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## WHITE LOTUS DAY

The anniversary of H. P. Blavatsky's death on May 8, 1891, is commemorated by Theosophical groups the world over. This is done not with any idea of worship, but in grateful remembrance of the Light Bringer. From her early youth she studied, underwent discipline and otherwise prepared herself in the occult sciences. From the founding of the Theosophical Society in 1875 to the time of her death in 1891, she gave her entire life in its service. The Society owes its existence to her years of self-sacrificing effort.

Anniversaries are times for reminiscences and for re-examination and revaluation. It is well to remember the past and from the altered perspective which time has brought, to gather from past experience that which may guide us in the future. Theosophical students of today are the heirs of a trust left to them by H.P.B.—not a heritage of money, goods or lands, for she had none of these things; that which she bequeathed to us and to future generations of students was a gift of inestimable value, the key to a new universe.

She lived during a period when the religious, scientific and philosophical thought of the western world was passing into a most negative state. Religion was dualistic and insurmountable barriers were set up between God and man; its morality was based upon reward and fear, its hope was an eternity in heaven and its fear an eternity in hell. Mysticism, that clear flame of spirit

which soars to unity and binds man and God in union, was not encouraged. Science was engrossed in a materialistic, mechanistic theory and all new discoveries were fitted to that theory. Philosophy toiled ponderously over ramifications of abstractions far removed from human life. The god-in-man was swathed and smothered in heavy, "dark garments of illusion".

It is perhaps difficult for those who were born on this side of the twentieth century mark to understand the conditions of 1875, the year in which the Society was founded. So many of the material things which we take for granted and accept as part and parcel of the scheme of things were unknown in those days. The first electric light lamps were produced around 1880 and many of the marvels of the electric age and the possibilities of the internal combustion engine were still undreamed of. The widespread use of these and other inventions had a profound effect on human psychology and contributed to the breaking down of many of the rigid accepted codes of the previous century. The latter part of that century was apparently "bursting at its seams" with new ideas and the ground was being prepared for the new age which was coming.

The spirit of that age has gone—although its psycho-mental habits continue to affect us. Theosophy, the restatement of the ancient Divine Wisdom, was one of the great sweeping forces which acted like a yeast in the race consciousness to burst the men-

tal barriers of that period. Other forces were the revolutionary discoveries by science in radioactivity. Eastern philosophy became known in the west through the writings of both eastern and western scholars and its influence is slowly permeating western thinking. H.P.B.'s monumental work, *The Secret Doctrine*, a synthesis of science, religion and philosophy, was perhaps the greatest single factor in breaking down the old prison wall of thought.

On White Lotus Day it is well to remember the changes which have occurred in the past seventy years. H.P.B.'s stalwart indiv-

iduality strides over the years and she lives today and will live for future generations in her dynamic writings, the source books of the modern Theosophical Movement.

Today, Theosophical Societies and students are working in almost every land. The Movement now includes several societies and many independent students, who whatever their separate views may be, are united in their deep and sincere respect for the pioneer leader, H. P. Blavatsky.

—Compiled from *Toronto Theosophical News*, May, 1944 and May, 1948.

## MY TALK WITH THE DALAI LAMA

RAGHAVAN IYER

*We are pleased to introduce our readers to Raghavan Iyer, guest speaker at the North American Theosophical Students' Conference to be held in Toronto October 9-11, 1971. "My Talk with the Dalai Lama" was an address given at a joint meeting of the East India Association and the Royal Overseas League, in London, England, on November 15, 1960. This date should be kept in mind when reading so that the events and situations described by Prof. Iyer may be seen in proper perspective. Eds.*

The Dalai Lama is a remarkable man by any standards, rare in any age but perhaps unique in ours. He is five years younger than I am, and yet throughout the interview I knew I was in the august presence of a man who is ageless, who could assume a variety of poses, utterly without affectation. He was wise and benevolent, but also artless and childlike; he was intensely involved, yet deeply detached, in every utterance; he was a most lovable man of a divinely meek disposition but he was also something else. He was an impassive, impersonal presence. He spoke as a pure vehicle, as something greater and grander than normally manifests to man. He did not claim to be, one never thought he was, perfect or infallible, but in his company I felt the freshness of immense personal purity, a visible holiness that shone out of an inner wholeness. And

not only that. I felt that almost for the first time I was communicating effectively and adequately with another human being, and I want to say this at the beginning because it is so difficult to bring back to this kind of atmosphere or perhaps to any other the manner of the communication that took place between the Dalai Lama and myself. All distinctions of personality vanished. There was not the slightest consciousness of the tricks or even the inappropriateness of language. He spoke in Tibetan; I spoke in English with the help of a competent interpreter. He understood my English, but I did not understand his Tibetan. Yet right through the interview I felt that here was a man who was articulating every single relevant thought that he had in his mind. If his language was careful and succinct, his thought was controlled and precise. Far from

merely trying to do the right thing by his interrogator, far from being simply polite and friendly and all that, he was wholly absorbed in the strenuous process of communicating as exactly, as pointedly as language would allow, each significant thought that arose in his mind in reference to each enquiry that I raised. This, I suggest, was a most uncommon method of communication. Throughout we both felt that we were human beings beyond the peculiarities that affect the limitations of personality. He gave me a sense of equal participation, a sense of something more glorious than either of us, which I have never before had, and which in fact contrasted soon after this interview with other imposing personalities that I had the privilege of meeting in India.

I now invite you to consider two statements of Eastern wisdom. There is a passage in the Bhagavad Gita, the classic scripture of the Hindu tradition, in which Krishna says to Arjuna, "In whatsoever way men approach me, in that way also do I assist them." There is also an aphorism in a Tibetan text, "Thou canst not travel on the path before thou hast become that path itself." This is a paradox—how to put oneself in advance in that very position in which alone one could properly receive and which one aspires to attain. This was the challenge that I faced. To translate this into more familiar terms, I urge you to show "a willing suspension of disbelief," in a Wordsworthian sense, in receiving what the Dalai Lama had to give me.

As I have said something about my own attitude to him and to Tibet surely I must show how I came to a position where I felt this special sanctity about the Dalai Lama. Twenty years ago, sometime after the conferment of the traditional sacred thread, I began to feel dubious about the decadent orthodoxy of present-day Brahminism, I gradually became more and more aware through Theosophy of the inner identity, the ancient harmony between primeval Hinduism and pure Buddhism, which had been largely forgotten in India through the cen-

turies, and I drew increasingly to Tibet. I was fortunate to have as a spiritual teacher a wise man in India who spoke to me several times, in the fifties, of what was to come, of the tragedy that lay ahead for Tibet and for the whole world. He told me that after the tragic events that were about to take place, there would be a new and unprecedented coming together of India and Tibet, that we would enter a new phase of history for Asia and the world. Before the end of this century active centres of initiation would be set up in India. Orthodoxy would everywhere retreat. A new spiritual force would emerge with a profound message for the world as a whole.

So I had been prepared, in a manner of speaking, for the recent events in Tibet that have troubled us all. But although I had been told these things I must assure you that I took these remarks with due respect and deference but without, of course, any burning sense of urgency. In May, 1958, my mentor wrote to me from India: "Night cometh when no man shall work," and this aphorism has several implications." In August he passed away, at the age of seventy-seven.

In March of last year, two weeks before the great descent of the Fourteenth Dalai Lama into India, there came into my hands by the strangest of coincidences (what we in the East would call *karma* or destiny) a little book by the Russian painter and traveller, Nicholas Roerich, called *The Heart of Asia*, published thirty years ago in 1929. In that book Roerich did not just repeat well-known travellers' tales about Tibet. He spoke freely and frankly about some of the ancient prophecies that he had heard during his enchanting expedition to Mongolia and Tibet. He spoke about the end of the old order and the second Reformation in Tibet, about the thirteenth incarnation\* of the Dalai Lama and about the taking over of

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\*Roerich, however, got mixed up between the thirteenth incarnation and the Thirteenth Dalai Lama, an understandable mistake.

Tibet by the Panchen Lama, and, above all, about the new incarnation of Shambhalla, and the terrible troubles that were bound to take place before this great event.

Now I want every one of you to put yourself in my position. If a book of this sort came into your hands and you read it with intense interest, and then two weeks after that event, without any warning or expectation, you heard the sudden news of the tragic events in Tibet and the providential escape of the Dalai Lama into India, I think it would give you, as it gave me, a feeling that one was ready for anything, that one had entered into a new and strange phase of history that would affect the world in ways unknown to us at present. Having felt this, I also conceived the desire to see the Dalai Lama during my next visit to India. I was able to arrange my trip early this year.

As soon as I arrived in Delhi last March, I thought that perhaps the best way of contacting the Dalai Lama would be through the Ministry of External Affairs of the Government of India. Having been myself briefly in Government service, I thought that would perhaps be the easiest way to manage it. But very soon I found out that this was really unnecessary and even undesirable, that the best way for me to see the Dalai Lama was to write to him directly. The Government did not want to act as an intermediary or a bridge or in any way come between the Dalai Lama and those who wanted to see him. I therefore wrote directly to the Dalai Lama without any expectation of reward or result. I wrote about my own interest for twenty years in Tibetan Wisdom, and the work I was now doing, and left it entirely to his convenience to give me an opportunity to see him if he thought fit. Frankly, I was mildly pessimistic because I had been told that the Dalai Lama was then about to move from Mussoorie in the hills near Dehra Dun further north to Dharamsala. I also gathered that he had not been seeing almost anyone for about a month. I was fortunate to hear from his

private secretary very soon. I was told that I could see His Holiness at 11 a.m. on 28th March. It was, of course, almost exactly a year since he had entered Indian territory.

I went on the 27th to Dehra Dun and left on the 28th morning for Mussoorie. I asked a number of people about the formalities, and I must say that in most cases I was greeted with surprise and scepticism. In fact, very few people in the Indian cities could see the unusual if not unique significance of the Dalai Lama. This depressed me because I knew that in Oxford itself, and in England, when he left Tibet, even cynics and scoffers as well as the popular press preserved a due deference towards this remarkable man. And yet here in India I found many people, not to mention some scurrilous weeklies, pouring scorn upon the Dalai Lama who, at the very least, was a helpless exile with an excellent cause. Much fuss had been made about the physical 'treasure' that he was supposed to have removed from Tibet.

In Mussoorie I bought a white silk scarf, as was the custom, to present to the Dalai Lama. I went straight to Birla House where he was staying. I was told by the Government clerk there that the Dalai Lama had not granted such an interview for some time, and that it was not likely to last long. The moment I saw his secretary and was conducted straight into the presence of the Dalai Lama, all my concern about the interview vanished. I was greeted by this most radiant personality with outstretched arms, and from then on I was completely in his hands. He beckoned me to a comfortable chair on his left. Straight opposite him sat his courteous interpreter and secretary. Opposite me on his right sat a most distinguished looking Lama, with a powerful countenance and gentle yet penetrating eyes; and I felt completely disarmed by the Dalai Lama whose utterly restful and benevolent manner came so naturally to him. Throughout the interview I was aware of the encouraging response of the venerable Lama seated opposite to me.

When we were seated, there was a long pause, a spell of silence during which time itself seemed to have come to a stop. I suddenly found that the questions which I had intended to ask him I could not raise. And then I looked at him and said that I was deeply sorry to belong to a people who did not at present appreciate his true significance, who did not understand the inner meaning of his descent into India. His Holiness was visibly moved, and then he seemed to concentrate his gaze upwards on one particular spot on his right, at which he looked while formulating his answers to all my questions. When I spoke (in English) he looked at me. When he spoke (in Tibetan) he looked at this point in space so that he could be wholly attentive to what he wished to say. He said that he understood how I felt. But we must be patient. People had begun to see the significance of what had happened. These things would take time. We were dealing here not with governments and officials, but with common people. Awareness was already to be found among them of what had happened. This would increase. Then he turned to me and asked me how long I planned to stay on in Delhi. When I said that I was going to stay on until the beginning of April, he wondered whether I might attend the Afro-Asian Convention on Tibet, organized by Jaya Prakash Narayan. I said that I hoped to if I was in Delhi at the time.

Then I asked him straight away, without any waste of words, about the Panchen Lama, whether he was in touch with him, and about his own role in relation to the events that were then taking place. He paused and said with complete conviction that the Panchen Lama was not a free agent, but he would not go against the needs of

his own religion, his own people, his own country. When I asked him whether recent events were going to lead towards a far-reaching Renaissance of Buddhism, of Bodhi-Dharma or the Divine Wisdom and whether we were entitled to expect the new incarnation from Shambhalla, he assented but also cautioned me most gently against any kind of determinism. Of course, we might know what was due to happen, but we must wait upon events. We must not expect things to happen exactly in the order that we might formulate in our own minds. He stressed that we were really at the beginning of a process that was going to take quite some time, that there was now even more evil in the world than had been expected by the wise Lamas of Tibet. When he said this, he gave me the impression that all the time the initiates with whom he was connected had to come to terms with human free-will, and could not in advance lay down any limits to the depths of human degradation in this dark age.

I must say that throughout the interview, as at this point, when he spoke about evil in Tibet or anywhere else, he did not speak as a man with a cause, he did not speak as a Tibetan, not even as a custodian of an ancient community. He spoke entirely as a human being seated on some kind of invisible summit but speaking about humanity, about human nature, about the level to which it had begun to sink. As he spoke I felt that any of the customary categories which we apply to describe the contemporary malady would be misleading; not only that, to do this would savour of spiritual conceit. I then asked him a direct question about the way in which the cause of Tibet could be advanced, for example, in this country and generally in the West. He spoke with feeling and joy about the work of the Tibet Society. He said that it had done very good work in England, that it was a step in the right direction.

Having said this, he went on to suggest that I should keep in touch with the Tibet Society with which I have been slightly con-

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nected from the beginning, and he also spoke very warmly about Mr. Beaufort-Palmer, who initiated the work of the Society. Then I asked him as to whether in the work of the Society and generally in support of the cause of Tibet, the political or the spiritual side of Tibet should be stressed. Human rights had been violated. Should attention be drawn to this and to the cause of Tibetan independence, or should one stress much more the spiritual role of Tibet and the less obvious obstacles that had been raised by intruders into Tibet? He said in answer to this that it entirely depended upon circumstances, because we must not lose sight of either aspect of the matter. He said that when people came to stress entirely the political side, then it was the time for us to speak about the indestructible aspect of Tibet. But when on the other hand we had to speak about the spiritual side of Tibet we must not underplay the political importance of what had happened. He said with absolute confidence that truth would ultimately triumph, but in our own sphere there was great need to convey to the public around us the full significance of events. He implied that this was not usually to be found, that it was not only necessary not to exaggerate or distort, it was equally necessary not to underestimate or play down, the true significance of events.

Then he spoke about the significance of such events to the whole world. He referred to a tremendous awakening that was taking place among large masses of people everywhere, quite independent of ideology or the interest of states. He said that these newly-awakened forces all over the world must find suitable focal points for effective expression. This represented not merely the conscience of humanity but also the new political awareness on a world-wide plane, the indispensable and indivisible nature of the moral solidarity of mankind. I asked him in this connection about the present predicament of Tibet, and about conditions in Tibet. The Dalai Lama then spoke most movingly about what was happening. He

said that monks had been forced to marry, there was a desecration of monasteries and of shrines, that although there was much to be reformed in Tibet the method of reformation was wholly violent and wholly materialistic, and there was no recognition of the moral law or the significance of Tibetan tradition. He spoke with complete conviction about the inevitability of the ultimate triumph of truth. I think he meant this in two senses. Anyone who speaks about the cause of Tibet should do so with as much purity as possible, that is, without bringing in irreverent epithets derived from the language of the cold war. If one spoke simply and directly about what was being done to human beings by human beings in that part of the world, then the truth would shine. People would see. Further, if more people began to do this on a world-wide scale the truth in Tibet would shine, the truth of the great tradition that was being torn apart by people to whom it meant nothing.

Then I asked him about his attitude to Communism, and here, without pronouncing about Communism in general, he turned to me and said with serene satisfaction that the danger of Communism in India had completely passed in the last few months. I thought perhaps he was referring to what had happened in Kerala. In fact, he meant much more than that—there was a new awareness among the common people all over the country of the dangers of Communism in India. The sacrifice and the ideation of unseen seers had helped large numbers of people to see clearly, more clearly than before, the nature of Communism in India.

At this point when talking about how we should combat evil on the political plane, I mentioned to him my own interest in Gandhi and that I was writing a book on Gandhi. He spoke of him almost as a forerunner of the new enlightenment. He said that the truths which Gandhi embodied in his life were being increasingly recognized, especially with the advent of nuclear weap-

ons, by people in many parts of the world. It was our duty to uphold the truth as we knew it, even in the company of people whose selfishness and short-sightedness prevented them from seeing it. We must always attempt to do this as the mind of man was mutable and the soul of man was unpredictable. We never could say in advance when a person might respond to a genuinely moral and spiritual appeal, based upon personal sacrifice and a clear formulation of the truth as we understand it. However, we must recognize that there were people who were conditioned to regard themselves and to behave simply as animals, who showed no recognition of truth or the moral law or any of the fundamental decencies of politics and of humanity. When such men were ruthlessly opposed to our non-violent efforts, we must be ready to realize, and have the courage to see, that to persist in them would be a form of self-murder.

Then I turned to him and asked him whether he was referring to the Duggas, to sorcerers and to 'soulless men.' When I said this, his interpreter could not translate it, because the word 'Dugpa' has two senses. Literally, it refers to an inhabitant of Bhutan, and using that meaning his interpreter could not make sense of what I was saying. There is another meaning to the word, meaning an evil being, or even a sorcerer, and to my surprise this seemed to be unfamiliar to the interpreter. But the Dalai Lama showed that he understood exactly what I had in mind.

The Dalai Lama hinted at an important point which was understood by Spinoza in Europe but which is often ignored. There is no real distinction in the long run between the true self-interest of a person and an unpleasant duty. There were unfortunately people who persisted in doing things which were going to harm them above all as well as others. He spoke with quiet compassion about these ignorant though cunning evildoers. It would be most wrong for us, he implied, to condemn them or to dismiss them out of the horizon of our sympathy,

as they did more harm to themselves than to other human beings, although they could not see it. Sometimes people were able to see the truth but through selfishness they could not apply it. There were also people who were utterly misguided in their view of what was in their own interest. If only they could know, if only they were not so short-sighted through their own desperation and through their own false concepts, they would see more clearly what was in their interest and that this could not be so very different for different peoples. In all conflicts the combatants ought to realize that their ultimate interests were the same, but this was exactly what was so difficult. Therefore, it was always the people who could stand outside a violent conflict in any part of the world today, who, by their awareness of this ultimate identity of interests between both sides in terms of their common survival and in relation to the whole of humanity, could be an active force for good. They could act as a check on the recurrent and ever-increasing nature of evil, generated by folly, selfishness and above all short-sightedness.

Then I turned to the important question of the relations between Asia and Europe in our time. I mentioned my own feeling that there had been for a long time some sort of glass curtain between Asia and Europe, which was in great danger of being reduced in the coming years to something like the Iron Curtain. He was very interested in this and kindly promised a message for a book that I am editing on this subject. Then he asked me what I thought would be, in terms of my analysis, the likelihood of serious conflict. He asked me this in such a way that I could not refrain from answering. I said I thought there was a real danger that certain fanatics in the Far East and in Western Europe would play upon these traditional prejudices, and suddenly the old, obscurantist clichés about Asia and Europe would gain greater currency and be put to dangerous uses. He gravely indicated that he shared this fear of growing antagonism. Although in India Communism had reced-

ed, if Communism spread elsewhere, it would link up with this ancient antipathy, and that would be a disaster.

The Dalai Lama then spoke with compelling concern about China as an ancient civilization that had been going down for centuries. He said it had been going down for a long time and it was now in a militant mood. I asked him whether he feared that it would in fact become more aggressive and move out into other areas of the world, and even come to Europe. He said that though we must be prepared for the worst, we must not be carried away by our pessimism. We should go on speaking a language that was still understood by some people in China. This I thought was most moving. We must not write off China and adopt the hostile posture of the angry anti-Communists. There was still in China a potential response to an ancient language that was part of Chinese tradition, and we must go on speaking it in order to avoid war or in preparation for the period after the great cataclysm.

Then he spoke in answer to another question about the submerging of the spiritual tradition in Tibet which was taking place at the same time as the subtle diffusion of spiritual teaching on a much wider level in the outside world. He said that there had been a time in the history of Tibet when a similar darkness prevailed. For sixty to seventy years not a text was seen in public, not a monk was allowed to move openly, and spiritual life was driven underground. Today there was a similar attack in Tibet upon the traditional system of spiritual teaching, but this, of course, would not affect the teachings themselves or their true custodians who would go into retreat. At the same time in India and elsewhere, in India initially, because that is where Tibetan thought was now beginning to move, there would be a revival and a diffusion of Tibetan Buddhism. I must say here that he never once used the phrase 'Tibetan Buddhism' because he was not speaking about any ism. He used words signifying gnosis or wisdom, the spiritual life, the Divine Re-

ligion or the Ancient Teaching. He also referred, with utmost reverence, to the teaching and the name of the Buddha, but he never used any word with a sectarian sound. Then he spoke once again about a worldwide awakening that was now becoming evident, not only on the political plane but even more on the religious plane. There was a beautiful balance in his answers between the bright and the darker side. He ever had his eye on the essentials. It was not so important that people should call themselves by any partisan label as that they should reveal in their lives an awareness of the teaching of great spiritual instructors like the Buddha regarding the moral law and the means to enlightenment. When I asked him about the pledge\* of Kwan-Yin and the choice between salvation and renunciation, he said that true liberation must be for all and was, therefore, inseparable from renunciation.

I then asked him about the spiritual treasures of Tibet. The eye of the world being attracted to the externals of life, was focused on the so-called physical treasure. But there must be spiritual treasure which must have come with His Holiness into India. Was I right in this surmise? He replied that priceless texts had been moved out of Tibet well in time; these had never before left Tibet. Now that these precious texts were on Indian soil, this land was blessed thereby.

Then I asked him about the belief that the Reformation of Tibet in the fourteenth century was connected with the Reformation in Europe and that Tibet was also linked up with the Enlightenment in eighteenth century Europe. Perhaps the time had come for a new Enlightenment and Reformation in Asia, similar to the secularization of spiritual teaching in the West. He

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\*"Never will I seek nor receive individual salvation; never will I enter final peace alone; but forever and always will I strive for the redemption of every single creature from the bonds of conditioned existence."



agreed and said that we need to translate spiritual and religious truths into a political and social form.

The interview then ended on a personal note. I told him again about my own work, and I also told him about my little son who had shown intense interest in the Dalai Lama. He very kindly asked his secretary to give me pictures of himself for my son, and also copies of a Hindi translation of a Tibetan text, to which he had written a short but extremely significant preface. In that preface he spoke about the coming together of Tibet, the Land of Bodhi or Divine Wisdom, and India, the Land of the Aryas (using the word in the original, pure sense), the Land of Nobility.

The last thing that he uttered was in answer to a specific enquiry of mine for a last word, a last bit of advice, and he said only this, that he was very glad that I was keeping in touch with Jaya Prakash Narayan, for whom he had high respect.

The interview was over. His Holiness gave me back the white silk scarf that I had presented to him, as was the custom. The security officers were puzzled at the length of the interview because it went on for almost an hour and a half, but they were assured that this had been entirely in accordance with the Dalai Lama's wish. Then they turned to me and said that not many people besides his disciples came and talked about spiritual matters with His Holiness. When I explained the nature of my interest in the Dalai Lama, one of them, who had looked rather cynical about everything said, "Actually, for us, too, although we do not show it, we find it deeply significant that we are in his presence, and the more we see him and the people round him, the more we respect him and his mother." This I thought was a very good note on which to end my own visit to Birla House and I left in a state of exaltation and extreme gratitude.

## THE NEW REFORMATION

ALVIN BOYD KUHN

*Favourable acceptance of "The Greeks and Their Gods" and "Philosophical Implications of Polarity" in earlier issues prompts us to offer our readers yet another previously unpublished article by the late Dr. Kuhn. Again, we thank his son, Professor Alfred Kuhn, for permission, and Richard Sattelberg, whose interest in the Kuhn manuscripts has made this publication possible. Eds.*

A new reformation in the Christian religion is not far off. By comparison with the doughty German priest Martin Luther's inspired revolt of the sixteenth century it will make that historic agitation sink into insignificance. Few know it, but our revered Western faith, Christianity, stands close to the brink of extinction.

The world will greet my statement with incredulity and flat negation, yet I am in a position to make it with little risk of refutation, and it is this: the Roman Catholic knows, if the Protestant wing does not, that it stands in the gravest possible danger and that menace is fast approaching it from the

side of such elements of human cultural interest as poetry, legend, allegory, myth, drama, symbolism, the semantic intimations of astrology and numerology. Already this gigantic institution has taken initial steps toward meeting the issue from this angle, having announced several years ago that its people are no longer under compulsion to read the Holy Scriptures as divine *history*, but are now free to interpret it as spiritual truth expressed by its several authors in the literary forms mentioned above.

Vast sections of its sacred Scriptures, the Church has openly declared, are hagadic myth and allegory. In *Galatians* 4:24, St.

Paul himself says that the Abraham story in the Old Testament is "an allegory", and the mighty institution stands in fear of the power of myth and allegory to undermine and topple its entire structure as insidiously, yet just as effectively, as termites can disintegrate its physical temples. A new era of sanity and enlightenment is dawning.

To speak in less mysterious terms, what the Catholic Church has known more or less clearly all along, but which it cannot much longer hide from general knowledge, is that the evidence is piling up to overwhelming proportions which puts beyond all controversy the fact that the Scriptures are not and never were histories in the modern sense of that term, but are collections of ancient allegories, myths, dreams, mystical poetry. They were voiced, as all ancient religious literature was voiced, in the various forms of literary semanticism.

Fundamentalism, literal-historical Bible interpretation, astute scholarship now realizes, is as dead as the dodo. The Bible naturally bears some relation to history, of course, and ignorant scribes, mistaking it for history, wove some history into it; but essentially and fundamentally it is not a book of history, but of spiritual allegory and other modes of delineating man's experience of mystical religion.

Thousands of people of great intelligence are now firmly convinced that Christianity arose, not from any impulse imparted to an early age by God through his only Son come to earth, but from the utterly incredible and stunning historical denouement that ensued when popular ignorance consummated at last the fallacy of turning sacred documents of divine wisdom from the category of semantic spiritual literature into supposed books of history. The recognition of this astounding development in the early third century is fast clamping its conviction on the minds of the most eminent scholars of our time. It is seen that the Bible will have to be completely reinterpreted, and its basic meaning shifted from the world of first century and earlier history to the high-

er world of spiritual-mystical experience. The Bible is now seen to be a semantic portrayal of man's spiritual history, the history of divine souls in human bodies, and not, except as allegory and drama, any specific history of any certain group of characters in literal world history.

As I have put it elsewhere, the Bible is all true, but it never happened. That is—and the Catholic Church has said it before me—Jonah never booked passage across the sea in the cabin deluxe of the big fish, but the thing is there as the cave myth and the myth of Er are in Plato's books, and adumbrates a great spiritual truth of life. The character of Jonah is, as is Jesus, the human-divine soul, and the great whale is the physical body, and all souls take passage across the sea of incarnate life (isn't it lived in a body that is seven-eighths water?) in this wonderful fish. The Church now realizes that the demand that we believe this happened once in history has driven men of intelligence by droves away from religion. By telling us now that it is an allegory, and explaining it, they can use the story to keep people in the organization and maintain revenues. They realize it is best to stop insulting the intelligence of people who, because of a higher level of general education are constrained to do some of their own thinking.

The existence of Christianity has always hung on one single thread—or perhaps on two—the historical existence of Jesus of Nazareth and his resurrection from *bodily* death. The Church, Catholic or Protestant, is not ready to give up the historical Jesus. But at any rate the Catholic hierarchy knows why scholars are saying such staggering things about this question. It knows exactly what is behind, under, above and all around the statement which such a revered and renowned scholar as Albert Schweitzer has made in a paragraph which sums up the whole argument of his great work, *The Quest of the Historical Jesus*. Here it is:

"The Jesus of Nazareth who came for-

(Continued on page 43)

## NOTES AND COMMENTS BY THE GENERAL SECRETARY

I regret to report the death in Vancouver on March 10 of Mrs. Edna Cummings. A member of Vancouver Lodge, she had been unable to attend meetings for several years prior to her death, but had kept up her keen interest in the Theosophical philosophy and in the Lodge until the end.

A memorial service, under the auspices of Vancouver Lodge, was held in the home of one of Mrs. Cummings' daughters on Easter Sunday.

\* \* \*

Just as the magazine went to press I learned of the death on May 2 of Mrs. Hannah Buchanan, President of the Vancouver Lodge and a member of the General Executive. Her obituary will appear in the next issue.

\* \* \*

The General Executive of the Theosophical Society in Canada held its Spring meeting in Toronto on April 18.

Among the items of business discussed at the meeting were: approval of an application from students in Victoria, B.C., to charter a new Lodge, to be known as Atma Vidya Lodge; appointment of scrutineers for the forthcoming election; arrangements for the 1971 North American Theosophical Students' Conference.

There was also discussion of the history of Theosophy in Canada, and it was suggested that Lodge Secretaries be asked to delve into early minute books and prepare a summary of interesting events in the histories of their Lodges.

Finally, the General Secretary was instructed to explore the possibility of the Canadian Section assisting with the publication of the writings of H. P. Blavatsky.

\* \* \*

At the General Council meeting held in Adyar over the Christmas and New Year period, the re-election of Mr. James S. Perkins as Vice-President was confirmed. A proposal by Miss Joy Mills, National

President of the T.S. in America, was adopted, namely, that a Centenary Celebrations Coordinating Committee be formed to co-ordinate plans for a world-wide celebration of the Society's Centennial in 1975.

Miss Mills also spoke on the need to keep H. P. Blavatsky's books in print and mentioned that an H.P.B. Publication Reserve Fund had been started in the U.S.A. for the purpose. Ten per cent of the sale of H.P.B.'s books was being credited to the Fund.

The Council also discussed the need to publish a good glossary of terms used in Theosophical literature, and also of an Encyclopedia of Theosophical knowledge. If any readers have any suggestions to make in this regard, I would appreciate hearing from them.

\* \* \*

I was delighted that Professor Raghavan Iyer accepted our invitation to be guest speaker at the 1971 North American Theosophical Students' Conference. He and his wife are active in the United Lodge of Theosophists, Santa Barbara, where they also teach at the University of California.

Plans are now well under way for this year's Conference, and I hope that as many of our readers as possible will be in Toronto for the weekend of October 9-11. (This is the Canadian Thanksgiving, and U.S. Columbus Day, weekend.)

\* \* \*

Another new Theosophical journal made its appearance March 5, 1971. Called *The Eclectic Theosophist*, it is "an occasional newsletter from Point Loma Publications Inc."—the new publishing company mentioned in our last issue.

"Speaking Out" is the title of the leader in the first number. The editor comments: ". . . we invite friends and fellow-Theosophists to say their say, speaking fearlessly, honestly, kindly, constructively. Surely it is the time to speak out. Surely it is the time for ALL Theosophists to work together for an eradication of the continuance of the fruit of error, born no matter of how well

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\* \* \*

Members of Hamilton Lodge have spent  
many hours over the past several months

working in the Library of McMaster Univ-  
ersity. Their purpose was to examine the  
large collection of books bequeathed to the  
university by the pioneer Canadian Theoso-  
phist, Albert E. S. Smythe.

The special collections of Irish literature  
and rare books have been well cared for,  
but the Hamilton members report their dis-  
appointment at finding the Theosophical  
books still not catalogued (after more than  
twenty years!); indeed, they have been re-  
legated to the basement with little regard  
for their security. No doubt successions of  
librarians found these books unworthy of  
their time to properly record and store  
them, though of the volumes that remain  
several are scarce works which would find  
a place of honour on the shelves of a Theo-  
sophical Lodge library.

There must be a valuable lesson to be  
learned here. Students owning collections  
of Theosophical books and intending to  
leave them to institutions where their real  
worth may not be recognized, should en-  
sure their adequate preservation by stip-  
ulating in their Wills the conditions under  
which the books are left.

\* \* \*

Because of the slowness of second-class  
mail, it will be late May before most mem-  
bers receive this issue of the magazine. For  
some, however, a reminder to vote might  
still be timely. Polls close May 31; if you  
have not already done so, please mail your  
ballot without delay!

\* \* \*

I am pleased to announce the founding,  
on May 8, 1971, of the Atma Vidya Lodge  
in Victoria, B.C. The President is Mr. Ben-  
jamin T. Garside, who was also the founder-  
President of the St. Thomas Lodge over  
fifty years ago.

\* \* \*

I have pleasure in welcoming the follow-  
ing new members into the fellowship of  
the Society:

*Atma Vidya Lodge:* May Darling, Valine  
Harrison, Lucy Lawder, Helen Tidberry,  
Philip Henry Wilson.

*Centennial Lodge:* John Alan Caulder, Leslie Collins, Janet Natasha Davis, Rosemarie Dederichs, Harold Deyoung, Eileen Friedman, Barbara Louise Greeno, Scott Harris, John Hatche, Boghos Kalemkiarian, Jean-Vartan Kavoukian, Rudolph Maend, Natasha Makletzoff, Anna McDonough, Russell Rolfe, Jocelyn Stratton, William Stratton, Tania Trusevych, Irene Tuskia, Thelma Selina Van Alstyne, Jack Williams, Rachelle Williams, Robbie Winterford.

*Toronto Lodge:* Baffour Kwame Adusei, Eric R. Adutwum-Effah, Vera Berry, Norman Golden, Geoffrey Hollander, Linda Hollander, Susan Larsen, Amélia Saumur.

—T.G.D.

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## ANNUAL PICNIC

The Annual Picnic for members in Toronto, Buffalo, Hamilton (and all convenient points) will be held in Niagara Falls, Ontario, on Saturday, June 12.

For Toronto members and friends a bus will be provided. It will leave 12 MacPherson Avenue at 9.30 a.m. The fare for adults will be \$3.50, for children, \$1.25. (Without transportation, 50c). Ice cream, tea, coffee and milk will be provided.

Tickets may be obtained from the Toronto Lodge Library. For more information call Mr. Alan Sutcliffe at (416) 762-6748.

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## MONTREAL LODGE

Montreal Lodge is eagerly awaiting Spring. After such a long and difficult Winter the sight of grass and flowers will be most uplifting and will remind us all that life is always surging upwards no matter how dark things may look.

The members, most of whom have to travel many miles to the Lodge, have been loyal and attendance has been good. The study of the *Gita* still goes on and is enjoyed

by all. The "Open Discussion" evening brings much of interest to the group.

The President of the Lodge was approached some time ago by a lecturer from one of the Junior Colleges in Montreal and invited to give a talk on "Theosophy". The students had been studying *The Basic Ideas of Occult Wisdom* by Anna Kennedy Winner (reviewed in the Mar./Apr./71 issue of *The Canadian Theosophist*).

Mrs. Gilmour made this a Lodge project by asking the members for their opinions on the approach to be taken and she was able to give a thorough presentation to the college students.

The Lodge members wonder if this may be one way of reaching the young people in future and they would be interested to hear from other Lodges who may have had similar requests or who may be considering this approach.

Viola P. Law,  
Secretary

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## THEOSOPHICAL SUMMER CAMPS

Several Theosophical Summer Camps in the United States have announced their programs for the summer months and members wishing full information on the various camps should write as follows:

*Pumpkin Hollow Farm, Craryville, New York:* Mrs. Marie Gouffe, Pumpkin Hollow Farm, R.F.D. 1, Box 135, Craryville, N.Y. 12521, U.S.A.

*Ozark Theosophical Camp and Educational Centre, Sulphur Springs, Arkansas:* Mrs. Alma Klose, P.O. Box 556, Pittsburgh, KS 66762, U.S.A.

*Camp Indralaya, Orcas Island, Washington:* Mrs. Willamay Pym, 328 N.W. Richmond Beach Road, No. 105, Seattle, WA 98177, U.S.A.

*Far Horizons, Sierra Nevada Range, California:* Miss Bim Lecklider, Box WW, Kings Canyon N.P. CA 93633, U.S.A.

# THE SIGNIFICANCE OF THE SEVEN PRINCIPLES OF MAN

ELSIE BENJAMIN

(Concluded from page 21)

## BUDDHI

Buddhi is often spoken of as a Universal Principle, such as is Atman, but in itself it is not. This is shown by H.P.B. in explaining one of the Stanzas of Dzyan, where she shows that individuality begins with the Buddhist principle in manifestation. If one pictures a triangle with the principles of man marked along its ascending sides, the physical body at the bottom, Buddhi would be at the apex of that triangle (*The Mahatma Letters*, p. 142) and Atman, the Universal Principles would be shown by dotted lines ascending outwards and above the apex of the triangle.

“The thread between the *silent watcher* and his *shadow* (man) becomes stronger—with every re-incarnation—is another psychological mystery . . . the ‘Watcher’ and his ‘Shadows’—the latter numbering as many as there are re-incarnations for the monad—are one. The Watcher, or the divine prototype, is at the upper rung of the ladder of being; the shadow, at the lower. Withal, the *Monad* of every living being, unless his moral turpitude breaks the connection and runs loose and ‘astray into the lunar path’—to use the Occult expression—is an individual *Dhyan Chohan*, distinct from others, a kind of spiritual individuality of its own, during one special Manvantara. Its *Primary*, the Spirit (Atman) is one, of course with *Paramatma* (the one Universal Spirit), but the vehicle (Vahan) it is enshrined in, the *Buddhi*, is part and parcel of that Dhyan-Chohan Essence; and it is in this that lies the mystery of that *ubiquity* . . . ‘My Father, that is in Heaven, and I—are one,’—says the Christian Scrip-

ture; in this, at any rate, it is the faithful echo of the esoteric tenet.”—*The Secret Doctrine*, I, 265 or. ed., I, 285 3rd ed., I, 308 6-vol. ed.

So we get, in terms of the seven principles, individuality beginning with Buddhi. At the other end, in the evolution of the Monad through the various Kingdoms, “The ‘Monadic Essence’ begins to imperceptibly differentiate in the vegetable kingdom” (*H. P. Blavatsky, Collected Writings*, Vol. V, p. 173), i.e., shows the first glimmer of individuality which attains its full individuality in man. This is important to get clear, because it contradicts a later teaching about the Monad functioning as a “group soul” in all the kingdoms up to the human. H.P.B. never taught the existence of a “group soul” in these higher kingdoms. Possibly at times one can speak of a group consciousness, sometimes taking the form of mass hysteria!

Buddhi is the principle associated with Intuition, and the question is often asked how the student can develop his intuition. The following passages show that Buddhi (and intuition) are reached *through* the development of the Mind, Manas, not by bypassing it. In fact, H.P.B. speaks of “*Buddhi*—intellection, or spiritual intelligence.”—*Ibid*, Vol. IV, p. 608. They also show the importance of realising what level of consciousness one is on in the Stream of Consciousness:

“The supreme energy resides in the *Buddhi*; latent—when wedded to *Atman* alone, active and irresistible when galvanized by the *essence* of ‘Manas’ and when none of the dross of the latter commingles with that pure essence to weigh it down by its finite nature.”—*The Mahatma Letters*, p. 341.

“Now what are the functions of Buddhi? On this plane it has none, unless it is united with Manas, the conscious Ego. Buddhi stands to the divine Root Essence in the same relation as Mul-prakriti to Parabrahman, in the Vedanta School; or as Alaya the Universal Soul to the One Eternal Spirit, or that which is beyond Spirit. It is its human vehicle, one remove from that Absolute, which can have no relation whatever to the finite and the conditioned”.—*The Secret Doctrine*, III, 518 3rd ed., V, 494 6 vol. ed.

“The statement has been made that buddhi is negative unless it has manas or mind to work through, and of course this is true. But don't imagine for a moment that this means that the buddhi is negative on its own plane, quite the contrary. It is as active on its own plane as the supreme truth within us, the atman, is forever active on *its* own plane. The meaning is that the buddhi is negative on this our human plane of experience and action, without the transmitting principle to step it down to us, which is the mind and the psychical elements within us”.—*Studies in Occult Philosophy*, p. 362.

Then we get clarification on the vexed question as to what part of the seven-fold being goes into the Devachan, and of the processes after death. To say that Buddhi enjoy *consciousness* in the Devachan is incorrect, because the Buddhic Consciousness is far above the Devachanic plane. It is experiencing it's "life" after death in its journey through the Seven Sacred Planets. That is where our Spiritual Self is at home! The misunderstanding arises partly, we think, from not realizing that it is a matter of consciousness, that Devachan is a state of consciousness, not a place; and that though there is no separation between Buddhi, the Spiritual Monad, and the Human Monad, Manas, it is the latter that is enjoying consciousness in the Devachan. H.P.B. makes this clear:

“It is the late *personality* of the spiritual Ego that disappears for the time being, since separated from the self-consciousness residing in *Manas* there is neither Devachan nor Avitchi for the 'Spiritual Individuality'”.—*H. P. Blavatsky Collected Writings*, Vol. IV, p. 548. A study of Letters 24A and 24B in *The Mahatma Letters* will help in understanding this.

#### ATMAN

A discussion of this, our Divine, Universal Principle, cannot easily be separated from a discussion of the Monad per se, and a reminder of the fact that though there is only one MONAD, the Divine, there are innumerable Rays from this one Divine Source, just as there is one Sun only in our heavens, but countless Rays reaching us from that Source. But we speak familiarly and for convenience of the Spiritual Monad, the Human Monad, the Animal Monad, etc., really meaning the Spiritual Monadic Ray from the Divine Monad, etc.

“The terms 'mineral', 'vegetable' and 'animal' *monad* are meant to create a superficial distinction: there is no such thing as a Monad (*jiva*) other than divine, and consequently having been, or having to become, human. And the latter term has to remain meaningless unless the difference is well understood. The Monad is a drop out of the shoreless Ocean beyond, or, to be correct, *within* the plane of primeval differentiation. It is divine in its higher and *human* in its lower condition—the adjectives 'higher' and 'lower' being used for lack of better words—and a monad it remains at all times, save in the Nirvanic state, under whatever conditions, or whatever external forms.”—*The Secret Doctrine*, II, 185-6 or. ed., II, 195 3rd ed., III, 192 6-vol. ed.

Incidentally this clears up another misunderstanding that has arisen since H.P.B.'s death, i.e. that there are two different and distinct streams of evolution, the human and the deva, the latter having a different

journey presumably through the kingdoms. But repeatedly we are told that each Monad either has been or will become Man, or human.

“As to his seventh principle, it is but one of the Beams of the Universal Sun. Each rational creature receives only the temporary loan of that which has to return to its source . . .”—*Ibid*, I, 224 or. ed. I, 245 3rd ed., I, 271 6-vol. ed. and we are told that at the moment of Death, this *beam* does instantly return to its Divine Source.

“*Atma* (our seventh principle) being identical with the universal Spirit, and man being one with it in his essence, what is then the Monad proper? It is that homogeneous spark which radiates in millions of rays from the primeval ‘Seven’ . . .”—*Ibid*, I, 571 or. ed. I, 624 3rd ed. II, 294 6-vol. ed.

“It stands to reason that a MONAD cannot either progress or develop, or even be affected by the changes of states it passes through. *It is not of this world or plane*, and may be compared only to an indestructible star of divine light and fire, thrown down on to our Earth as a

plank of salvation for the personalities in which it indwells. It is for the latter to cling to it; and thus partaking of its divine nature, obtain immortality. Left to itself the Monad will cling to no one; but, like the ‘plank’, be drifted away to another incarnation by the unresting current of evolution.”—*Ibid*, I, 174-5 fn. or. ed. I, 197 3rd ed. I, 227-8 6-vol. ed.

“The Divine Monad has a range of action and consciousness over the entire galaxy, which includes our own solar world; the Spiritual Monad over our solar system; the Human Monad throughout our planetary chain; and the Animal-Astral on our globe, producing the mere earth-man.”—*Studies in Occult Philosophy*, pp. 111-2.

Finally, it is an inspiring thought that in the ultimate analysis, as there is an unbroken link between our highest and our lowest, between Atman and Sthula-sarira, in this Stream of Consciousness, we truly *are* at home in the Universe, in the Galaxy, our *Home Universe* as the astronomers designate it, *if* we were able to stretch and expand our consciousness thus far!

## 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.* The *Secret Doctrine* stresses three concurrent streams of development for man: each having its own laws. Can you please enlarge. Are they completely interrelated? (a) References would be welcome. Does the Spiritual always “win” through at any stage, being the most potent and nearest to the Source? (b)

*Answer.* Responding to (a): *The Secret Doctrine* is even more explicit: it states: in our system the three schemes of evolution

“. . . are inextricably interwoven and interblended at every point.” (S.D. I, 181; I; 233 6-vol. ed.; I, 203 3rd ed.) We are inclined to consider the three schemes separately, especially for purposes of study, because it is difficult to see the three schemes operating concurrently. The whole passage should be quoted, because it is of great importance, especially as the three schemes of evolution are clearly defined:

“It now becomes plain that there exists



in Nature a triple evolutionary scheme, for the formation of the three *periodical Upadhis*; or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or spiritual), the intellectual, and the physical evolutions. These three are the finite aspects or the reflections on the field of Cosmic Illusion of *Atman*, the seventh, the *One Reality*.

1. The Monadic is, as the name implies, concerned with the growth and developments into still higher phases of activity of the Monad in conjunction with:

2. The Intellectual, represented by the Manasa-Dhyanis (the Solar Devas, or the Agnishvatta Pitris) the 'givers of intelligence and consciousness' to man and:

3. The Physical, represented by the Chhayas of the Lunar Pitris, round which Nature has concreted the present physical body. This body serves as the vehicle for the 'growth' (to use a misleading word) and the transformations through Manas and—owing to the accumulation of experiences—of the finite into the *Infinite*, of the transient into the Eternal and Absolute.

Each of these three systems has its own laws, and is ruled and guided by different sets of the highest Dhyanis or 'Logoi.' Each is represented in the constitution of man, the Microcosm of the great Macrocosm; and it is the union of these three streams in him which makes him the complex being he now is." (*Ibid.*)

Again the theme of the Agnishvatta Pitris, or Solar Pitris, as well as the Lunar Pitris (which was considered in the March-April issue) is stressed, functioning in connection with the Intellectual scheme of evolution and the Physical scheme, respectively. The three Upadhis represented in the constitution of man are enumerated in the system expounded by the Taraka Raja Yoga school of philosophy in this manner: the Karanopadhi—equated to Buddhi-Manas; the

Sukshmopadhi—equated to Kama-Manas; the Sthulopadhi—equated to Prana, Linga-sarira and Sthula-sarira (S.D. I, 157; I, 212 6-vol. ed.; I, 181 3rd ed.)

With regard to the laws pertaining to each scheme of evolution: while we may not be aware of the laws operative for the monadic and intellectual schemes, those functioning in the physical scheme are obvious enough. The laws governing the physical body are clearly manifest: birth, growth, decay and death representing continuous motion: constant alternation of periods of activity followed by periods of rest are ever manifesting.

Responding to (b): As to whether "the Spiritual"—signifying the monad and its scheme of evolution—will always "win through": yes, eventually. But during this Round (our Fourth Round, during which the principle of Kama has its predominant evolutionary activity) at times it seems unlikely that the Spiritual (the monad) will win through, especially when viewing prevailing world conditions. Although it is true that man has the ability of "tuning in" to the monad, which is always linked to its parent Source, yet the personality can become so involved in its affairs that nothing else seems to matter. It should not be overlooked, that in this seven-round cycle of activity (following which there will be a consequent period of rest) there is a definite time-period (or stage, to use the words of the questioner) when the "winning through" must be accomplished, otherwise failure will result in *this* manvantara.

*Question.* Here is a passage from *The Secret Doctrine*:

"This *Logos* is the apex of the Pythagorean triangle. When the triangle is complete it becomes the Tetraktys, or the Triangle in the Square, and is the dual symbol of the four-lettered Tetragrammaton in the manifested Kosmos, and of its radical triple *Ray* in the unmanifested, or its *noumenon*." (S.D. II, 24; III, 37 6-vol. ed.; II, 27 3rd ed.)

Can you explain "the triangle in the

square"? "the dual symbol of the four-lettered Tetragrammaton"? "the radical triple Ray"? (This question arises from a week-end at Tekels Park, Camberley.)

*Answer.* In studying *The Secret Doctrine* here is a safe rule: Never expect an isolated quotation to contain the whole idea or the full explanation. It should be viewed in connection with, or in relation to, other passages. In other words: look elsewhere for the solution. This is especially applicable to the passage submitted. Without a key to its explanation, it is baffling. For there are two "schools of philosophy" placed together: the Pythagorean and the Kabalistic. First of all one must understand the significance of the terms used.

LOGOS. In the paragraph below the one quoted by the questioner, Logos is explained in this manner:

"This Logos is equivalent to the 'Unconscious Universal Mind', etc. of Western Pantheists. It constitutes the Basis of the *Subject*-side of manifested Being, and is the source of all manifestations of individual consciousness." (*Ibid.*)

"The *Logos* is the mirror reflecting *Divine Mind*, and the Universe is the mirror of the Logos, though the latter is the *esse* of that Universe . . . It is the three Heads of the Kabala." (S.D. II, 25; III, 38 6-vol. ed.; II, 28 3rd ed.)

The Triangle stands for three; the completion of the triangle signifies the Central Point or the "One" above the triangle—thus forming the triangle within the square, which is the Tetraktys. The Tetraktys stands for four (the actual word tetraktys is Greek for the number four).

"The Pythagoreans said 'Once One, Twice Two, and there ariseth a Tetrad, having on its top the highest Unit; it becomes a Pyramid whose base is a plane Tetrad; divine light resting on it, makes the abstract Cube.'" (*Transactions of the Blavatsky Lodge*, p. 71)

In this quotation Tetrad is the number four, equivalent to Tetraktys; the Pyramid means the Triangle.

In the Kabala Tetragrammaton stands for the four-lettered sacred name, composed of *yod, he, vau, he*—usually rendered IHVH (Yahveh or Jehovah.) Explaining now the dual symbol of the four-lettered Tetragrammaton by means of a quotation from *The Secret Doctrine*:

"'The Pythagorean world,' Plutarch tells us 'consisted of a double quaternary.' This statement corroborates what is said about the choice, by the exoteric theologues of the lower Tetraktys. For: 'The quaternary of the intellectual world (the world of *Mahat*) is T'Agathon, Nous, Psyche, Hyle; while that of the sensible world (of matter), which is properly what Pythagoras meant by the word Kosmos—is Fire, Air, Water, and Earth. The four elements are called by the name of *rhizomata*, the roots or principles of all mixed bodies,' (Dr. G. Oliver's *The Pythagorean Triangle*, p. 112) i.e. the lower Tetraktys is the root of *illusion* of the world of matter; and this is the tetragrammaton of the Jews, and the 'mysterious deity,' over which the modern Kabalists make such a fuss!" (S.D. II, 599; IV, 171 6-vol. ed.; II, 634 3rd ed.)

Explaining the "radical triple ray": this is the Tetraktys tripled by the Triangle— $4 \times 3 = 12$ , which represents the noumenon or the Pythagorean dodecahedron. Quoting another passage from *The Secret Doctrine*:

". . . the Sephirothal Tree, *ten in all*, yet, when separated from its upper triad, leaving *Seven*. These are the celestial fruits, the ten, born out of the two invisible male and female seeds, making up the 12, or the Dodecahedron of the Universe. The mystic system contains the central point; the 3 or triangle; the five, the five-pointed star, and the seven or the triangle within the square, or again the central point within the double triangle—the triangle in the square and the synthesizing point in the interlaced double triangles. This for the world of

the archetypes." (S.D. II, 36; III, 48 6-vol. ed.; II, 39 3rd ed.)

One more quotation explains both the Pythagorean and the Kabalistic systems:

"In occult and Pythagorean geometry the Tetrads is said to combine within itself all the materials from which Kosmos is produced. The Point or One, extends to a Line—the Two; a Line to a Superficies, Three; and the Superficies, Triad or Triangle, is converted into a Solid, the Tetrads or Four, by the point being placed over it. Kabalistically Kether, or Sefhira, the Point, emanates Chochmah and Binah, which two, are the synonym of *Mahat*, in the Hindu *Puranas*, and this Triad, descending into matter, produces the Tetragrammaton, *Tetraktys*, as also the lower Tetrads. This number contains both the productive and produced numbers." (*Transactions of the Blavatsky Lodge*, p.71)

Kether, Chochmah and Binah represent "the three Heads of the Kabala" mentioned in a previous quotation. The three Heads represent the Triangle in the Pythagorean system.

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## THE NEW REFORMATION

(Continued from page 34)

ward publicly as the Messiah, who preached the ethic of the Kingdom of God, who founded the Kingdom of Heaven on earth, and died to give his work its final consecration, never had any existence. He is a figure designed by rationalism, endowed with life by liberalism and clothed by modern theology in an historical garb."

Lest this succinct pronouncement of the most respected man in Christendom should cause a wave of sudden deaths from shock, let us hasten to assure all readers that the scholar is not saying that a man by name of Jesus never actually lived in Galilee, as his whole book assumed his existence and activities. What he *is* saying—and it is something far more significant than would have

been his outright denial of Jesus' physical existence—is that the figure Christian theology has turned this man into, making him both the Christos and the cosmic Logos (the Being who created the stars and the infinite galaxies of the cosmos), was a fabrication of the super-heated imagination of Augustine and other early theologians and preserved intact ever since. That Albert Schweitzer, Guignebert, Alfred Loisy, Pierre Van Passen, Johannes Weiss and scores of the most distinguished scholars are now courageous enough to demolish this chimera of pietistic hallucination, is what is being discussed behind closed doors in Rome today.

The *real*, the crucial question, as Schweitzer thus presents it, is not that of Jesus' historical existence, but of his divinity. When in that dreadful fourth century perfervid theological ardor mixed with credulity elevated a man of our human nature, a man of flesh, to the position of second person of the *cosmic* Trinity, it surely gave itself as hostage to later intelligence, which might saw off the limb up onto which it had so rashly climbed. The elements of new understanding, one might say, constitute the teeth of the saw that intelligence is now rasping back and forth upon that limb. Some of those saw-teeth are the hard steel of things in the Protestant camp such as the denial of the "virgin birth," (which any sane man knows is completely allegorical and surely never happened physically) by James Albert Pike, Episcopalian Bishop of California; and the radical position against orthodoxy taken by the English clergyman of eminence, Dr. Leslie D. Weatherhead, of the City Temple.

The truth-seeking Albert Schweitzer had inherited the Christian tradition of the Galilean's existence and piously went along with it. But when he brought his imagination to the point of accrediting what the Church theology had made of this Jesus his plain common sense was strong enough to prohibit his believing that this six-foot mortal embodied the power that had been present with the Father from the foundation of the

world, and that without this power "was not anything made that was made".

He became convinced that the purely Greek doctrine of the *Logos*, as expounded in the first chapter of the fourth Gospel, could *not* be entified and hypostatized in this man of flesh he was looking at. If his Christian faith asked him to go with this claim made for the Nazarene by ecclesiasticism, his rational intelligence forbade it. It was asking all his reason could endorse to claim that this person even was the *Christos*, which made him the only accredited impersonation of the divine principle in man's constitution. But the cosmic *Logos*, the power that created the infinite swarms of stellar galaxies and island universes—the scholar's good human sense called a halt on his credulity. Inconceivable, yes unthinkable, was the concept that the power that set the morning stars singing together *could* be wrapped up and contained within the body of some 185 pounds of human flesh—without instantly burning it to a crisp in a fraction of a second. This the honest theologian could not accredit.

Schweitzer knew in an intelligent way how it is true that the *Logos* was made flesh, how a spiritual principle of consciousness expressing Christliness at the human level can become the manifestation of our grade of the divine power in the hearts and minds of *all* mankind; but that this embodiment, this incarnation, could have been in its totality in the flesh of *one* single human was beyond acceptance. He could see that the *Logos* was made flesh and dwelt among us, but not in only 185 pounds of it. And that, be it said, is the ultimate core of all the debate that ever has raged or ever will rage about the question of the Gospel character known as Jesus of Nazareth.

Every pious mind in Christian history has been infatuated with the idea that if you can prove this devout man's existence as a personality of the human order, that automatically clinches the fact of his unique and exclusive divinity. Schweitzer saw that to attribute divinity to only one man in

history deprives every other mortal of *his* title to divinity. Our greatest modern psychologist, Carl G. Jung has joined his dynamic voice to that of Schweitzer in affirming even on clinical grounds that the worship of any hypostatized divine power outside one's own nature and being is to invite psychic derangement and disaster. While the heart pours out its tribute of divinity to the Galilean character, one lets the divinity within one's own constitution lie fallow, is the very scientific conclusion of the eminent psychologist. The sincerity of the human heart endorses it. Jesus may have lived, Schweitzer assumes; but his elevation to the place of second person of the cosmic Trinity, that is too much. And he courageously threw down the gauntlet in the face of Christian theology on this point. If one stays with the Christian faith as his religion, one does so only by acceptance of the incredible doctrine that this Jesus person engineered the creation of the cosmos. Now that a man of the stature of Albert Schweitzer has openly posed the question, how long can it be before the common sense of humanity will repudiate the system that rests on this impossible corner-stone of the faith?

Pierre Van Passen, in his book *Why Jesus Died* puts Schweitzer's position in a slightly different way, but to the same effect:

"It is as clear as anything can well be that the party of Jesus, once the legend of the Messiah had become associated with him, gradually established the general tradition that he was the *Christos* of the Greeks; in other words they took the *Christos* concept and turned it into a man."

Other scholars assert the same thing, but run the process in the reverse direction: they explain that they took the man Jesus and turned him into the *Christos* principle, which, being purely this spiritual principle, can never be a man. (Though it can be *in* all men.) But one gets the same result, whether working from the abstract principle to the concrete man, or the reverse. Jesus may have been there, and every devout au-

thor of a history of Christianity has simply assumed he was there virtually without credible evidence; but his existence, even if established beyond cavil, which it never has been, leaves the question of his *exclusive* divinity the nub of the whole debate.

The gist of the matter is that if you commit yourself to a belief in either the existence or the exclusive divinity of Jesus, you are doing so without any evidence. Well do I know that this makes me the matador in the arena waving a very red flag in the face of the bull of Christian theology and tradition, and I can hear the bellows of furious repudiation of my challenge. But I can let the storm rage without too serious perturbation of my peace of mind. For I have the evidence—in this case the *total* lack of evidence—all on my side. So be it said with full awareness of its consequences: the truth of this matter is that there has never been one single shred of evidence that can stand as authentic historical evidence of his existence, and there could never and can never have been, or be, any evidence of his divinity in a superhuman category.

Schweitzer would readily admit that his existence may be believed but can not be proved; and that his divinity certainly can not be proved, and can not be believed, at least by him. If any one believes both, he does so against the evidence and against simple reason.

(To Be Continued)

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## BOOK REVIEWS

*The Call of the Upanishads*, by Rohit Mehta. Published 1970 by Bharatiya Vidya Bhavan. Chowpatty, Bombay 7, India. 320 pp. Price Rs. 15/-.

Though in particular the Upanishads represent the fount of India's "cultural and spiritual heritage" they are so universal in character that their teachings are as applicable today as they were thousands of years ago when first taught. This is not at all surprising considering that basically they deal with universal principles and such subjects as the nature and essence of Brahma, Atma

and the Individual Self. Their deep inquiry into the fundamental problems of existence is conducted by using the method of discourse and discussion—a practice much favored by Plato himself. The discussions are frequently interspersed with excellent analogies and allegories, with charming stories imparting a moral or philosophical lesson, and as in other metaphysical treatises, with abundant paradoxes that venture to express the inexpressible. But however profound the topic might be, or however eminent its exponents, the discussions between teacher and disciple always exhibit a great freedom of thought and tolerance.

Such like characteristics are reflected in *The Call of the Upanishads*; hence this book affords us a good glimpse into the nature of the expounders of the Vedas. It is limited to the discussion of eleven of the Upanishads: the so-called Ten Major Ones and the Svetasvatara Upanishad. The explanations, narratives and interpretations are often supported by direct quotations. This procedure has the virtue of allowing the reader himself to occasionally interpret the text, if he so chooses.

In the selection of material, the author has mainly concentrated on such "passages that have a bearing on the mystical teaching of the Upanishads. It is mysticism which is the very core of the Upanishads—and so in understanding its mysticism one comes to the heart of its sublime and magnificent teaching." Mysticism, however, is probably also their most esoteric aspect and in this regard it might not be out of place to consider that the Upanishads "require now the additional possession of a Master-key to enable the student to get at their full meaning," and that though "they *CONTAIN* the *beginning and the end of all human knowledge . . . they have now ceased to REVEAL it*, since the day of Buddha." (H. P. Blavatsky, *The Secret Doctrine*, I, 270, or ed., I, 291, 3rd ed., I, 314, 6-vol. ed.) Thus, deprived as we are of the indispensable "Master-key" that fully unlocks the mysteries of the Upanishads, the reader

should not feel disappointed if the queries repeatedly formulated by the author throughout the book are not always satisfactorily answered, or at times not answered at all. Even so, this book arouses great interest in the Upanishads and may well serve as a steppingstone to further inquiry into their teachings.

An index and a reference list acknowledging twenty-eight works are included. Yet nowhere is H. P. Blavatsky acknowledged in spite of the fact that her writings have been consulted as is evinced by the presence of quotations from *The Secret Doctrine* and *The Voice of the Silence*. Such an inconsistent policy in an author is strange, to say the least. —Elinor Roos

☆ ☆ ☆

*Rose-Colored Glasses*. A Quest Book for children by Ruby Lorraine Radford, illustrated by Iris Wedell White. Second Revised Edition published 1970 by The Theosophical Publishing House, Wheaton, Ill., U.S.A. 56 pp. Price \$2.75.

The author has written as many as fifty books for children and young adults, in addition to short stories and serials.

This particular book is ideal for children between the ages of three and eight. It is a gentle story told with tenderness and in the richly descriptive language that appeals so much to a child. Many theosophical concepts are introduced here so subtly that with repeated reading what a desirable foundation could be built in a young mind for the future assimilation of knowledge of spiritual things.

Particular emphasis is laid on the great importance of kindness to all the smaller creatures of the woods and streams, in return for which the two little friends in the story are given magic glasses made from a rose-colored stone, through which they can watch closely all the secret workings of nature hidden to the everyday scurrying eyes. The work of the bees, the ants and even the earthworms is described in such detail that they become friends. The care of the nature spirits over these tiny animals along

with the flowers and plants is depicted too with a sparkling quality that breathes of the truly beautiful.

The theme of reincarnation is touched upon in a simple way, and there is a chapter devoted to the building of thought patterns and musical inspiration on the higher planes, which the children visit in the astral during their sleep.

Through the pages of this little book, which at times reads almost like poetry, I feel that glimpses of the great unfoldment of nature's scheme can be sensed even by the very young. —Joan Sutcliffe

☆ ☆ ☆

*The Real Work of the Theosophical Society*, by N. Sri Ram. Published 1970 by the Theosophical Publishing House, Adyar. 22 pp. Price rupee 0.50.

This booklet contains an address delivered to the Australian Section Convention in March, 1970. In it, the Society's President, Mr. N. Sri Ram, offers a philosophical view of the organization which was founded as one of the main channels for the dissemination of the Ancient Wisdom.

Mr. Sri Ram suggests that ". . . it is the word Theosophy, contained in the very title of the Society, that indicates to us the character of the work in which we should be engaged." He goes on to discuss the truth and wisdom which are embraced by Theosophy, and implies the difficulties in transforming into reality the ideals which are embodied in that term.

The second object of the Society is used to examine truth when considered from the religious, philosophical and scientific points of view. The depth to which we fathom each of these studies is still but a minute portion of ". . . this extraordinary expanse of truth."

The real work of the Society is beautifully summarized in the concluding lines of Mr. Sri Ram's talk, to strive for the day when ". . . each man will meet all others as brothers in truth. In this way alone there can be a new era, a new world."

—Ted G. Davy

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