and disappointment man sometimes experiences when coming in contact with true devotees of divine purpose.

I tempted all His Servitors, but to find
My own betrayal in their constancy,
In faith to Him their fickleness to me,
Their traitorous trueness, and their loyal
deceit.

Speed has ever intrigued the mind of man particularly in our own age. But the speed of thought and of the Voice of Spirit supersede all speeds.

To all swift things for swiftness did I sue.

“Naught shelters thee, who wilt not shelter
Me.”

The disaffection with fellow sojourners and the turning with high expectation to the innocence of children, only to be rebuffed, marks the finality of reliance on human relations.

I sought no more that after which I strayed
In face of man or maid;

But still within the little children’s eyes
Seems something, something that replies,
They at least are for me, surely for me!
I turned me to them very wistfully;
But just as their young eyes grew sudden
fair

With dawning answers there
Their angel plucked them from me by the
hair.

The following passage (much too lengthy for inclusion) phrased in eloquence and elegance of language outlines the dalliance with Nature. It suggests Panthiesm, if one accepts for definition either Pope’s “Warms in the sun, refreshes in the breeze” or Spinoza’s concept, in which everything is a fragment or mode of God, and to go a step further, it may be argued that a Theosophical system may be Pantheistic in tendency if not in intention.

But even Nature is insufficient for complete realization—so once again the voice of spirit speaks:

“Lo! naught contents thee, who content’st
not Me.”

The first indication of weakening and near exhaustion of the pursued is set forth in language so graphic and powerful as to move to tears.

Naked I wait Thy love's uplifted stroke!
My harness piece by piece Thou hast hewn from me,

And smitten me to my knee;

I am defenseless utterly.

There follows a reference to the profound slumber of spiritual darkness which precedes the brilliant white light of spiritual awakening.

I slept, methinks, and woke,
And, slowly gazing, find me stripped in sleep.

Next, a suggestion of the wastage found in so many lives, ending with a graveyard scene as desolate and deceptive as the burial grounds for human bodies.

In the rash lustihead of my young powers,

I shook the pillaring hours

And pulled my life upon me; grimed with smears,

I stand amid the dust o' the mounded years—

My mangled youth lies dead beneath the heap.

The most frequently quoted section of the entire poem is:

Yet ever and anon a trumpet sounds
From the hid battlements of Eternity;
Those shaken mists a space unsettle, then
Round the half-glimpsed turrets slowly wash again.

But not ere him who summoneth

I first have seen, enwound

With glooming robes purpureal, cypress-crowned.

Swiftly follows the denouement of this age-old story:

Now of that long pursuit

Comes on at hand the bruit;

That Voice is round me like a bursting sea:

"And is thy earth so marred,

Shattered in shard on shard?

Lo, all things fly thee, for thou fliest Me! . . ."

" . . . All which thy child's mistake Fancies as lost, I have stored for thee at home:

Rise, clasp My hand, and come!"

Finally, the dramatic moment of recognition and reconciliation:

Halts by me that footfall:

Is my gloom, after all,

Shade of His hand, outstretched caressingly?

"Ah, fondest, blindest, weakest,

I am He Whom thou seekest!

Thou dravest love from thee, who dravest Me."

BOOKS FOR GIFTS

H. P. Blavatsky Collected Writings, compiled by Boris de Zirkoff. Vols. I - X ea.	\$7.00
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THE BOOK CONCERN

TORONTO THEOSOPHICAL SOCIETY

12 MacPherson Avenue

Toronto 185, Ontario, Canada

NOTES AND COMMENTS BY THE GENERAL SECRETARY

I am sorry to report the death in Hamilton on September 4 of Mr. Fred Amos. On my visits to Hamilton Lodge I would look forward to chatting with Fred; our viewpoints were nearly always different but we accepted the differences and used them as starting points for some stimulating discussions.

* * *

This Fall I have attended meetings in Ottawa, where the ULT meets Wednesday and Sunday evenings, Hamilton Lodge, Toronto Lodge and Centennial Lodge. I am pleased to report much interest and activity in all these centres. By the time this issue is at press I expect to spend an evening with the members of Montreal Lodge after a day's business in their city.

* * *

The Quarterly Meeting of the Executive Committee of the Theosophical Society in Canada was held at 12 MacPherson Avenue on Sunday, October 18.

A North American Theosophical Students' Conference for 1971 was authorized, and it is hoped that once again this event would be co-sponsored by the T.S. in America. Planning is proceeding immediately. Toronto has been suggested as the Conference location.

The Canadian Section will endeavour to stimulate interest in the 1975 T.S. Centennial celebrations in New York City in several ways. One will entail the establishment of a fund, the moneys in which will be used to encourage members of the T.S. in Canada to attend by reducing registration costs.

Approval was given to provide a "family membership" category in the T.S. in Canada. Details may be obtained from the Lodge Secretaries or from the General Secretary.

Plans for Mr. Geoffrey Barborka's visit to Montreal, Toronto, Hamilton and Centennial Lodges were confirmed.

The month of October, 1970, will long be remembered by Canadians as a time when their cherished freedoms were threatened. Theosophists look on such events with no less concern than the next person, but see them with a perspective sharpened with the conjecture that, whatever the modern historical causes, there might well be karmic influences at work in this phase of our nation's cycle.

* * *

Members of Toronto Lodge are adapting themselves happily to their new quarters and already much activity is taking place at 12 MacPherson Avenue.

Although the official opening does not take place until November 21, a busy program has been under way since the middle of September. Attendance at the Sunday evening public meetings has been good. The 80-year old Secret Doctrine Class is going strong again.

The main auditorium seats about 300 and the acoustics are excellent. A fine organ is there and is popular with the musicians and music lovers in the Lodge.

There is more than adequate space for all the other activities of Toronto Lodge, including a very nice room which would seat up to 100 if necessary, but which is likely to be used for small meetings, classes, etc. There is a large basement.

The library has been reopened and will look very impressive when the whole collection is displayed. As a matter of interest, some of the shelving has been constructed from wood salvaged from the old benches which were in use at 52 Isabella Street. Shelves are also being made for the Travelling Library, and far-flung students will no doubt be glad that it has resumed operations again.

Another important activity, the Book Concern, is also in business once again. Out-of-town students are invited to use its services for their book requirements.

The building itself appears to be in excellent condition and hardly looks its age of 65 years or so. The original coal furnace,

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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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however, was in such condition that it was felt necessary to replace it. There is now a modern, efficient unit installed which burns natural gas.

All in all, 12 MacPherson Avenue seems to be ideally suited to the work of the Lodge. A cheerful spirit abounds whenever the members get together to do the necessary tasks and with their determination the old glory of the Lodge should soon be restored.

If any Canadian members are planning to visit Australia next year, perhaps as part of a world tour, they might give thought to attending the Annual Convention of The Theosophical Society in Australia, April 8 - 15, 1971. Further details may be requested from the General Secretary.

* * *

I have much pleasure in welcoming the following new members of Toronto Lodge into the fellowship of the Society: Mrs. Edith Cook, Mr. Leslaw Jdrzejak, Mrs. Anica Miter, Mrs. Kuky de Szegheo-Bayley and Mr. William F. Turner. —T.G.D.

ANNUAL REPORT

For the year ended September 30, 1970

The activities of the T.S. in Canada are necessarily limited in scope; moreover, they are usually of a nature that tangible results are unlikely. Those responsible for making and implementing decisions can but hope that over the long term their efforts will be for the good of Theosophy in this country. One might add, in the world, because there should be no national barriers to restrict our important work.

Canadian Theosophists inherit a tradition of free-thought—in the best sense of that term—and freedom of expression, but these freedoms have never been abused to the point where any and everything is admitted as Theosophy; a basic loyalty to the message of H. P. Blavatsky has always characterized the work of the Section. Yesterday this meant relative "isolation" in the Theosophical family but this no longer holds true and a similarity of approach is noticed all over the world.

The international aspect of our Society is becoming increasingly important. The existence of the Non-English Publications Loan Fund is indicative of this. To our shame it spotlights years of neglect in failing to help students in countries where English is not spoken to have access to the basic theosophical literature. In the past year the Canadian Section has supported the Fund both in India and the rest of the

world and it is to be hoped that individual members will generously recognize the importance of this work. One project of the fund—to make available the Preston-Humphreys *An Abridgement of the Secret Doctrine* in twenty languages by the time of the Society's Centennial will undoubtedly appeal to Canadian members whose neighbours, in the larger urban areas at least, speak these languages and many more.

Two happy and promising "international" events occurred during the year under review. These were both North American Theosophical Students' Conferences; the first was held October, 1969 in Niagara Falls, Ontario, and the second in September, 1970 in Detroit, Michigan. These Conferences were co-sponsored by the Theosophical Society in America and served to emphasize the close and friendly relationship we enjoy with our sister Section. The themes of the two Conferences, "Theosophy in the Coming Age" and "H. P. Blavatsky and Today's Search for Meaning" both indicate the relevance of Theosophy in a world where brotherhood for the most part lacks meaningful expression. A feature of the Conferences has been that they truly are for *students*, and representatives of many Theosophical affiliations have attended without in any way feeling they were strangers; furthermore, direct participation by all delegates has been encouraged with great success.

Mr. and Mrs. Geoffrey Barborka were guests of the T.S. in Canada in November, 1969. They kindly visited Lodges in Eastern Canada en route from Europe to their home in California.

A print of the Quest Books film, "How Many Lifetimes" was purchased and has been circulated from Montreal to Victoria.

The Canadian Section project to place all H. P. Blavatsky works in Canadian universities has been continued. Volume IV of the *H. P. Blavatsky Collected Writings* was published in 1969 and as soon as copies were available in Canada the usual dis-

tribution was made. Many Canadian university libraries also request sets of the Section magazine, *The Canadian Theosophist*.

For many years, thanks to the cooperation of the members of the Toronto Lodge, the office of the Canadian Section has occupied space in the Lodge's premises. In June, 1970, the Lodge and Section vacated the temporary quarters at 310 Dupont Street and in August moved to 12 MacPherson Avenue.

The Section recorded a slight drop in membership during the year, but it is expected that the trend will reverse in the coming months as a result of increased activity across the country.

Ted G. Davy, General Secretary

Note: Although the official year ending for The Theosophical Society in Canada is June 30, that of the parent organization is September 30.

CENTENNIAL LODGE

Members of the Centennial Lodge held their Annual Meeting October 8. The following officers were elected:

PresidentMary E. Seaton
 Vice-PresidentJacques Egli
 SecretaryRosemary McClelland
 TreasurerBeatrice Raff
 Program DirectorHenri Van Bentum
 DirectorAnne Marshall
 DirectorJack Ramsden

The Lodge meets regularly Thursday evenings. The Fall session is being devoted to a study of the Qabala, with lectures by the Venerable Ananda Bodhi.

EDMONTON LODGE

We had a public viewing of the film "How Many Lifetimes" on October 21 in the Auditorium. There were at least one hundred persons present including two car-loads from Red Deer, ninety miles to the south. The film seemed to be well received, but some intimated that the subjects of rein-

carnation and karma might have been elaborated more fully in the spoken remarks.

Following the viewing, we had a number of questions to answer, a few of which will have to be dealt with by mail.

On the whole, we were well pleased with the venture. The previous evening we had a private viewing at my home for the Lodge members.

Emory Wood
President, Edmonton Lodge

MONTREAL LODGE

Montreal Lodge is pleased to report well attended meetings since the opening in September.

The study of the *Bhagavad-Gita* appears to be of interest to the young people coming to our meetings. The course on the study of *The Secret Doctrine* obtained from the T.S. in England is proving very helpful to the students using it.

We are awaiting with interest the first of the tapes of the Conference.

In these troubled times it is the hope of Montreal Lodge that a Ray of Light will shine forth from all Lodges across Canada and that the "Oneness of Life" will be better understood in due time.

Viola P. Law,
Secretary

HAMILTON LODGE

Our Lodge held a fund raising Rummage Sale at Hamilton Market in September, which was fairly successful.

We are changing our weekly meetings from Sunday to Monday night and are meeting at the studio of one of our members, Miss Helen Mottashed. We are studying the *Vahan*. Once a month, we will have a speaker on a Sunday evening at the Y.W.C.A. The first speaker for this season was Mr. Ted Davy who spoke on "Reincarnation".

These changes in our schedule are on

a trial basis, in an effort to decide their value to our members and friends.

Laura E. Baldwin,
President

VANCOUVER LODGE

The film "How Many Lifetimes" was shown in Vancouver Lodge on October 8 when members of Orpheus Lodge were also invited to attend.

Those present thought the film very beautiful and the outstanding scenes of Nature will be long remembered. It was felt, however, that the subject of Reincarnation might have been dealt with more fully.

VICTORIA LODGE

At the Annual Meeting of Victoria Lodge held on September 9, the following were elected to office for the ensuing year:

President Mrs. Dorothy Armstrong
Vice-President Mrs. Jody Andrews
Secretary Mr. Frank P. Boucher
Treasurer Mrs. Mollie Griffith
Librarian Mrs. Evelyn Housez
Social Convener Mrs. Rose Sadler

On October 14 we had a very successful showing of the film "How Many Lifetimes". More than 150 attended and a very good discussion followed.

The meeting was conducted by our Vice-President and a welcome was extended to those present to attend our discussion meeting on the second Wednesday of every month.

Frank P. Boucher,
Secretary

Christmas is a time for giving and also for receiving. But there is a giving that is not of things. There is a giving of the heart itself. There is the giving of service, of love, of brotherhood, of every thought that makes for good — a giving open to all, however poor our personal possessions may be.

—Robert Crosbie.

H. P. BLAVATSKY AND TODAY'S SEARCH FOR MEANING

A Report on the North American
Theosophical Students Conference

Another memorable North American Theosophical Students' Conference was held in Detroit, Michigan, on the weekend of September 5-7. This year the United States Section was host.

The spirit of the 1969 Conference at Niagara Falls was quickly reborn. Many friendships were renewed, new ones made and harmony prevailed throughout. A strong sense of purpose was evident as the one hundred plus students concentrated on the theme, "H. P. Blavatsky and Today's Search for Meaning".

The Conference opened after lunch on Saturday when Miss Joy Mills, National President of the T.S. in America welcomed the delegates and spoke briefly on the purpose of the gathering. Both she and the General Secretary acknowledged the contributions of the Detroit Lodge and the Illinois-Wisconsin and Michigan Federations in helping with the Conference arrangements.

Mr. Ted G. Davy, General Secretary of the T.S. in Canada commented on the appropriateness of the Conference theme. He spoke of the significance of the present part of the cycle to the Theosophical Movement and reminded the delegates that these Students' Conferences marked "count-down" points to the 1975 Centennial.

The American Theosophist October issue contained a report on the Conference by the Editor, Mrs. Virginia Hanson. It is reprinted here for the benefit of Canadian readers.

* * *

The principal address of the conference was given by Mr. Boris de Zirkoff, the only known living relative of H. P. Blavatsky and editor of her *Collected Writings*. His

subject was: "H. P. Blavatsky: Woman and Teacher."

It is not possible to do justice to this splendid talk in a brief report. Perhaps the most striking aspect was the clear distinction which Mr. de Zirkoff drew between H. P. Blavatsky the personality, and H.P.B. the disciple and teacher. Even though the two aspects were intimately connected, he commented, we will never understand her as a person until we look upon her as a disciple under training. He gave a brief description of the many fascinating aspects of her personality which made her the controversial, much loved, and much criticized individual that she was. In connection with her function as a teacher, he said, we must consider that our globe is subject to cycles—cycles of spiritual barrenness and cycles of spiritual fructification. Whenever there is spiritual barrenness a teacher appears to sow the seeds of spirituality. H.P.B. was such a teacher. Through her spiritual development in former lives she had acquired the occult power known in Tibet as "Tulku" through which she could temporarily, but deliberately and self-consciously, remove her own Egoic consciousness and permit the influence of a far greater individual to act through her. Her entire work as an occultist was to serve as the dynamic point for the resurgence of the Theosophical Movement, and this must be considered under three aspects; H. P. Blavatsky, the colorful personality; her own divine spiritual Monadic Self—the greatest aspect of all, in which she wrote some ringing passages; and H.P.B. as a channel for the expression of the ideas of her great Teachers. Mr. de Zirkoff pointed out many ways in which science is today vindicating *The Secret Doctrine* (and the list is most impressive) and

spoke of the influence of these ideas in other fields such as religion and psychology.

At this point, Mr. de Zirkoff paused for questions, and his answers to these brought many new insights. Following on the questions, he spoke of what was perhaps H.P.B.'s greatest contribution to understanding—the evidence of highly evolved men, living men, for whom she was agent and from whom she had received a mandate to establish a nucleus of occultism in the West. This involved three great and inspiring ideals: 1. There is a hidden wisdom not apparent to the eyes of men. 2. There is a path that leads to that Wisdom. 3. There is a secret code of conduct—a way of life—which enables one to travel the path to that Wisdom and make it one's own. No mere factual report could possibly convey the tremendous impact of Mr. de Zirkoff's closing words.

In the evening, the Quest Books film, "How Many Lifetimes," was shown to both members and a considerable number of the public. Preceding the film, Miss Helen Zahara, Chairman of the Department of Education and Coordinator of Kern Foundation Programs for The Theosophical Society in America, made excellent use of the discussion guide which has been developed to accompany showings of the film and, following the showing, Miss Mills led a lively question period.

The Sunday morning feature was a symposium: "Is H.P.B. Relevant to the Present Scene?" Participants were Miss Zahara, Mr. Leslie Dadswell, and Mr. Peter Lakin—the last two being members of the Canadian Section.

Miss Zahara pointed out that there is hardly any department of human thought or activity that would not be enlightened by a study of the esoteric system as set forth by H.P.B. As an example, she discussed the summary in Part I of *The Secret Doctrine* and suggested how the ideas outlined there could be applied to the world situation today. She emphasized the particular importance of these propositions in

connection with the ecological crisis of today and suggested that it would make a tremendous change in our outlook and relationships—not only among ourselves but with all kingdoms of life—if we could see that we are all moving together on an evolutionary pilgrimage. The great idea that the cosmos is being guided and animated by an endless series of hierarchies gives us awareness that behind the apparent chaos there is evidence of a Plan, that in truth we are all One and we can be brought closer together by the knowledge that we are rooted in that divine principle.

Mr. Dadswell commented that when we read H.P.B. we have the feeling we are studying someone we have known before, and this feeling becomes intensified as we pursue our studies. The rules and principles which she gave us are timeless, relevant not only to the present but to the past and future as well. The Theosophical Society was founded in a world that was individualistic and competitive; we are now in a transition period when the emphasis on greater understanding and brotherhood is gaining some headway. Other leaders followed H.P.B. and simplified her writings so as to make them available to a greater number of people. It was H.P.B. who gave us the knowledge and established the foundation; she never fails to be relevant at any time or period in history because in a very real sense she gave us the sum total.

Mr. Lakin, presenting the viewpoint of a younger member, said that one very important fact was that H. P. Blavatsky was a woman of action. We need today not only people who have ideals, but people who base their actions on ideals. In the crisis of self-destruction with which we are faced today, he said, we have to take a stand both politically and socially; we have to put our ideals into action. He spoke particularly of the drug problem and said that an understanding of H.P.B. would give hope and evidence of eternal values to those who are caught in this effort to escape from reality; for she put her finger on reality, showing

us our evolutionary duty not only as individuals but as a part of the whole human race. Particularly he felt that we should share something of H.P.B.'s confidence in the future. He commented that an understanding of her message would help our political leaders to forget their efforts to build up their personal prestige and develop a feeling for the future of humanity.

Sunday afternoon was devoted to a new experiment in group work. Four major areas of today's scene had been selected for exploration: Social Issues; Environmental Issues; Moral and Religious Issues; and the "Occult Explosion." Four persons had been asked to present quotations from the writings of H.P.B. which might have bearing on one of these areas, each person to present a question based on the idea embodied in the quotation. After these quotations and questions had been presented, four discussion groups were formed, with appointed leaders, and the persons who had given quotations were rotated among these groups for a half-hour period each. The entire afternoon was devoted to this novel experiment, and some extremely lively and interesting—as well as enlightening—discussions resulted. On Monday morning the discussion leaders gave interesting reports of the ideas and conclusions which had been developed, so that all had an opportunity to share in the total experience.

The high point of the banquet on Sunday evening was a talk by Mr. de Zirkoff consisting of "Reminiscences of H.P.B." This was an occasion of sheer delight as Mr. de Zirkoff told of some little known incidents and experiences in the life of this remarkable woman. As with his major address, his closing remarks were so beautiful and inspiring that they will surely ring for a long time in the hearts and minds of those present.

During the closing session on Monday, Mr. de Zirkoff spoke again briefly. "Let us rededicate ourselves to the service of those Great Ones who stand behind the

outer movement," he said. "Our souls are pledged to Their service. To Them is our allegiance. Let us forge ahead, united and strong, flexible in our endeavor, but unyielding in purpose." He closed with the reminder, "We are the keepers of the flame."

Mr. Davy, in his closing remarks, commented that we should try to carry on with the momentum developed over the 48 hours just past. Even though we could not be together, he said, we could carry the power with us into our own activities and serve as important centers wherever we might be. Each of us, he said, can do something to further the great cause in which we believe.

Before closing the conference, Miss Mills reminded us: "We have just begun. We may be a small band, but we cannot be stopped because we are small. We must break the shells of our own self-concern and look beyond, whether it be in youth or in age. The task in which we are engaged is not based on one or another age group. It is for centuries." She quoted from H.P.B.'s message to the Convention of the American Section of The Theosophical Society in 1890: "Once united in real solidarity, in the true spirit of Universal Brotherhood, no power can overthrow you, no obstacle bar your progress, no barrier check the advance of Theosophy in the coming century . . . there is a power behind the Society which will give us the strength we need, which will enable us to move the world . . . The Masters require only that each shall do *his best* and, above all, that each shall strive in reality to feel himself one with his fellow-workers . . . Theosophy is indeed the life, the indwelling spirit which makes every true reform a vital reality, for Theosophy is Universal Brotherhood, the very foundation as well as the keystone of all movements toward the amelioration of our condition . . . Do not work merely for the Theosophical Society, but *through* it for Humanity."

On this high note the conference was declared closed.

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. Are the terms "spiritual" and "divine" synonymous—as used by H. P. Blavatsky?

Answer. In *The Secret Doctrine* Atman is termed "divine spirit" (S.D. II, 36; III, 48 6-vol. ed.; II, 40, 3rd ed.) and in *The Key to Theosophy* "spiritual soul" is given as a definition for Buddhi; consequently a distinction may be made when referring to man's seventh and sixth principles as designated here.

Question. Are "archetypes" forms or qualities thrown up by past humanities? And does progress consist in conforming towards them? Then adding to them?

Answer. The best way of answering this series of questions is to provide passages from *The Secret Doctrine*, which give information in regard to prototypes; for the subject is not a simple one, dealing as it does, with the origin of prototypes. Consideration should first be given to the dictionary meaning of "archetype": (1) original model from which copies are made; (2) prototype. Then the meaning of prototype: earliest form; most primitive type. Prototype is used much more frequently than is archetype in *The Secret Doctrine*. In connection with the citations, it should be borne in mind that prototypes are referred to as existing on subjective planes rather than on the physical plane:

"Occultism teaches that no form can be given to anything, either by nature or by man, whose ideal type does not already exist on the subjective plane. More than this; that no such form or shape can possibly enter man's consciousness, or evolve in his imagination, which does not exist in prototype, at

least as an approximation." (S.D. I, 282; I, 324 6-vol. ed.; I, 302 3rd ed.)

"Everything that *is, was, and will be*, eternally IS, even the countless forms, which are finite and perishable only in their objective, not in their *ideal* Form. They existed as Ideas, in the Eternity, and, when they pass away, will exist as reflections. Neither the form of man, nor that of any animal, plant or stone has even been *created*, and it is only on this plane of ours that it commenced 'becoming,' *i.e.*, objectivising into its present materiality, or expanding *from within outwards*, from the most sublimated and supersensuous essence into its grossest appearance. Therefore *our* human forms have existed in the Eternity as astral or ethereal prototypes; according to which models, the Spiritual Beings (or Gods) whose duty it was to bring them into objective being and terrestrial Life, evolved the protoplasmic forms of the future *Egos* from *their own essence*. After which, when this human *Upadhi*, or basic mould was ready, the natural terrestrial Forces began to work on those supersensuous moulds *which contained, besides their own, the elements of all the past vegetable and future animal forms of this globe in them*. Therefore, man's *outward* shell passed through every vegetable and animal body before it assumed the human shape." (*Ibid.*)

"In other words, that dual motion transfers Kosmos from the plane of the Eternal Ideal into that of finite manifestation, or from the *Noumenal* to the *phenomenal* plane." (*Ibid.*)

The "dual motion" here signifies the

centripetal and the centrifugal forces, positive and negative, or physical and spiritual; although the two forces are "the one *Primordial Force*." The Noumenal and phenomenal planes are equivalent to the subjective and physical planes previously mentioned.

Therefore, considering the question which was submitted, a dual process is involved: (1) from the prototypes already existing in the Akasa surrounding a former planetary system, a form was projected for the humanity then existing, which was worked upon by natural forces; (2) in due time this "evolved form" was then thrown into the Akasa of that former planetary system by "past humanities." In the same way our present human forms are the resultant of natural terrestrial Forces which have been working upon, and will be continued to be worked upon, the forms of the Human Kingdom as it proceeds upon its various evolutionary developmental phases—which are described in *The Secret Doctrine* under the seven Root-Races.

Further in connection with the passage in the first quotation: "objectivising into its present materiality, or expanding from within outwards," the following explanation will be of assistance in clarifying the concept:

"The expansion 'from within without' of the Mother, called elsewhere the 'Waters of Space,' 'Universal Matrix,' etc., does not allude to an expansion from a small centre or focus, but, without reference to size or limitation or area, means the development of limitless subjectivity into as limitless objectivity. 'The ever (to us) invisible and immaterial Substance present in eternity, threw its periodical shadow from its own plane into the lap of Maya.' It implies that this expansion, not being an increase in size—for infinite extension admits of no enlargement—was a change of condition. It 'expanded like the bud of the Lotus'; for the Lotus plant exists not only as a miniature embryo in its seed (a physical characteristic), but its proto-

type is present in an ideal form in the Astral Light from 'Dawn' to 'Night' during the Manvantaric period, like everything else, as a matter of fact, in this objective Universe; from man down to mite, from giant trees down to the tiniest blades of grass.

"All this, teaches the hidden Science, is but the temporary reflection, the shadow of the eternal ideal prototype in Divine Thought; the word 'Eternal,' note well again, standing here only in the sense of 'Aeon,' as lasting throughout the seemingly interminable, but still limited cycle of activity, called by us Manvantara . . . Fohat runs the Manus' (or Dhyān-Chohans') errands, and causes the ideal prototypes to expand from within without—viz., to cross gradually, on a descending scale, all the planes from the noumenon to the lowest phenomenon, to bloom finally on the last into full objectivity—the acme of illusion, or the grossest matter." (S.D. I, 62-3; I, 91-2 6-vol. ed.; I, 131 3rd. ed.)

In response to the question: "Then do the prototypes exist on a plane higher than that of the Astral Light?" H. P. Blavatsky replied:

"The prototypes or ideas of things exist first on the plane of Divine eternal Consciousness and thence become reflected and reversed in the Astral Light, which also reflects on its lower individual plane the life of our Earth, recording it on its 'tablets.' Therefore, is the Astral Light called Illusion (Maya). It is from this that we, in our turn, get our prototypes." (Transactions of the Blavatsky Lodge, p. 75)

Another question was asked which is also related to the present series of questions: "Is there an evolution of types through the various planes of the Astral Light?" to which H. P. Blavatsky replied:

"You must follow out the simile of the evolution of the acorn. From the acorn will grow an oak and this oak, as a tree, may have a thousand forms, all

of which vary the one from the other. All these forms are contained within the acorn, and though the form which the tree will take depends on extraneous circumstances, yet that which Aristotle called the 'privation of matter' exists beforehand, in the Astral waves. But the noumenal germ of the oak exists beyond the plane of the Astral Light; it is only the subjective picture of it that already exists in the Astral Light, and the development of the oak tree is the result of the developed prototype in the Astral Light, which development proceeds from higher to lower planes, until on the lowest plane it has its last consolidation and development of form." (Transactions of the Blavatsky Lodge, pp. 16-7)

Question. What is the meaning of Aristotle's "privation of matter"?

Answer. Aristotle stated that there are three principles of natural bodies: privation, matter, and form. H. P. Blavatsky provided this explanation:

"No form can come into objective existence—from the highest to the lowest—before the abstract ideal of this form—or, as Aristotle would call it, the *privation* of this form—is called forth. Before an artist paints a picture every feature of it exists already in his imagination; to have enabled us to discern a watch, this particular watch must have existed in its abstract form in the watchmaker's mind." (*Isis Unveiled*, I, 310)

PHILOSOPHICAL IMPLICATIONS OF POLARITY

ALVIN BOYD KUHN, PH.D
(Continued from page 80)

In the application of the thesis to some of the most pertinent questions of life and philosophy there will be found a series of the most vital and thrilling elucidations that hit the mind with astonishing force of enlightenment. And some of these, as shall be seen presently, strike close to the core of much general Theosophic ideology, and in a few instances point to the need of some rectification of warped orientation.

Bulking large in the purview of philosophical interest stands the great problem of the interrelation of body and soul, or spirit and matter, in man's life. The problem is virtually the core situation in religion itself, since religion is in the main the drive of the soul of man to achieve its upward evolution from earthly bodily existence to heights of spiritual exaltation. In the broadest sense of the words, religion aspires to transfigure mortal physical life with the irradiation of a spiritual light of love, goodness and power. It postulates the lifting of humanity from the level of animal status

up to the divine realm of the gods. Mortality is to be swallowed up of immortality, the corruption of the physical to be supplanted by the incorruption of the eternal spiritual.

In the steady pursuit of this high aim religion has tended mightily to extol and magnify spirit to the highest pinnacle of glory, and in the effort has deemed it logically appropriate and necessary to derogate matter to the lowest degree of baseness. "Up with spirit, down with matter" might be said to have been the chief shibboleth of religious cultism ever since the days of Zoroastrian assertions of the dualism of Ormazd and Ahriman.

It is now possible to see how this strange development in the history of religion has come about. When seen in its full sweep through the centuries, it must be conceded to be one of the most egregious aberrations of sound human intelligence ever to obsess the human mind in all time. And the realization at last that this staggering fatuity came about through the stupid blunder of

mistaking symbolic depiction of abstract truth for literal factuality, makes the thing next to incredible as its absorbing connotations are envisaged.

For what happened was that the principle of opposition of function in polarity was transmogrified into an opposition of values in the moral and spiritual world. The opposition of the two poles of being by which existence is alone achieved was mistaken for opposition of one of the powers involved against the purpose of creation itself. On the natural assumption that the purpose of creation was good, the negative force in the creative duality was misconceived as thwarting the work of creation, and was therefore rated as evil. The opposition which the positive pole must have to stabilize and implement its force was misrated as opposition to the overall scheme of the Creator. It can be seen in its folly if we are stupid enough to think that because the left hand or arm opposes the right in grasping an object between them, it is therefore hostile to the work and welfare of the entire body. When the thumb swings around and opposes the fingers to enable us to lay hold of an object, do we consider its function evil? Polarity in its entirety is the agency life has designed and perfected for the accomplishment of its purpose. How absurd, then, to say, as religion has mournfully said over the centuries, that one half of it is evil! The negative side of the polar relation was lifted out of its proper sphere of function within the duality and accused of exerting its hostility against the creator of the polarity! Its alleged "hostility" was misdirected against the very Power that was using it for absolute good ends. All this was natural enough if people will not think logically on true premises. For it was inevitable that the spiritual node of the duality should become haloed with the character of good, and shallow naive thinking fell into the error of taking its opponent to be evil. How easy to assume that whatever stands opposed to spirit is its enemy! But centuries of ghastly ascetic-

ism was the woeful result. For matter — the body, the world, the flesh—became the "devil" of the religions!

Spirit became enthroned in the religious consciousness as the essence of good; matter was stigmatized as evil. Matter must be vilified, crucified, because, forsooth, it fights against the spirit. Throughout the ancient world, and notably in early Christianity, there was current everywhere the phrase, "the malignity of matter." And the echo of that ancient befuddlement is heard today in the central theology of Christian Science: "Matter is the parent of all evil." Even in the splendid Greek philosophy and in Gnostic esotericism and Neoplatonism, all essentially Theosophic systems, the soul was held to be infected with gross pollution through its necessary involvement with matter and body in incarnation. The safety and happiness of the soul was to be achieved by its overmastering the debasing sensual instincts of the body, functioning as what St. Paul calls concupiscence and modern psychoanalysis calls *libido*. The centuries-long record of how thousands of ancient and medieval monks, anchorites and eremites in their desert hovels and caves wrestled to subdue the natural motions of the flesh and the recalcitrant body is indeed a gruesome chapter in human annals. They fled from women as from the plague, holding all women as Eve temptresses. Women themselves fell into the stream of ascetic hallucination and took stern measures to destroy their Circe enticements. Certain saints of the thirteenth and fourteenth centuries drove themselves to ecstasies of masochistic frenzy in painful slashing and gouging of the body.

The soul finds itself precipitated down here in a battle-ground of good and evil, and ever in unphilosophical minds has arisen the baffling question: Why has God permitted the good to be opposed and thwarted? Why did God turn Satan loose on good old Job? Why did the devil try to buy off the Christ? Or Mephistopheles ensnare Faust? One intelligent look at the

operation of polarity would have given the sanifying answer. In the strict sense of the word, matter and spirit are not two distinct things, but the essence of one thing. As ice is only a solidified form of water vapor, so is matter only the dense form of spirit itself. Is it good in one form and evil in another? The unity of life has split apart into duality, but the unity is not dissolved. Cut an apple into two halves; it is still one apple. Positive proton and negative electron only compose one atom. Yolk and white of the egg are just one egg. Male and female comprises our genus, mankind. The "opposition" of the two poles does not destroy, on the contrary implements, the beneficent function of the organism they structuralize. And the final unanswerable fact is that, if the silly purposes of religionists *could* be achieved and spirit torn away from besmirching matter, the world and all in it would disappear off the scene. If anything is to exist, it will do so only by virtue of the polarity and will disappear when that is relaxed. And to this must be added the immediately related fact of startling significance that life likewise cannot maintain consciousness if the polarization is dissolved. Were the chimerical fantasies of "spiritual" idealists possible of realization, if their dream of spirit freed from its "disastrous" association with matter could be fulfilled, it could only be at the cost of both existence and consciousness. All would be condemned to remain in the purely static condition antecedent to the first awakening as described in the first Stanza of Dzyan as the time when "nothing was," and in the first verses of *Genesis* in the Hebrew *tohu wa bohu*, "without form and void." The opposition of spirit and matter is the ineluctable price life has to pay if it is to step out of the primal unconsciousness of non-being into the potentiality of glorious existence. The preposterous assumption of pietists that they can tear spirit away from its wedlock with matter and bask in its power and "purity" is at least as silly as would be the idea of pulling a garden plant out of the

ground to keep it from being soiled by dirt.

The philosophy that grounds reincarnation in reason must be preceded by the philosophy that does the same for incarnation. For the process of becoming must in any case exhibit at least two stages or phenomena, birth and growth. For birth, as nature universally indicates, there must be a planting of seed; and for growth, under the law of cycles and rhythm, there must be replanting. Here indeed is the ultimately conclusive argument for reincarnation. Nature gives us the inexpugnable ground of incarnation in the life history of an annual in the garden; it does the same for reincarnation in the case of the perennial. Lower forms can maintain their connection with embodiment through only one cycle; higher forms require many cycles to evolve a body capable of expressing their powers. Polarity requires the incarnation; continued opportunity necessitates reincarnation. A larkspur, a bean or a cornstalk can from seed flourish only one summer; the giant oak and the sycamore must grow through many summers.

Hermes tells the mortal that "thou art begotten in mind" and *The Secret Doctrine* designates our souls as the "mind-born." Old Egypt's wondrous lore states the case in perhaps the clearest of all possible terms, when it declares that heaven conceives our souls, earth gives them birth. Of Horus, the divine principle in man, the statement is: "Heaven conceives him; the Tuat (earth) gives him birth." The Father (mind) conceives the spiritual monad; Mother (matter) gives it birth. It is quite thrilling to discover that this distinction, this duality of function in creation of soul, is found right in the Christian (Nicene) Creed in the phrase descriptive of the Son in the trinity: "Begotten not created." "Begotten before all worlds" likewise testifies to the conception of soul as generated by Mind before matter was itself entified. How vividly nature—and similarly polarity—corroborate this discernment of the ancient wisdom in the simple but wondrous fact that a father

begets and a mother gives birth! Heaven and spirit generate souls, but it takes earth and matter to implement their manifestation. Philosophy has remained obtuse to the significance of the derivation of the word "matter" from the Latin *mater*, mother. Systems that disparage the office of matter in creative economy assume that life can be fathered, but need not be mothered. Souls originate in "heaven," but they must migrate to earth to be born.

Early purblind Christianity threw the Mother principle out of the universal trinity. But Church polity found it necessary to reinstate it in high honor in its canons of theology in the person of the blessed Virgin Mary. For the subtle psychology of libido had worked marvellously to attract womanhood by the lure of the male Christ as Savior, but left manhood with no mother influence to win the male mind to the religion. The Holy Mother of God was brought back.

The Blavatskian principle that all manifested existence is generated and brought to birth on a web of force polarized between spirit and matter is most vividly symbolized in old Egypt's nature typology by the figure of Horus, the divine Son, standing on the horizon line with, or as, the sun at morn and eve. "Horus of the Two Horizons" he is called. Under Leo symbolism, as the Divine Lion, he was styled the "Lion of the Double Force"—of polarized spirit and matter. And what symbol drawn from nature could so well illustrate the place of the birth of all value and all reality as the horizon? Ancient sapiency represented all birth as taking place on a boundary line between two kingdoms. The horizon is the line where heaven and earth meet. Heaven universally typified spirit and earth matter. The eternal Rock of unitary being was split apart into the duality of spirit and matter, and the poetically-minded sages of the wisdom said that the Christ-mind was born in a cave, a "cleft in the rock." God has made a nest for me in the cleft of the rock, chants the Psalmist of old. "Rock of Ages, cleft for me, let me have my birth in

thee" might have been the hymnist's lyric.

The lesson of instruction to be extracted from all this symbolism is of overwhelming moment for philosophy. In the very terms of the situation is found the answer to the great riddles that baffle human thinking. The question of reincarnation and the problem of evil find their resolution in the basic data of polarity. Souls must be polarized to be born, rather born as the outcome of polarization. And what man wrongly considers as "evil" is simply the stress and strain, the pressure and tension, generated in the mid-ground between the pairs of opposites. Why must good Job and all souls with him "suffer" in this valley of the shadow of death? At last a clear philosophical understanding is at hand: by (Latin) derivation from *sub* (*suf*), under, and *fero*, to bear, suffer means only to undergo. No soul will escape just that amount or intensity of stress and pressure necessary to bring its potential of consciousness and bliss to birth. Let those religionists who in scorn of the flesh would like to tear themselves loose from earth to rhapsodize in heavenly glories, be advised that heaven can offer no ecstasies that have not been the flowering of their birth travail on earth. In *Revelation* the seven rewards are promised to "him that overcometh," not to him that escapeth. Celestial blessedness is not gained in the empty void above objective consciousness, but is the fruit of victory won in the "battle on the horizon." And right on the horizon line of the zodiac is the sign of Libra, the Balance. Little have we suspected the profound meaning of the figure of weighing our souls in the scales of Maat, justice, righteousness. Horus is "Lord of the Balance," he who weighs all hearts against the symbol of truth and right, the feather. This world is called "the Pool of Equipoise, the pool beneath the two divine sycamores of heaven and earth." As St. Paul so graphically phrases it, the interests of earth and the flesh are pitted against those of heaven and the spirit, and woe to him who does not maintain the two in fair balance.

(To be continued)

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