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FROM THE PRESIDENTIAL ADDRESS

To The 95th Annual Convention Of The Theosophical Society

N. SRI RAM, *President*

As long ago as 1889, with all the developments of the present century still in the future, H. P. Blavatsky referred to this period of the world's history as one of "mental increase and spiritual decrease". The evidence of this statement is all about us today. We are witnessing the high noon and triumphs of the human mind, or to be more precise, the scientific, analytical mind, which for all its achievements covers only the outer aspect of things, even when it seems to penetrate to their core, as in the discovery of the elementary particles, and is able to determine the number of vibrations in an atom. All the knowledge that has come through modern Science, as well as a large part even of the knowledge that pertains to what is termed "occult," in so far as it only enlarges the pattern of the phenomenal world and fills it with more detail, cannot effect in man the deep change that is needed to make him the self-contained yet inwardly unfolding, joyous and wise being that he can be. He is today far from being in such a condition, suffering as he does from acute discontent, frustrations and tension, wars and neuroses, violence in every form, in emotions as well as action, more than at any previous time.

The increase of knowledge and its diverse

applications excite and goad the human mind into a tempo of activity hitherto unknown. This increased activity has given rise to a continuous increase of inventions, explorations, knowledge and applications of knowledge. The whole bent of the human mind is more and more towards the objective world and its multifarious phenomena. It is not confined to the gaining of knowledge and the achievements made possible by it, but also towards the gaining and enjoyment of power and other sensations which the new world conditions have brought within the field of our personal lives. Thus, with all the developments of one sort and another, whether in themselves good or bad, there has been set up in the whole nature of man a centrifugalism which arouses his vitality and makes him dynamic, but only at a certain level and in a blind headlong manner. This development has led to his breaking away from his previous moorings, the restraints of tradition, the guidance of religious beliefs, adherence to the virtues they inculcated, and also respect for those who exemplified those virtues. Under the stress of the outward-moving impulses, he has in reality moved away from himself, that is, from that inner condition which would still exist if he had not

been subjected to the new forces. He is now so involved in reactions of one sort or another that he has neither the time nor the inclination to assess their nature or even notice them in relation to his conduct. He does not realize how he is being shaped, twisted and disequilibrated by them, thus making his own existence a problem both to himself and to society at large. It is this condition of man and modern society, the problem of the knowledge he has gained, knowledge of a certain sort, mixed up and interacting with violent instincts in himself, hitherto kept submerged or under control, that our Society's work has to take into account.

The Divine Wisdom we call Theosophy is not meant to be mere head-learning; in its true nature it is soul-wisdom, a distinction clearly made by H.P.B. in *The Voice of the Silence*. It is as much the science pertaining to the nature of the knower, that subjective being which suffers so many transformations, a nature which remains for the most part concealed as an unexplored and unperceived ocean. It is as much *Atma Vidya*, as it was called of old, as it is the science of an occult universe extending far beyond the bounds of what modern Science can reveal with its present methods and implements.

We have to present this Wisdom in a manner which makes it practical and relevant to the problems of life, particularly the problems of the present time, and also reveal it in all its attractiveness, its native beauty, breadth and depth. In order to be able to do so, we must ourselves first approach the task with an understanding marked by this aim and quality. It is obvious that we cannot help others to a comprehension that will solve their problems if we ourselves have not in some measure experienced their solution. Therefore, I feel that the work, especially in this period of a fateful transition, must be of such a nature as to change ourselves as much as it is work aimed at helping others. The distinction between these two aspects of the work will

however vanish to the extent that we are inspired by that altruistic spirit which is the hallmark of Theosophy in all the pursuits in which we engage as Theosophists.

Let us go ahead, then, each with such tasks as come to his hands, spreading the Wisdom as best he can, stressing most of all what is most vital for right conduct and right living, but at the same time bringing about in himself the clarity needed for right understanding, and opening himself to whatever new intimations of Truth may dawn upon him in that condition. Our own inner horizons and sky have to be free from the fogs and confusion which are so marked a feature of the present time.

Progress as understood in the world at large is at present mainly outwards, but it is also slanted downwards, metaphorically speaking. Yet the present time can be a turning point. The needle must turn upward and inward. "Inward" does not mean towards a condition of self-involvement, which is isolation in a prison, but towards those depths which lie concealed in our own pure nature, of which we become cognizant and to which we gravitate only as that self is put aside. Those who call themselves Theosophists must be among those who make this change possible.

An important step in the development of the work in the United States was the completion of a new building at "Olcott," the national headquarters, to house its Theosophical Publishing House. There has been an enormous increase in the sale of books, due especially to the demand for the Quest Book publications, a program which is being carried on with major grants from the Kern Foundation. The Report of Miss Joy Mills, the National President of the Section, gives a figure approximating to 100,000 as the number of books sold during the year ending June 1, 1970. The Quest Book sales registered an increase of 17% over the previous year. . . . The Report also mentions prominently the Regional Expansion efforts which have been increasingly successful, as indicated by attendance at meetings and

lectures. The Kern Foundation has been very generous in the help it has given, covering more than twenty programs and amounting to more than \$400,000, in one year. An interesting new venture, carried out with the Foundation's assistance, is the production of a Quest Books film entitled "How Many Lifetimes," which has won several awards for excellence. It is a sound-colour film which runs about 28 minutes. The work of all departments, particularly the Department of Education, described as a "key department," has shown considerable expansion, thanks largely to help given by the Foundation.

The Report of the General Secretary of the English Section, Mr. Geoffrey Farthing, mentions again the four Study Courses recently introduced, among which the courses described as "An Introductory Course" sent to all new members, and "A Fundamentals Course" have been particularly effective. Every endeavor is made now, says Mr. Farthing, to ensure that people joining the Society know its nature and what it stands for, with the hope of reducing the high level of members who resign or lapse.

The General Secretary for India, Mrs. Radha Burnier, mentions that there has been an over-all improvement in the work of the Section during the last ten years. Because India is a land of many languages, the Federations, which follow the linguistic demarcations, have to undertake with their very scanty resources the heavy task of translating Theosophical books into their particular languages. But there is a growing volume of such translations.

The Report of the General Secretary of the Australian Section, Miss Ruth Beringer, refers to the fact that the Convention held last March at Katoomba in the Blue Mountains, north-west of Sydney, marked the 75th anniversary of the founding of the Society in Australia. . . . The work of the Section has been greatly helped during the year by Study Seminars conducted by Mr. Geoffrey Hodson in Blavatsky Lodge, Sydney, and later in Brisbane Lodge, each over a period of two months.

New Zealand has also been very active, and the Report of the General Secretary, Mr. Brian Dunningham, is full of a spirit of enthusiasm and hope.

I would like to mention particularly, as I have done during the last few years, the work which is being carried on so devotedly and faithfully by our members in Viet-Nam, in spite of the extraordinarily difficult conditions existing there.

Incidentally, I would like to mention another country in which members carry on the work amidst war conditions, namely Israel, which is not yet a Section.

Both the East African Section and the West African Federation have been very active in their respective ways. East Africa has now a membership of 1,142, consisting mostly of Asian settlers, but the Section extends over a vast area, comprising Kenya, Uganda and Tanzania, which are all separate States. Mr. A. B. Patel, the National President, writes that they have had to appoint Regional Secretaries for these areas, in order to keep in touch with the Lodges, co-ordinate their activities and help them. The Organizing Secretary of the West African Federation, Mr. E. M. Affram, refers to the fact that small groups of students in colleges have been carrying on studies in Theosophy.

The work in the Latin American Sections is being carried on along the established lines. The members are looking forward to the next Inter-American Congress, which is to be held in Bogota, Columbia, in February 1971.

The Report from Denmark, sent by its new General Secretary, Mr. Preben Sorensen, records the publication of *The Secret Doctrine* in the Danish language. It will be in three volumes, but the third has yet to come out. The translation has been made by Miss Sigrid Moller. This publication will greatly help the work not only in Denmark, but also the other Scandinavian countries.

The Dutch Section has at present a membership of about 1200. Its General Secretary, Mrs. Shoot-Groot, mentions the construction of the Besant Hall on the estate

of the Huizen Centre as a facility which can be used for Theosophical lectures and meetings. The Hall will accommodate an audience of about 300.

An important activity of the Swedish Section, as reported by Mr. Curt Berg, the General Secretary, was the holding of a Study Course during the spring and autumn of this year, on the subject, "A Way towards Self-Realization". The course was divided into six sessions, and was marked by study as well as discussions. It is an encouraging fact that many Sections mention an increase of interest in Theosophical ideas and activities among the young people.

Iceland has 14 Lodges and 620 members. Each Lodge has members' meetings for study, as well as public lectures. It is of interest to note that one of these Study Groups has taken up the subject "Tibetan Esoteric Teachings," under the guidance of the ex-General Secretary, Mr. Sigvaldi Hjalmarsson.

It is not possible for me in a survey such as this to include all the Sections, but work in all of them goes on steadily and satisfactorily, on the whole.

Outside regular Lodge meetings, members get together at Study Week-ends; Annual Conventions, which in many cases are not confined to the transaction of business, but become regular Theosophical Conferences; Regional Conferences; Federation Camps of a shorter or longer duration extending from four days to perhaps 21 days; and Summer Schools.

Reports from the Adyar Library and the Theosophical Publishing House record a year of considerable activity. The sales of the Publishing House have been steadily on the increase, due mainly to orders from the United States as part of the Quest Books program. Unfortunately, due to delays on the part of Government over sundry small points, the Vasanta Press could not be transferred to its new building during the year, as expected. It is hoped that the transfer will be possible soon.

I would like again to draw attention to

the various Funds, with the help of which the work has to be kept going. I will mention particularly the A. B. C. Fund which is specially intended for the upkeep of the Adyar Headquarters; the Century Fund which is meant for improving the Adyar Estate and its facilities, particularly in view of the approaching Centenary of the Society; and the Non-English Publications Loan Fund, established to build up funds for assisting in the translation and publication of English Theosophical works into other languages.

All over the Theosophical world there is a growing awareness of the fact that we are approaching the end of a hundred year cycle and the beginning of a new one. What is really new can be experienced only in so far as we are open to receive it and thus become ourselves renovated. The Society at any given time consists of its members, and its character is determined by them, and not solely by its Objects. What the members actually think and how they act must necessarily be portrayed in the Society's aura, so to say, and this can change considerably. We begin our life's career, howsoever it may turn out eventually, with a clean slate which is not mere ignorance, but we lose that condition of freshness and purity. It is only in such a state, which can co-exist with knowledge, that real renovation can begin. Therefore, it seems to me that those who look for a new influx of life must prepare themselves for it. In this connection I quote the following words (somewhat altered) from the Viet-Nam Report, referring to the way in which the members there plan to prepare themselves: A study of Theosophical teachings, unselfish service in every possible way and maintenance of a truly fraternal spirit by the members. Translated into other terms, this should mean opening oneself to the influence of the deep wisdom which is Theosophy, manifesting its spirit in ways of service and such friendliness and co-operation among the members as will make them collectively the vessel of Truth that the Society can be.

THE PSYCHIC REVOLUTION

ELOUISE R. WILSON, LLB

In every media and form of communication today, can be seen the sudden surging interest in psychism and the "occult."

October *Look* magazine had a long article on a lady and others who claim to remember their past lives and have psychic powers. Television and radio have programmes on ESP, telepathy, the Tarot, the Zodiac and such like interests. Yoga, of all kinds and varieties are advertised; and many such as the Maharishi, hold meditation centres and study groups so that the man in the street can learn to develop extra-sensory powers or psychic insight if he can pay for the course offered. Even children are subjected to this indoctrination in the form of a comic strip now running in newspapers called the *Circle* and dealing with the power of projection, mediumship, answers from the so-called dead et al.

A young man confided to the writer that he was studying to develop occult forces by standing on his head for one half hour every morning and sounding the word "Om." Like so many of the teens and twenties today, he is a student of Zen Buddhism, the Zodiac, and yoga, and runs hither and yon looking for teachers to help him with his mystical aspirations.

In the midst of this flowering of interest in the so-called occult, it would be most instructive to read what Madame Blavatsky said on the subject. In the psychic and spiritual arena, she surely was the Teacher par excellence. Rather one should say she is the Teacher, as death is an illusion.

Madame Blavatsky was one who was

indeed well-versed in that teaching in the *Gita* which declares:

"The senses and organs are esteemed great, but the thinking self is greater than they. Greater than the thinking self is the discriminating principle and greater than the discriminating principle is He (Atma)."

She had the faculty of discrimination, the Buddhist principle, the ability to show which practices led to the right hand path and which led to the left or soul-destroying way of sorcery. Few of the people who offer courses in yoga et al even know what the word "discrimination" means, let alone apply it.

Therefore, it would do well to harken to HPB's words with regard to the encouragement of psychic and occult development:

"To those who wish to acquire such powers for their own private advantage, we have nothing to say; they fall under the condemnation of all who act for purely selfish ends. But there are others, who, mistaking effect for cause, honestly think that the acquirement of abnormal powers is the only road to spiritual advancement. These look upon our Society as merely the readiest means to enable them to gain knowledge in this direction, considering it as a sort of occult academy, an institution established to afford facilities for the instruction of would-be miracle-workers. In spite of repeated protests and warnings, there are some minds in whom this notion seems ineradicably fixed, and they are loud in their expressions of disappointment when they find that what had been previously told them is perfectly true: that the Society was founded to teach no new and easy paths to the acquisition of 'powers'; and that its only mission is to re-ignite the torch of truth, so long extinguished for all but the very few, and to keep that truth alive

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by the formation of a fraternal union of mankind, the only soil in which the good seed can grow. The Theosophical Society does indeed desire to promote the spiritual growth of every individual who comes within its influence, but its methods are those of the ancient Rishis, its tenets those of the oldest Esotericism; it is no dispenser of patent nostrums composed of violent remedies which no honest dealer would dare to use.

"In this connection we would warn all our members, and others who are seeking spiritual knowledge, to beware of persons offering to teach them easy methods of acquiring psychic gifts . . ."
—H. P. Blavatsky *Collected Writings*, Vol. VI, pp. 333-4.

She continues in the same article:

"Above all we would reiterate the fact that the Society is no nursery for incipient adepts; teachers cannot be provided to go round and give instruction to various branches on the different subjects which come within the Society's work of investigation; the branches must study for themselves; books are to be had, and the knowledge there put forth must be practically applied by the various members: thus will be developed self-reliance and reasoning powers."

Madame Blavatsky made very clear in this article and in her works that self-induced and self-devised efforts must be made by each student but that one should not go in search of teachers or fall prey to the advertising of frauds who are only too ready to trap the unwary. It was William Q. Judge who added that for the West the only path leading to spiritual development was through *study* of the Teachings, and practicing all the virtues therein contained. To enable the West to benefit by these ancient truths now again unveiled to the Occident, WQJ and HPB published numerous books, which, unfortunately, have been sadly neglected, as they are full of gems of value far beyond any price. It is in these books that the average, high-minded, altruistic individual can and will find all that his spiritual

aspirations require. And through his devotion to truth and spiritual living, the spiritual meanings hidden within the teachings will become apparent.

In this grossly materialistic day when the "New Morality" reigns supreme, it is only natural that sensually satiated appetites will be looking around for new lows to explore. Black magic, psychism and all that the term implies offer new fields of adventure for the thrill-seekers, who now have no standards of virtue to deter or hold them back from the rush towards the lowest forms of sorcery available.

It is the duty of everyone who is concerned in any way about the raising-up of this civilization from its present moral degradation to a purer and better day, despite the fact that it is the Kali-Yuga, to assist with helping others to step onto the right path. This can be done in any number of ways. By receiving an answer to a question, by being lent a book, by observing the example of another, many a person has been plucked from the broad road to Avitchi.

Lord Buddha said that the world will always have its Arhats (even in the Kali Yuga) if his pupils or even listeners well and truly keep his precepts. With that most encouraging remark in mind, none of us need feel that the adverse influence of the present civilization is too great to prevent one from making the attempt to live the life.

"But," said the young man, "Some yogis say there is no good or evil at all. So it doesn't matter what you do."

A learned Brahmin lawyer and Theosophist, T. Subba Row, published an article in HPB's *Theosophist* which gives a very graphic picture of what happens to a person who worships evil and doesn't care what he does:

"There is another kind of worship, however, which a man may follow, and which may lead to far more serious results. What may happen to the astral body, may also happen to the karana sarira. The karana sarira bears the same relation to the Devas in Swargam that

the astral body does to the elementals on the astral plane. In this Devaloka there are beings, or entities, some vicious and some good, and, if a man who wishes to evoke these powers were to fix his attention upon them, he might in course of time attract these powers to himself, and it is quite possible that when the force generated by the concentration of his attention upon these beings attains a certain amount of strength, the *karana sarira* may be absorbed into one of these Devas, just as the astral body may be absorbed into an elemental. This is a far more serious result than any that can happen to man in the case of elemental worship, for the simple reason that he has no more prospect of reaching the Logos.

"The whole of his individuality is absorbed into one of these beings, and it will subsist as long as that being exists, and no longer. When cosmic *pralaya* comes it will be dissolved. For him there is no immortality. He may indeed have life for millions of years, but what are millions of years to immortality? You will recollect that it is said in Mr. Sinnett's book, that there is such a thing as immortality in evil. This statement, as it stands, is no doubt an exaggeration. What Mr. Sinnett meant to say was, that, when those who follow the left-hand path evoke certain powers which are wicked in their nature, they may transfer their own individualities to those powers, and subsist in them until the time of cosmic *pralaya*. These would then become formidable powers in the cosmos, and would interfere to a considerable extent in the affairs of mankind. And even prove far more troublesome, so far as humanity is concerned, than the genuine powers themselves on account of the association of a human individuality with one of these powers.

"It was for this reason that all great religions have inculcated the great truth, that man should not, for the sake of gain or profit, or for the acquisition of any

object, however tempting for the time being, worship any such powers, but should wholly devote his attention and worship to the one true Logos accepted by every true and great religion in the world, as that alone can lead a man safely along the true moral path, and enable him to rise higher and higher, until he lives in it as an immortal being, as the manifested Esvara of the cosmos, and as the source, if necessary, of spiritual enlightenment to generations to come.

'It is towards this end, which has to be hastened in certain cases, that all evolution is tending.'" —*Philosophy of the Bhagavad-Gita*, pp. 45-47.

Now this Logos that Subba Row is speaking of is the Atma, humanity's seventh principle. It is one with Parabrahm of the universe: the one great immortal, spiritual Supreme Spirit in nature. Krishna in the *Gita* personified the Logos and in so doing demonstrated to his pupil, Arjuna, who typified the spiritually developed man or woman who seeks for the real and true life, amid the false illusions of everyday affairs, how the true and real existence might be achieved.

Because he is the Logos, Krishna further declares:

"I am the goal, the Comforter, the Lord, the Witness, the resting place, the asylum and the Friend; I am the origin and the dissolution, the receptacle, the storehouse and the eternal seed."

In like manner other great teachers who have represented the Atma spoke of themselves in that way, as witness Christ who said that he was the way, the truth and the life.

But the folly of so many followers of the respective creeds that sprang from such spiritual teachings, consisted in the identification of the Logos or Atman with a particular person, when it is a principle that overshadows the head of any man or woman. It is true, of course, that in ninety-nine per cent of cases, most human organisms allow their Atmic principle to remain

latent, due to their materialistic interests, grossly unspiritual religions, lack of any morality and their basic selfishness, to mention only a few defects.

Christ who had achieved union with the Logos was truly a son of God. But he had lived the life. It is therefore only too apparent that those who go rushing into so called "occultism" or the study of the "occult arts" are bound to fall prey to the many false teachers and teachings which strew the pathway.

What is the cure? A spirit of complete unselfishness and devotion to truth, together with self-knowledge and self-mastery, say the teachings. Coupled with these attributes, the ardent student who seeks for the real amidst the unreal must be dedicated to his duty in life and must not be a rambling idler.

No truer remark was made by William Quan Judge when he declared:

"Devotion to one's duty is the highest yoga."

THE SIGNIFICANCE OF THE SEVEN PRINCIPLES OF MAN

ELSIE BENJAMIN

(Continued from page 104)

LINGA SARIRA

An understanding of this, the Astral Model Body on which the physical is built, gives us important keys in our own living, in many aspects.

The following answers the question, "At what point does entitative life begin? When, if ever, is abortion not wrong?"

"As soon as the Devachani begins its period of rest and repose, the Auric Egg in which it dwells . . . automatically from karmic impulses begins to build within itself the foetal beginnings of the Linga-sarira of the human entity-to-be in its next rebirth. This is done by what H.P.B. calls the Tanhic elementals—the elementals of appetite, and emotion, and thought—working automatically upon the substances of a portion of the Auric envelope enshrining the Devachani. This new Linga-sarira within the Auric Egg remains in the germ-state until the full period of the Devachan in question is ended . . . *The new astral form* (at the end of Devachan) of such an attracted reincarnating ego enters the woman's body as the vital aura of the life-atom containing such reincarnating ego. . . . Thenceforth the foetal Linga-sarira, the

'new astral form,' begins to grow and to develop into the child which is finally born. The woman receives the lower element or new Linga-sarira; but the seed of individuality, the seed of the egoic part of the reincarnating entity, is that 'life-atom' which has entered the man's body." —*Dialogues*, G. de Purucker, Vol. II, p. 308-10.

H.P.B. always referred to this 6th principle as the *Astral* body, but some later students changed the term to 'etheric body', which really confuses the issue, because as shown in one of the passages from H.P.B., there is an etheric, more tenuous part to each one of the principles; and 'etheric' does not emphasize that the astral is the model of the physical on which it is built. Dr. de Purucker explains why the term astral was chosen, which incidentally was used by medieval seers such as Paracelsus:

"It is for this reason that we speak of that particular grade of matter as 'astral', because such matter resembled the luminous nebulae that we discern in the blue dome of night; for astral means 'star-like'." —*Man in Evolution* p. 252.

H.P.B.'s description of the decaying body illustrates why many occult students

prefer cremation to burial, thus freeing the remaining principles more quickly to follow their own after-death peregrinations:

"Thus, the 'Linga-Sarira' is 'dissolved with the external body at the death of the latter.' It dissolves slowly and gradually, its adhesion to the body becoming weaker, as the particles disintegrate. During the process of decay, it may, on sultry nights, be sometimes seen over the grave." —*H. P. Blavatsky Collected Writings*, Vol. IV, p. 53.

Commenting on a passage by Eliphas Levi (*The Letters of H. P. Blavatsky to A. P. Sinnett* p. 370)* article on Death:

"The preservation of corpses is a violation of the laws of nature; it is an outrage on the modesty of death . . . Preserving corpses is to create phantoms in the imagination of the earth; the spectres of the nightmare, of hallucination, and fear, are but the wandering photographs of preserved corpses."

The Master K.H. remarks:

"We never bury our dead. They are burnt or left above the earth."

A careful reading of the following by W. Q. Judge will help to explain what process took place before birth that resulted in the tragedy of the thalidomide babies, the drug obviously working destructively on the astral body:

" . . . the model for the growing child in the womb is the astral body already perfect in shape before the child is born. It is on this the molecules arrange themselves until the child is complete, and the presence of the ethereal design-body will explain how the form grows into shape. . . . This will also explain, as nothing else can, the cases of marking of the child in the womb sometimes denied by physicians but well known by those who care to watch, to be a fact of frequent occurrence . . . In the ordinary man who has

not been trained in practical occultism or who has not the faculty by birth, the astral body cannot go more than a few feet from the physical one. It is a part of that physical, it sustains it and is incorporated in it just as the fibres of the mango are all through that fruit." —*The Ocean of Theosophy*, p. 40-41.

PRANA

In the case of this principle too, some students have discarded H.P.B.'s listing of the seven principles, and deleted prana from the seven, saying that the Life-force cannot be a principle. But to give a limited meaning to specific technical terms should not be allowed to cloud the issue. Prana, the Life-force is a constituent part of the sevenfold man. Also, each one of the seven principles as listed by H.P.B. has its counterpart in the seven Cosmic Principles of the Universe (See *The Mahatma Letters to A. P. Sinnett*, p. 94).

This is illustrated in the following passages:

" . . . his individual *jivatma*, life principle, that which is called in physiology *animal spirits* returns after death to its source—*Fohat*." —*The Mahatma Letters to A. P. Sinnett*, p. 71-72.

"Jiva becomes Prana only when the child is born and begins to breathe. It is the breath of life, Nephesh. There is no Prana on the Astral Plane." —*The Secret Doctrine*, III, 545 3rd ed. V, 518 6 vol. ed.

"At the death of a living being, Prana re-becomes Jiva." —*Ibid*, III, 493 3rd ed. V, 471 6 vol. ed.

"Prana is the parent of the 'lives' (of the human body). As an example, a sponge may be immersed in an ocean. The water in the sponge's interior may be compared to Prana; outside is Jiva. Prana is the motor-principle in life. The 'lives' leave Prana; Prana does not leave them. Take out the sponge from the water and it becomes dry, thus symbolizing death. Every principle is a differentiation of Jiva, but the life-motion in each is

*This important article may also be found in *H.P. Blavatsky Collected Writings*, Vol. III, p. 292.—Eds.

Prana, the 'breath of life.' Kama depends on Prana, without which there would be no Kama. Prana wakes the Kamic germs to life; it makes all desires vital and living." —*Ibid*, III, 550 3rd ed. V, 523 6 vol. ed.

"Prana and the Auric Envelope are essentially the same, and again, as Jiva, it is the same as the Universal Deity." —*Ibid*, III, 555 3rd ed. V, 528 6 vol. ed.

Again we see the unbroken stream, not each principle separate and distinct. Dr. de Purucker illustrates the use made of prana by a healer; one who understands mesmerism—which should be sharply distinguished from the harmful practices of a hypnotizer, the latter controlling or paralysing the will and mind of the subject. But these mesmeric

passes as described below do not exercise control on the subject's will and mind, nor do they (another harmful practice), dam back or suppress the disease which then grows and erupts more violently at a later date:

"If a person is a natural born 'magnetiser' . . . then he can cure by magnetic or so-called 'mesmeric' passes . . . The whole explanation lies in the successful conveying of prana or vitality from his own healthy body to the diseased body or diseased organ or part, which healthy vitality or life-force 'expels' or changes the inharmonic vibrations from the afflicted part and restores harmony therein, thus bringing about health."

(To Be Continued)

A NEW LOOK AT REUNION

(The following letter appeared in the September, 1970 issue of *Theosophists: Reunite!*)

Dear Mr. Spinks:

Over the years I have been reading *Theosophists: Reunite!* and wondered many times how this could be done in a practical manner. I looked at the reasons for not reuniting and it seems to me they are these:

1. Ownership of money and property. The individual sections of the Movement would be very loath to part with these to any other section, at least to start with.

2. Officials and senior officials. In some cases these are paid or otherwise derive income from their sections. They would be very unwilling or even unable to forego this income. In some cases pride of office would be a major factor, although the officeholder would probably never own up to that.

3. Members' loyalty to their *present*, but particularly their *past* leaders who led the schisms from the other sections and founded their own. Members would feel they should support the motives of the break-

away, even if as a result they show all other sections "in the wrong". It is likely that the great majority of members never know the whole truth about these breaks.

4. Doctrinal differences: If the original objects of the Movement are respected these differences should be of very secondary consideration because, adherence to any teaching, set or beliefs, is not required. But this is not the view of the *pure* doctrine adherents; somehow they must still be allowed their view.

I see all these difficulties in the way of any kind of amalgamation or merger, in themselves, as nearly insuperable. Close affiliation would be a possibility but not a probability. We will have to find a way around them.

I think, however, that most members of most groups, would genuinely welcome some kind of getting together to strengthen the Movement as a whole which seems at this juncture to need all the support it can get if it is either to effectively perform its func-

(Continued on page 140)

NOTES AND COMMENTS BY THE GENERAL SECRETARY

I regret to report the death in Toronto on November 5 of Mr. Reginald Thornton. He was 88 years old and had been a member of Toronto Lodge for well over fifty years. A Theosophical funeral service was conducted by Mr. Dudley W. Barr.

At the time of the magazine going to press we learned with regret of the death on December 30 of a member of Victoria Lodge, Mrs. Joyce Mangin.

Our sincere sympathy is extended to the relatives and friends of these members.

* * *

Those indefatigable students, Ila and Geoffrey Barborka, were guests of the Canadian Section in November.

They had not been home (in California) since May when they began an extensive lecture and class tour which took them to several European countries. A highlight of the tour was the 1970 Blavatsky Lecture, which Mr. Barborka gave in London.

On their way back to this continent they stopped over in Iceland—the country whose per capita membership in the T.S. is the highest in the world. With the help of a translator, lectures were also given there.

After a brief stay in New York they came to Montreal where two talks were given, then on to Toronto. In this city Mr. Barborka spoke to a well-attended meeting of Centennial Lodge members; for Toronto Lodge he gave two public talks and one for members only, and also participated—with Mrs. Barborka—in the official opening of the Lodge's newly-acquired premises. A side trip to Hamilton Lodge completed what was obviously a busy week—but one which both Geoffrey and Ila seemed to take in stride.

Before returning home the Barborkas spent a fortnight in Chicago, where again classes were given. I know that all members of the Eastern Lodges will join me in expressing the thanks of the T.S. in Canada to this busy couple who gave of themselves so freely on our behalf.

It is a pleasure to report a surge of Theosophical activity in the Montreal area under the auspices of La Société Théosophique du Canada Français. Two Branches have been established, "Christos" and "Aleph", and a magazine *L'Action Théosophique*, is being published monthly.

The new group provides a valuable service for French-speaking Canadians. In the past several joined the Society through the French Section for language facility; now they will be able to read their own journal and participate in classes and discussion groups.

On behalf of the members of The Theosophical Society in Canada I am pleased to send greetings to the members of La Société Théosophique du Canada Français.

* * *

Needless to say, the formation of the French-speaking group had the blessings of the Montreal Lodge of the Canadian Section. Thanks to a business trip at the end of November it was my good fortune to spend an evening with the Montreal members and I am pleased to report their continued activity and enthusiasm for the cause of Theosophy.

I have frequently remarked in this column of the difficulties of finding suitable meeting places for our Lodges. About a year and a half ago the Montreal members made a major decision to rent permanent quarters and these, small but comfortable, and centrally located, have served well.

* * *

I was pleased to see the name of Gordon Clough in the program of the Krotona School of Theosophy Winter Term (see elsewhere in this issue for more details).

Mr. Clough was onetime education editor for that excellent weekly, *Manas*. Many Toronto members will recall his visit about seven years ago when he spoke from the Lodge platform at 52 Isabella Street.

* * *

The Blavatsky Foundation has issued the first of what will be an intermittent *Newsletter*. The new publication will keep sup-

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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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porters informed of current and projected activities of the Foundation.

The Foundation has plans to reissue (with additional material) the 1947 pamphlet, *The Truth About Madame Blavatsky*, by Walter A. Carrithers, Jr. The pamphlet was written in rebuttal to Gertrude Marvin Williams' scurrilous "biography" of Madame Blavatsky, *Priestess of the Occult*.

More information may be obtained by writing: The Blavatsky Foundation, P.O.

Box 1543, Fresno, California, 93716, U.S.A.

* * *

The Central American Section will be holding a Summer School from February 28 to March 4 in Costa Rica. The estimated daily cost per person is \$8.00. Interested students may write to: Jorge Fonesca Tortos, Apartado 3.301, San José, Costa Rica.

* * *

Plans are now under way for the 1971 North American Theosophical Students' Conference which this year will be held in Toronto on Labour Day Weekend.

I hope as many students as possible—of any affiliation or none—will plan to attend.

To those from distant parts I would suggest they allow themselves a few extra days to see the many points of interest in and around Toronto.

* * *

I have much pleasure in welcoming into the fellowship of the Society, Mrs. Anne Whalen of Vancouver Lodge and Mrs. Mollie Yorke of Victoria Lodge. T.G.D.

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, 1971.

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 Box 5051, Postal Station "A", Toronto 1, Ontario.

According to the constitution, nominations must be made through a Lodge and the consent of the persons nominated should be obtained.

The election of the General Secretary and General Executive for 1971 will be for a three year term.

—Ted G. Davy, General Secretary

TORONTO LODGE

The official opening of the new premises of the Toronto Lodge at 12 MacPherson Avenue took place on Saturday, November 21, 1970. It attracted a large number of members and friends from various Lodges and from as far away as Buffalo.

The inaugural address in the spacious auditorium was given by Mr. Dudley W. Barr, former General Secretary of the Canadian Section. Mr. Barr reminisced about the early days in Toronto and spoke of the many changes that had taken place both in the City itself and in the Lodge.

Entertainment followed in the form of music, singing and reading and then those who wished to do so were taken on a tour of the building. An attractive setting had been provided in the basement of the building for the serving of refreshments and the hour was becoming late when finally all departed.

The new premises also allowed the Lodge to revive a custom which had been suspended while in temporary quarters, the Open House on New Year's Day. About forty members and friends attended and extended New Year greetings over a cup of tea or coffee.

The Annual Anniversary Dinner of the Lodge is to be held on Saturday, February 27, at 6.30 p.m.

LETTERS TO THE EDITORS

The Editors,

The Canadian Theosophist

Geoffrey Farthing's articles, "What is the Theosophical Society?" and "What More Could We Want?" in the July-August issue could well be read as a stirring challenge by all Theosophists of all branches of the Theosophical Movement. As we approach the hundred-year mark of the founding of the T.S. such questions, explicit and implicit, as the author raises should strike us with ever deepening force. In the minds of Theosophists 1975 marks a certain goal and offers us a marker, as it were, at which point we may assess the path, the accomp-

ishments, and the probable destiny of the Movement.

Mr. Farthing says: "We are in a period of change and our Society is in a state of change." But what is this change? Does it portend growth or dissolution? Is it in consonance with the ideas, the atmosphere, the spirit and intent, of the Original Program of the Founders? Have we wandered from that? To what degree? And if we have, is it yet possible to re-set our course? H.P.B. said that from the Theosophical Movement would spring the religions of the future. To what degree will these then be carriers of the pure Theosophy of 1875? To what degree will they reflect a jumble of mixed-up ideas, watered down, in some cases even distorted, from the original teachings?

The thought strikes me that it might be a worthwhile idea for the Editors of the C.T. to invite Theosophists around the world to contribute to its pages their constructive thoughts directed to this subject, and that each issue (if contributions are forthcoming) contain one or more of such articles. First of all readers might wish to study H.P.B.'s masterly articles, "What Is Theosophy?" and "What Are The Theosophists?" (*The Theosophist*, Vol. I, No. 1; also in *H. P. Blavatsky Collected Writings*, Vol. II, pp. 87-106.) They provide key-notes which cannot be ignored.

A new Messianic cycle was ushered in 2,160 years ago with the Age of the Fish. It was the birth time of Christianity. And what happened to the esoteric seed, the spiritual essence, of the Teaching of the great Avatara of that time? And now that we are in the throes and upsets and disturbances of another dawning great cycle, and faced likewise with its opportunities, what will be the fate of civilization in the two thousand years ahead in the sign of Aquarius? Will there be loss again of the esoteric core and heart-and-mind vitality of the Message?

Let us realistically address ourselves to truthful answers to these questions.

W. Emmett Small

The Editors,
The Canadian Theosophist

Could you please answer a question that has been troubling me for some time?

It concerns the so-called "Permissive Society". Since World War II society seems to me to be running downhill with ever increasing acceleration. The collapse of law and order with the accent on justification instead of punishment; nudity in entertainment; the philosophy of "Do Your Own Thing"; the rise of witchcraft and the use of drugs; the weakening of home ties; the rise in juvenile delinquency; and the increase of organized crime, all seem to me to indicate that the evil forces of nature have gained the ascendancy.

Is this just a passing phase in man's evolutionary cycle or is it a forerunner of another cataclysm such as befell Atlantis in the remote past?

A. G. Seager

The Editors,
The Canadian Theosophist

I have just seen the letter from W. Emmett Small in your issue of September-October, 1970, on the subject of the projected history of the theosophical movement. I feel that he is worrying unnecessarily. My view is that history ought, so far as possible, to describe what happened. I have pursued historical studies at two universities and am an honour graduate in the subject. With this training or conditioning, I do not take kindly to the notion that history should have any other aim. Naturally, in trying to describe what happened, I shall have cause to make use of various sources to which Mr. Small refers and to many others. Perhaps I should add that, broadly speaking, I agree with Mr. Small's adverse criticism of certain histories already published.

But let me, on one point, wield a modest cudgel on my own behalf. In questioning my competence, Mr. Small says of me, "I can only judge from what I have read of his words in *The Canadian Theosophist*." Now I have rarely contributed to *The Can-*

adian Theosophist, but I have contributed quite a lot to a wide range of other periodical publications, to various composite works and to works of reference such as encyclopedias, and I am the author of about twenty books. Surely there could be nothing more unscholarly than to jump to conclusions about somebody on the basis of perhaps less than half a dozen brief casual contributions to *The Canadian Theosophist* while ignoring a literary output extending over thirty-five years and running into many hundreds of thousands of words in respectable and authoritative publications on a great variety of themes. So let me assure Brother Small that I have no intention of treating the theosophical movement in the way he seems to be treating me!

Hugh Shearman

KROTONA SCHOOL OF THEOSOPHY

The 1971 Winter Term at the Krotona Institute School of Theosophy runs from January 4 to March 13. The courses and lecturers are:

"Philosophy and the Perfection of Man"—Dr. B. R. Mullik.

"A Study in Comparative Religion"—Dr. Gerrit Munnik.

"The Occult Basis of Yoga"—Mr. Oliver I. Greene.

"A Study in Consciousness"—Dr. Frederick H. Werth.

"Transitions in Contemporary Psychology"—Mr. Gordon Clough.

"Studies in *The Secret Doctrine*"—Dr. Alfred Taylor.

Students who might be in a position to attend the Spring term should write immediately for details to: The Krotona School of Theosophy, Route 2, Box 4-B, Ojai, California 93023, U.S.A. (Scholarships are available.)

In the interim between the Winter and Spring Terms, Miss Joy Mills, National President, The Theosophical Society in America, will conduct a two-week seminar, March 22 to April 2, consisting of six two-hour classes based on the book, *The Mahatma Letters to A. P. Sinnett*.

PHILOSOPHICAL IMPLICATIONS OF POLARITY

ALVIN BOYD KUHN, PH.D.
(Concluded from page 119)

The end of the long dismal day of wonder, speculation and befuddlement of human thought over the relative claims of spirit-soul and fleshly body in the religious life is at hand. Through clear knowledge of the scientific status of the principle involved in the basic law of polarity it can be determined with certitude and finality that all values are generated out of the interaction, the wedlock, of the two elements, and not produced by either in abstraction from its twin. The *Zohar*, great Kabalistic work of Jewish esotericism, descants on nearly every page of the birth of spiritual gifts from the *union* of the above and the below. The union involves stress and tension, as well as glamor and enchantment. But it is the tension, the conflict itself that awakens latent divine genius. Unenlightened religious persuasion has decried and bewailed the soul's entanglement in its struggle with the seductions and defilements of the flesh and matter. But it is gratuitous to deplore the conflict, when only through it can life's crown of glory be won.

Close scrutiny of polarity projects another ray of clear light into an area of philosophico-religious ideation that it is well for Theosophists to ponder. Orthodox belief simply asserts that after one life of varied fortune in this world the soul is taken up by God into "heaven" and is given a continuous existence in a spiritual growth through eternity. Theosophic doctrine postulates interim periods of rest and superconscious assimilation of past experience between successive incarnations. The orthodox view predicates some sort of "progress" for the conscious entity, the soul, right on through eternity in spirit. This question of where and when the ego "makes progress" in its evolution has not been too succinctly delimited in Theosophy. It would seem as if here again the corollaries of the law of

polarity furnish determinations that are incisive and indisputable.

If the birth and growth of the soul are engendered by the indispensable condition of polarity, it is surely logical to affirm that progress is achieved only during the time when polarization is in play. But what about the confident affirmations of "spiritual progress" in the higher planes after death, and in Devachan? One hears of souls attending astral-plane lectures and classes, carrying on a sublimated education, contacting higher teachers after earthly demise.

A sharp point of logical deduction is involved here and our philosophy must meet and resolve the situation with clarity and explicitness. We can not dodge the logical outcome of reasoning from the premises. If earth alone provides certain primary and indispensable conditions for soul advancement, we are forbidden to assume that heaven can provide the same conditions. We can not affirm that the soul in the higher life can continue the *same* grade or character of experience it enjoys or suffers on earth.

Our knowledge of occult things posits the continuation of consciousness in worlds above this one, beyond question. But the terms of the situation forbid our concluding that life on the higher planes can relate soul to conditions of polarized tension that can yield the same kind and measures of growth and education that earth experience can yield. Our philosophy must assume—and has assumed—that the grades and kinds of consciousness at which the soul functions in the pralaya intervals are of such sublimation and abstract character that they are concerned simply with a supra-liminal process of digestion and assimilation into the inner core of its permanent atom of the moral and spiritual heart of its most recent incarnational experiences. And this absorp-

tion of consciousness must be accounted as an integral part, in fact one-half of the arc, of the whole cycle's experience. One can affirm that the soul spends one-half of each cycle in absorbing into permanent integration the product of what it gathered up in the other, the active half. There is, therefore, no question as to the comparative *value* of the two modes of experience; it is only a matter of clearly distinguishing the differential in the two types.

What comes logically to view, then, is that progress, in the sense of the acquisition of *new* experience for growth, can be gained only here on earth, in incarnation. Pralaya and Devachan can garner up and capitalize the fruits of progress already made; if the soul is to go on from where it stands then, it must return to earth. For heaven does not provide the essential conditions for *new* progress. Our education may continue in worlds above, but not under terms similar to those prevailing here, hence not with the same accrument of profit or growth. True enough, the brighter light of spiritual vision in the worlds above will doubtless enable the soul to project its stronger message down into the personality in the next life. For nothing gained in any sphere is lost out of the life of the ego. Nevertheless, in finale, it must be concluded that for new experience souls must come back to earth. And progress must be conceded to depend on ever-new experience.

By whatever by-paths and circumlocutions argument on this question may swing around, they bring one at last in every instance right up against a dead-end conclusion of logic, which we conceive has not been concisely envisioned in our general Theosophical thinking. And in so far as we have not arrived at concise delimitation of the conclusion necessitated by simple logic, we find ourselves to some degree subject to the invidious charge of aligning ourselves in the same category of folly as the orthodox, whom we accuse of expecting an eternity of bliss after one little visit to earth. For if it can be affirmed as true fact

that *any portion* of the experience necessary to give birth and growth to souls on earth can be gained just as well in heaven, at once to just that extent we weaken and nullify our own reasons for the necessity of both incarnation and reincarnation. If God can give us any considerable portion of birth-and-growth experience in the upper worlds, then we deprive both him and ourselves of justifiable reasons, much more the absolute necessity, of his sending us down to earth. If he can see that we get *some* of the experience requisite for soul education in heaven, why not all of it? If heaven can do some of the great work, there is no need, no excuse for incarnation. Its pains and travail could not be defended if an easier way was available in cosmic counsels. The Wheel of Birth and Death would not need to revolve in its exorable round; the Cycle of Necessity would be an impertinence. Heaven can not furnish the opportunity for soul growth, because it can not set up the tension of polarity. Argument ends with the consideration of this item.

One is treated plentifully in our literature and expositions to asseverations that for the soul to progress one must escape the dominion of the "pairs of opposites." It is asserted that our lives will be futile and barren of spiritual achievement as long as we are "torn between the pairs of opposites." We are enjoined to somehow consciously nullify the pull of the two opposing forces in our lives.

But is this not the counsel of folly? How little do we realize what it would mean for us really to neutralize the play of the tension of these opposites! If we *could* do so, it would involve nothing less than the dissolution of our attachment to earth and body. We could not do it and remain in the human category and status.

It is a fatuous persuasion. Not only should no one ever desire to be freed from the pairs of opposites, but—no need for worry—no one ever will be so freed, that is, as long as he has not completed the cycle of humanity and become god. We

exist as entities (of the human grade) only by virtue of the stress of the polarity. True occult knowledge certifies the utter beneficence of our being subjected to the tension of opposite pulls. Spirit alone and matter alone generate nothing. But united in the inseparable wedlock of polarity they generate all things. "War is the father of all things," exclaimed Heraclitus; and this

"war" is the combat between the pairs of opposites, the eternal Battle of Armageddon. How unconscionably puerile to exalt the Fatherhood principle and dispraise the Motherhood! Against this insensate hallucination the principle of polarity shouts in refutation; as it proclaims a better philosophy.

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 seven globes of a planetary chain *separate* globes, each with its distinct being; or are they evolving stages of one globe?

Answer. As this question includes many concepts connected with the doctrine of the spheres, or globes (the two terms are used synonymously), the response is intended to cover many aspects of the teaching. First of all, the basic concept in regard to the globes of a planetary system is stated in this postulate:

"Every sidereal body, every planet, whether visible or invisible, is credited with six companion globes." (S.D. I, 158-9; I, 213 6-vol. ed.; I, 182 3rd ed.)

Thus every planetary system is described as consisting of seven globes termed a planetary chain. However, the seven globes of the planetary system are NOT situated on the same cosmic plane. In further explanation of the last sentence: the globes of a planetary system are situated in this manner: Globes A and G are situated on the 4th cosmic plane; Globes B and F are situated on the 5th cosmic plane; Globes C and E are situated on the 6th cosmic plane; Globe D (our earth) is situated on the 7th cosmic plane. Because of the fact that the globes are situated on different cosmic planes they definitely may be stated to be

distinct and separate globes. This is borne out by another postulate which is worded in this manner:

(The seven globes of a planetary system) "are in co-adunion but NOT in con-substantiality . . ." (S.D. I, 166; I, 220 6-vol. ed.; I, 189 3rd ed.)

Explaining the terms: co-adunion signifies "united together"; not in con-substantiality signifies "not united in one common substance," thus meaning that each one of the globes has its own particular substance, because of being situated on different cosmic planes as well as different sub-planes. Therefore the words of the questioner stating that each globe has its distinct being are correctly phrased. On the contrary, the words suggesting that the globes represent "evolving stages of one globe" are incorrect. For this reason: each one of the globes undergoes "seven fundamental transformations or rather of their constituent particles of matter." (S.D. I, 205; I, 254 6-vol. ed.; I, 226 3rd ed.) Furthermore, because of the fact that our earth is situated on the lowest cosmic plane (the seventh), we are not able to see the six companion globes which are situated on the superior cosmic planes.

A third postulate contributes an additional factor:

“Our Earth, as the visible representative of its invisible superior fellow globes, its ‘lords’ or ‘principles,’ has to live, as have the others, through seven Rounds. During the first three, it forms and consolidates; during the fourth it settles and hardens; during the last three it gradually returns to its first ethereal form; it is spiritualized, so to say.” (S.D. I, 159; I, 213 6-vol. ed.; I, 183 3rd ed.)

Question. In *The Secret Doctrine* there is a reference to man and his celestial prototype. Can you elucidate the significance of the “celestial prototype”. When it is said to be “outside” us, does it really mean that in concrete terms?

Answer. The passage occurs in Volume I pages 638-9; II, 363-4 6-vol. ed.; I, 699-700 3rd ed.), and it is preceded by a significant statement:

“Yes; ‘our destiny is written in the stars!’ Only, the closer the union between the mortal reflection MAN and his celestial PROTOTYPE, the less dangerous the external conditions and subsequent reincarnations.”

“Yes, our destiny is written in the stars” because man has set the pattern for that destiny by means of his former living—by a previous life on earth. An aid in following that pattern is created by man himself when he enters the doorway of life (on this earth) through a particular door—there being twelve doors, one for every month of the year—and further by means of a particular day of the month and a significant moment for his birth. The clue to the significance of the “celestial prototype” was provided by H.P.B. in a preceding passage:

“The closer the approach to one’s *Prototype*, ‘in Heaven,’ the better for the mortal whose personality was chosen, by his own *personal* deity (the seventh principle), as its terrestrial abode.” (S.D. I, 638; II, 363 6-vol. ed.; I, 700 3rd ed.)

Man’s seventh principle is the Monadic Essence, Atman, which is linked with the celestial prototype. The latter is beautifully expressed in *The Voice of the Silence*:

“Fix thy Soul’s gaze upon the star

whose ray thou art, the flaming star that shines within the lightless depths of ever-being, the boundless fields of the Unknown.” (p. 31)

And again:

“The star under which a human Entity is born, says the Occult teaching, will remain for ever its star, throughout the whole cycle of its incarnations in one Manvantara.” (S.D. I, 572; II, 296 6-vol. ed.; I, 626 3rd ed.)

The phrase “the closer the union between the mortal reflection Man and his celestial Prototype” may be clarified in this way: the object of man’s goal, on this earth, is to attain Union (or Yoga). In brief, it is uniting his personality with his divine originating source. The personality is here expressed as the “mortal reflection, man” since it dies with the death of the physical body: it does not return to earth-life. But it is man’s immortal part, technically, the Reincarnating Ego, which does reincarnate, and becomes one of the rays from man’s originating source—the Monadic Essence, the Celestial Prototype.

Now considering the question regarding the statement that the celestial prototype is outside of us. The reference to this occurs in this passage:

“Those who believe in *Karma* have to believe in *destiny*, which, from birth to death, every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided either by the heavenly voice of the invisible *prototype* outside of us, or by our more intimate *astral*, or inner man, who is but too often the evil genius of the embodied entity called man. Both these lead on the outward man, but one of them must prevail.” (S.D. I, 639; II, 364 6-vol. ed.; I, 700 3rd ed.)

The “more intimate astral, or inner man” here signifies the Lower Manas, or Kama-Manas—the mind principle in conjunction with the desire principle—which in connection with the outward physical man represents the personality. When the desires of the lower mind predominate, then indeed

this becomes the evil genius. On the other hand there is the celestial prototype which has been here defined as the monadic essence. It, together with its upadhi, Buddhi, and the Reincarnating Ego are regarded as being "outside of us" because of not actually incarnating in the physical body. This is best explained by referring to *The Mahatma Letters to A. P. Sinnett*. After describing the significance of the Skandhas, the Mahatma added a footnote (on page 111):

"See the *Abhidharma Kosha Vyakhya*, the *Sutta Pitaka*, any Northern Buddhist book, all of which show Gautama Buddha saying that none of these Skandhas is the soul; since the body is constantly changing, and that neither man, animal, nor plant is ever the same for two consecutive days or even minutes. 'Mendicants! remember that there is within man *no abiding principle* whatever, and that only the *learned* disciple who acquires wisdom, in saying '*I am*'—knows what he is saying.'"

Evidently Mr. Sinnett was skeptical about the statement that there was no abiding principle *within man*, for we find the Mahatma commenting upon this very subject (in Letter No. 127, p. 455):

"One of your letters begins with a quotation from one of my own . . . 'Remember that there is within man no abiding principle'—which sentence I find followed by a remark of yours 'How about the sixth and seventh principles?' To this I answer, neither Atma nor Buddhi ever were *within man*,—a little metaphysical axiom that you can study with advantage in Plutarch and Anaxagoras. The latter made his *nous autokrates* the spirit self-potent, the *nous* that alone recognised *nounena* while the former taught on the authority of Plato and Pythagoras that the *semomnius* or this *nous* always remained without the body; that it floated and overshadowed so to say the extreme part of the man's head, it is only the vulgar who think it is within them."

Question. In *The Secret Doctrine*, (I,

247; I, 292 6 vol. ed.; I, 267 3rd ed.) it is stated: "For the Monad or Jiva *per se* cannot be even called spirit: it is a ray, a breath of the ABSOLUTE, or the Absolute-ness rather, and the Absolute Homogeneity, having no relations with the conditioned and relative finiteness, is unconscious on our plane." Does this mean that there is no INDIVIDUAL Monad? That the Monad is, in fact, the *shared* Essence which makes everything a part of everything else?

Answer. In studying *The Secret Doctrine* a distinction should be made in connection with the term "Monad," because it is used in two ways: (1) "Monad" signifying the Monadic Essence, Atman; (2) "Monad" signifying Atma-Buddhi, that is to say the Monadic Essence with its upadhi. Thus in the quoted passage the "Monad" signifies the Monadic Essence or Atman; which may be regarded as the "shared essence" to use the words of the questioner. H.P.B. is drawing attention to the fact that in the Esoteric Philosophy Atman does NOT represent an individualized principle (in the constitution of man), instead it should be regarded as a universal principle. Consequently, when the Monadic Essence becomes linked with its emanation, or upadhi (Buddhi), it *then* may be regarded as an "individual monad," especially when the *monad* is linked with its upadhi, the Reincarnating Ego (as explained in the previous question). This was brought forward in this passage:

"Atma, or Jiva 'the One Life,' which permeates the *Monadic Trio*. (One in three and three in One.)" (S.D. V, 471 6-vol. ed.; III, 493 3rd ed.)

Then there is this passage:

"ALL IS LIFE, and every atom of even mineral dust is a LIFE, though beyond our comprehension and perception, because it is outside the range of the laws known to those who reject Occultism." (S.D. I, 248; I, 293 6-vol. ed.; I, 268 3rd ed.)

"Alone, the Divine Ray (the Atman) proceeds directly from the One." (S.D. I, 222; I, 269 6-vol. ed.; I, 242 3rd ed.)

"VIEWPOINT" ON REINCARNATION

"NOS Television will present next Wednesday at 2320 on Netherlands 1 for the second time during this winter season a program of 'Zienswijze'. (The first had been on the subject of Yoga.)

"The subject will be Theosophy and Reincarnation, which will particularly put the question, Do we live more than once on earth?

"It was especially the Theosophical Movement, founded in 1875 by Mme. Blavatsky, which brought and propagated the very ancient doctrine of rebirth in the west. The theosophical conceptions about reincarnation will be defended in this program by Mr. J. H. Venema as a representative of The School for the Study and Promulgation of the Esoteric Philosophy.

"As critical interrogators there will be present Mrs. E. J. L. Lantsheer, spiritual worker in the Christian Community (an Anthroposophic group), Father Dr. Ruud Lohman, pastoral theologian, also called the Netherlands Priest-yogin, and Dr. H. van Praag, psychologist and author of many books about philosophy and religion."

The above, translated from *Het Vaderland*, The Hague, Holland, Nov. 10, 1970, will interest our readers. "Zienswijze"—"Viewpoint"—is a program of spiritual viewpoints presented over television station NOS, The Hague.

Mr. Venema wrote a correspondent in California: "All went well, and immediately after the broadcast, telephone messages came from many parts of Holland commenting on the program and expressing satisfaction; and these continued on the following morning. Several letters were also received. Life-sized pictures of H.P.B. and G. de P. had been flashed on the screen while we spoke. All listeners and viewers were told that they could apply for a free report on the proceedings. In this, the address of our School was given and a notice of the literature I had mentioned: *The Secret Doctrine, Isis Unveiled, The Voice of the Silence, The Key to Theosophy,*

etc. The television people assured me that this program was listened to by at least one million in Holland (and probably Belgium)."

Mr. Venema added in a later note: "Over 12,150 requests for the program were received by NOS. Many Masonic brothers had also viewed the program and all their comments were favourable. Our Secretary received many inquiries. Then, at our public meeting last Friday, November 20, with the subject, 'The Illusion of Death and What Happens to the Soul After Death', we had to request the large audience to move into a larger hall to accommodate them all."

A NEW LOOK AT REUNION

(Continued from page 130)

tion in a world so desperately needing it, or even to survive as any kind of real force.

On the assumption that Brotherhood should be and most likely would be accepted as a real driving motive amongst all would-be Theosophists, would it not be possible for all of us members to act that way?

One workable suggestion would be that any member in good standing, of any section, should be regarded as a supporter of the Movement and welcomed into any branch, Lodge, centre, meeting or lecture of any other recognized section. That premises, facilities, lecture rooms, members' rooms, refreshments, etc., should all be available to every member of any other section. There should be no exclusion of any member of any group.

All the sections willing to participate in this would make it known that they were so willing and they would then appear on a list. Where members of sections which could not offer reciprocal facilities or which make no charge for membership, wanted to use the additional facilities of those sections who provide them and whose members' subscriptions paid for them, an appropriate charge could be levied. Similarly a de-

posit on books borrowed from libraries could be made and there would probably have to be safeguard rules as to place and period of residency. Further, the different sections could invite each others' lecturers to give talks, hold classes. There could be joint study groups and meditation classes. Journals and magazines could be shared. Perhaps there could even be shared publicity. More resources would be available to the common Cause.

In this way many of the benefits of unity could be achieved without any section or person abandoning its or his sovereignty or autonomy. Surely much would be gained by every section by this interchange and no one would have to sacrifice anything of his loyalties or beliefs. All that we should have to acknowledge is that members of other sections are human beings as reasonable as we are and no more likely to misbehave (by pinching the teaspoons, etc.) than we are.

Essentially we are all trying to do the same job: To establish Brotherhood, to eradicate ignorance and superstition and to discover something of the powers and faculties available to us.

Must we forever go on looking over our shoulders at the past and basing our thoughts and actions on the rights or wrongs of the actions of long dead people, the whole truth about which we can never discover?

We are all agreed on the essential elements of a basic philosophy and way of life. What really then have we to differ about? Let us get together and discover that we, in our different ways, are not so bad after all. In fact some of us are quite nice, and well intentioned.

I am well aware of the dire suspicions this letter will evoke. What is he up to? What does he stand to gain? All this will be asked silently, if not openly. The answer is nothing, but happiness and a feeling that at last humanity, or our section of it, is becoming adult and ceasing to behave like children in a nursery after they have had a quarrel. How long are we going to sulk?

Let us try the effect of some big-hearted generosity, and see what happens.

Yours very sincerely,
Geoffrey Farthing
General Secretary

The Theosophical Society in England
(Comment by F. Pierce Spinks, Editor,
Theosophists: Reunite!)

We are indeed grateful to Bro. Farthing for his perceptive and explicit thoughts on this subject. He has stated the problem clearly and with rare frankness has held a mirror up to us. Can we honestly say when we look into it that we enjoy what we see?

We are inclined to think that he would also agree that if there is the will to talk to each other as brothers in theosophy should, and a disposition to break away from the errors of the past and reunite as brothers, then ways *will* be found to accomplish that purpose.

If we do nothing positive to correct a situation which is not in accordance with our professions as theosophists, we are retarding the progress of the Movement we love. This is a serious charge and the karma of it lies most heavily on the shoulders of those who lead us.

BOOK REVIEWS

The Buddhist Catechism, by Henry S. Olcott. Forty-fifth edition published 1970 by The Theosophical Publishing House, Adyar. xxi + 138 pp. Price rupees 5.00 (cloth), 2.60 (board). Also published 1970 as a Quest Miniature by The Theosophical Publishing House, Wheaton, U.S.A. Price \$1.00.

The publication of the forty-fifth edition of Colonel H. S. Olcott's *The Buddhist Catechism* is a reminder of the tremendous accomplishments of the President-Founder of the Theosophical Society. The first edition appeared in 1881 when he and Madame Blavatsky were working doggedly to put the Society on its feet in India and internationally.

Col. Olcott's contributions to the cause

of Buddhism are not to be dismissed lightly. Thanks to his efforts for the first time the several schools of the Eastern philosophy-religion found a common basis for union. Not least through his *Catechism* were the fundamentals of Buddhist teachings introduced to the West.

The interrogative method of teaching, as exemplified in this book, seems strange today, yet it had proved practical over centuries of use and certainly no one can deny the effectiveness of this particular work. Over the years in addition to its many English editions, it has been translated into a number of languages.

An appendix gives the famous "Fundamental Buddhistic Beliefs". The brevity and effectiveness of the writing of these fourteen items indicate some of the author's

unique qualities. For clarity and simplicity they might stand as a model. T.G.D.

* * *

Seeking Wisdom, by N. Sri Ram. Published 1969 by The Theosophical Publishing House, Adyar. 257 pp. Price rupees 9.00 (cloth), 6.00 (board).

The publisher's note to the book states that it is "a compilation of the articles contributed by Mr. N. Sri Ram, the President of the Theosophical Society, to *The Theosophist* . . . during the period July 1968 to December 1969."

Most of the fifteen articles contained therein are of a general philosophic nature, the thread of thought flowing through them being the understanding of "the true nature of love and what is really meant by wisdom". —M.G.

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