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SEASON OF REMEMBRANCE

Now is the time of scarlet leaves and gold,
 A time of dreams and memories returning.
 On western hills the sunset fires are burning,
And sumac boughs are ready to unfold
Their pale and purple blossoms in the cold,
 Gray wind that wanders through the haunted hollow,
 Where hidden voices call, and footsteps follow
A secret path to mysteries untold.

Now is the time of strangeness on the wind,
 A season of remembrance, when things past
 (Dissolving shadows of the Yet-to-be) —
Like Autumn's final hours—at the end,
 Fade, one by one, forever, in the vast,
 Eternal Silence of Immensity.

GEORGE CARDINAL LEGROS

THE NEW REFORMATION

ALVIN BOYD KUHN

(Continued from page 56)

Probably because the Gospels had laid such great emphasis on the coming of the Messiah on behalf of the lowly and the poor, as against the better conditioned segment of society, the early pietists developed a frenzied antipathy to the intelligentsia and the socially advantaged. They made poverty and wretchedness almost a requisite for membership in the cult. The cultured Celsus tells us of this:

"It is only the simpletons, the ignoble, the senseless—slaves and womenfolk and children—whom they wish to persuade . . . wool-dressers and cobblers and fullers, the most uneducated and vulgar persons . . . whosoever is a sinner, or unintelligent, or a fool, in a word, whoever is god-forsaken (*kakodaimon*), him the kingdom of God will receive."

Then we have the word of Edward Carpenter, English student of occultism, in his *Pagan and Christian Creeds*, (p. 221) to the same effect:

"The rude and menial masses, who had hitherto been almost beneath the notice of Greek and Roman culture, flocked in; and though this doubtless, as time went on was a source of weakness to the Church, and a cause of dissension and superstition, yet it was the inevitable line of human evolution, and had a psychological basis."

G. R. S. Mead, the finest scholar on the Gnostics and their place in early Christianity, reveals another element in the incipient motivation of the cult. He says that they got hold of the occult wisdom of the Mystery brotherhoods and brought it out among the masses who virtually went crazy over it. Hear his statement: "The 'many' had begun to play with psychic and spiritual forces let loose from the Mysteries, and the 'many' went mad for a time and have not

yet regained their sanity." Their feeble intellectual powers, unable to give them any sane conceptual grasp of the forms and symbols of occult truth, turned the purely spiritual elements of esoteric philosophy into literal realities and thus wrecked the truth that Christianity might have given the world.

Whether we like it or not, this terse statement of Mead's is just about the aptest condensation of the truth of the origin of the Christian religion that could be made. When one becomes familiar with the elements of the religious situation prevailing in those first Christian centuries, one sees clearly that the origin of this faith was not the outcome of either an outstanding personality's exertions or a divine revelation from on high, but simply ignorance. It was ignorance that entified the person of Jesus of Nazareth. People who had not psychic depth enough to be inspired by the *ideal* figure of our divinity went on fire when they were deluded into thinking that God had stepped into the person of one human being.

As any thinker knows, a subtle way of making "logic" prove what you want it to prove is to insert slyly the grounds of your conclusion in the premises of the syllogism. This is what has been done by those who contend that Christianity could not have got a start without a push from some outstanding character. So they simply put Jesus into the picture. But they have not stopped to consider that their thesis is shattered from the word go by the facts of history themselves. If there had to be such a moving power present to precipitate Christianity at the start, surely the evidence for his existence, *if any*, would have been exploited *at the time* of his living and working. Yet that is precisely the time when *no* evidence for his existence was extant whatsoever.

Have these claimants for Jesus' historicity ever considered how strange it is that there was never a mention of this man's existence for nearly two hundred years after his time? A volume of fiery protest greets this statement, and it is asked how such a thing can be said when we have at least St. Paul's epistles and documents mentioning the "Lord Jesus Christ," and all that. But the scholars agree that St. Paul—and by inference other writers of the time—was not meaning by this phrase a human person but a divine principle. And any one can see now that any meaning that might be borne by the phrase as referring to a living man-Christ would stand in even a better light of intelligibility if taken as referring to the Christ-principle. This observation in fact is the answer to a thousand points of argument in the whole question involved in the theological system. If you take the "Lord Jesus Christ" to have been a man, you are at once involved in a hundred illogicalities and contradictions presented by the Gospel narrative. As if by magic they at once find resolution on an intelligible and rational basis the moment you take the sacred name as referring to the Christos concept of the Greek philosophy. This understanding is a formula that will stop any stupid religious argument dead in an instant.

One of the most eminent of theologians, Bruno Bauer, came to realize this so clearly that he finally committed himself to the statement that the only key to the solution of the endless problems involved in theological polemics was to take Jesus completely out of the picture. That solved everything at one stroke.

Let us look at some of his reasons. He says that criticism of the view of the existence of Jesus is based on the two following contentions: (1) Contemporary Jewish and pagan literature makes no mention of Jesus; (2) The New Testament writings, with their inconsistencies and contradictions, their obvious interpolations and their amazing improbabilities, can not be regarded as trustworthy historical sources. All that they

claim of reality "bears the stamp of unreality." "They are characterized by a complete indifference to history and geography. Even apart from the miracles, *which must be rejected from the start*, not one of the incidents recounted in them is attested. A comparison of the three texts reveals that in not one narrative are they in complete agreement and that in many they are quite irreconcilable. Their contradictions prove that the ancient Christians did not look upon them as historical books recounting the life and work of a man, but as treatises relating to a god, and intended for the confirmation of the faith. Of the life of Jesus they can tell us absolutely nothing, for all that they relate concerning it is obviously incredible."

When one compares the sharply, yes almost rancorously critical snarling of these men at the veracity of the Gospels with all the benign acceptance of their assumed historical truthfulness by orthodox exegetists in the past, one has to wonder how and why these later investigators of Holy Writ have come to have their minds warped into this posture of suppressed or openly expressed surly resentment toward them. The pious devotee sitting in the pews of the churches is content to put it down to the assumption that these scholars somehow have got themselves in a testy mood toward the Gospels by some cantankerous twist of disposition, that they must be old gaffers who in their pride of mentalism have lost all sense of reverence and worshipfulness for sacred things. Why must they be eternally haggling over minor points of disagreement and occasional contradictions? Why can they not stick to the simple but precious message of love and charity that Jesus brought to the world? Of course the accounts of four different writers on the life of Jesus are likely to show some discrepancies.

Can we not be fair enough to these many scholars who have examined the Gospels critically to realize that they are not men of nasty minds, congenitally disposed to hostility to these documents and the Christian

faith? It must certainly be true that not one of them began his investigations in a mood of enmity toward the Christian faith or its basic literature. Therefore the only conclusion that explains their turn of attitude must be that their position was changed by what they discovered in their search and studies. They find such things to be true about those books as make it impossible for them to continue to regard them as veridical history and they are driven to find some formula that explains their creation other than the historical thesis. The only tenable formula that does this is the hypothesis that these are books of spiritual allegory and not veridical history as the modern world defines history, and that the characters and actors in them are *dramatis personae* in a grandiose passion play depicting the spiritual history of divine souls here on earth in human bodies. And the world is soon to be blessed with the indefeasible certification of the truth of this determination, that will free the human mind and spirit from the suffocating pall of many centuries of hypnotized infatuation. The candor and courage of these men in confronting the entrenched forces of capitalized ecclesiastical power is the bright hope of this so ardently desired consummation. Their magnificent integrity of mind and loyalty to truth is registering their effect in the city of Rome at this very moment. We owe them an immense debt of gratitude. As for themselves they, like Luther, could do no less than they have done and are doing and maintain their self-respect.

Those who maintain that the Gospels are histories of Jesus and his times have never given a thought to the curious reversal of the historical process which faces the student in the case of Jesus. Normally this process shows a surge of the evidence that puts any event into history at the time of its occurrence, after which as time moves on the importance of it diminishes and less mention is made of it, until it may fade out almost to a myth or sink entirely into oblivion. That is the normal procedure of history. In the case of Jesus this process has

been exactly reversed. *Nothing* was written about him during his life and for nearly two hundred years thereafter! If those Gospels are biographies of his career, they *must* have been written some time after A.D. 33 (when he died) and within a span of some forty to sixty years thereafter. Yet they are made up almost solidly of traditional religious legend that was in existence in haggadic literature for centuries antecedent to the first century. (We shall go into this more fully later on.)

Oh, well, the orthodox supporters reply, Jesus' activities took place in a remote corner of Judea, out of sight of the larger world, created only a moderate ripple on the surface of world affairs at the time, and so escaped the notice of the larger public and the records of history. Only later was its importance recognized and brought out. But this argument can not stand. What about the movement he allegedly originated, which quite soon shook the whole near-Eastern world, and did not escape the notice of historians? And if he was its founder and dynamic propeller into history, why would the historians treat, as Pliny and others do elaborately, the history of the cult and omit all mention of its instigator? Shirley Jackson Case, theologian of a Chicago Theological Seminary, disposes of this thorny predicament by blandly saying it was not necessary for Paul or any historian of the events to mention Jesus, on the theory that everybody knew his connection with the movement anyway. How absurd! This would be equivalent to my writing a history of the American Revolution without needing to mention George Washington or writing a history of the Commonwealth period of British history without mentioning Oliver Cromwell. No, this argument explodes in our faces. The only conclusion an honest mind can reach in view of the historical premises in the case is that the man simply was not known.

But this gives rise to the next natural question: how does it happen that a character about whom nothing has been written

for the historical record over two hundred years suddenly *then* becomes hypostatized as a great world figure in history? That is the relevant question and the upholders of the conventional orthodox thesis have no answer for it. The only plausible answer has already been suggested here: it came about through the operation of the ignorant processes of minds that could be captivated by the wildly fantastic conception that the words "the Lord Jesus Christ" referred to a man of flesh rather than to the impersonal type-figure of our divinity. "When vision fails the people perish."

When one has read the late work of the most eminent Charles Guignebert, of the faculty of the Sorbonne, entitled simply *Jesus*, any rational mind freed from long inculcated pietistic bias must conclude that never again need there be another book written on those Gospels of the New Testament. This profoundly learned and clear-thinking scholar, before taking pen in hand to write this book, had synthesized practically all that previous expositors had been able to ascertain. Thus fortified he had gone meticulously through a full examination of the material on his own account. It does not seem possible to the reader that anybody ever could do a more thorough job on this than he has done. He has picked the bones of the Gospels so clean that there is practically no meat left on them for any one else to find. And what does he find? We may possibly be able to summarize the gist and heart of his conclusions by transcribing the essence of material too lengthy to quote.

He is dealing with the documents on which the Gospel writers presumably rested their writings. Mark's Gospel has been assumed to be the original, the others based

on it. An original Markan document is called *Urmarkos* and there are other documents referred to as *Logia*, or "sayings" of the Lord. Guignebert treats of the legend that Mark was a young lad at the time and that Peter later handed on to him the data of his recollections of Jesus and that Mark compiled this material and produced his Gospel, which the three other evangelists used as ground text. In view of all the circumstances of the case the scholar deduces that there must have been a period of twenty years during which the details of the narrative of all the events of Jesus' life had floated around in unwritten form, and he says that during this long time there had begun the inevitable process of developing the story in forms that would tend to glorify the figure of Jesus. It is too much to expect, he says, that the tradition would have preserved accurately all the data of a true history of what may have actually occurred in the Master's career.

The picture in the minds of those remembering the events would have tended to become haloed with the tinge of romance. The real Jesus would tend to disappear and give place to the glorified Christ ideal. With imaginations heightened by pious zeal and the persuasion that this man had in truth been the long-expected Messiah, they went about preaching that God's promise to Israel had been fulfilled in their time in Jesus, that he would soon return and that the *parousia* or manifestation would mark the dawn of the kingdom which he had announced. Consequently they were under the most intense devotional pressure to prove to themselves and to others that Jesus had been the true Messiah. The legend and the character of the Messianic personage having by now become fixed in their minds in the personal form, its purely dramatic and allegorical meaning having given place to the literal historical interpretation, it became their overruling passion to adapt the entire tradition to their hero Jesus.

Guignebert therefore feels justified in asserting that actually it was from their

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imagination and not from clear memory that they extracted the material needed for their apologetic, especially to meet the questions raised in their controversy with the Jews. He says there is of course no question of their good faith, but an irresistible necessity to fortify the grounds of their purpose gradually effaced from their minds the "disappearing truth" and replaced it with a picture of the life of Jesus better adapted to the requirements of the Messianic preaching. They did not entirely lose sight of the substructure of the actual history, but preserved enough to lend historical vraisemblance to the narrative. But the strength of their pietistic fervor overrode the restraints of literary accuracy and their unbounded faith molded the story over the lines of all the mythical strains of the Messianic concept: the popular Messianic idea to begin with; the supposedly prophetic texts of the Old Testament; the legendary motives current throughout the Semitic Orient, all too ready to be crystallized about any type of religious hero; the influence of the Mystery religions of Syria and Asia, in which the Saviour God, dying and rising again, was united with his followers by powerful rites, half symbolic and half realistic; and finally the Jewish attitude, which made it necessary for the Christian preaching to be able to cite convincing miracles attributed to Jesus to persuade a generation hopefully looking for "signs" and portents that would lend authentic divine support to the whole movement. Then, too, people lifted by extreme pietistic persuasions to nearly hysterical heights are subject to "visions of the night" and other psychological phenomena which they can readily quote as internal evidence of the confirmation of their views. Such a vision as that of St. Paul on the road to Damascus would fire zeal to great heights and support credulity.

Hence, argues the scholar, the Christians who judged it desirable to put the message in writing found themselves in the presence of a very much depreciated tradition, diminished in one direction, that is as true his-

tory, but greatly enlarged in another, that of imagined embellishments of faith and fancy. The writers therefore were moved to the attempt, "not by any consideration for our historical curiosity, but by the ethical or cultural requirements of their position," which was to make Jesus the personage actually fulfilling the Messianic character. Guignebert also asks us to remember the notorious fact that the scribes of the Christian party felt no need to be scrupulous about altering and revising the texts of ancient documents, and the evidence of this sort of tampering with the sacred books is abundant to a degree beyond ordinary credibility. We do not have the originals, but mainly only copies of copies. "The strict accuracy of the archetypes themselves is doubtful, and since then the carelessness, the ignorance, or, worse still, the conceit of many a copyist, have wrought havoc with the unfortunate text, not to mention the mischief done by the intentional 'corrections' of those who have deliberately modified it, in one direction or another, to suit their religious views." Guignebert sums up:

"On the whole, all the work of early thought on the oral and written tradition regarding Jesus may be summed up in one sentence: it tends progressively to discard historical reality and to substitute for it edifying legend. What is surprising is not that our Synoptics contain so little of the actual life and authentic teaching of Jesus, but that they appear still to preserve some fragments of it."

Says another outstanding exegetist of the New Testament, Bousset: Even in the Gospel of Mark "we have no longer a historical biography of Jesus, but a series of anecdotes strung together."

Virtually every historian of Christianity has felt obligated to include chapters dealing with two elements in the history that they would preferably leave out: one is the strong case made for the allegorical, as distinct from the historical interpretation of sacred Scripture by the great theological school at Alexandria headed by Pantænus, Clement

and Origen. Based largely on the work of the Jewish philosopher Philo Judaeus, these men who, with Augustine, actually laid the foundations for Christian doctrinism, labored with notable success to revitalize the inner esoteric or "occult" under-meaning of the religious books. They essayed to transfer the interpretation of the texts from the realm of objective history to that of mystical understanding and uplift. They also included reincarnation in their message. (This was violently repudiated in the year

553 A.D. by the decree of the Second Council of Constantinople, in the following words: "Whosoever shall support the mythical doctrine of the pre-existence of the human soul and the consequent wonderful opinion of its return to earth, let him be anathema." The Christian hierarchy in those early days had the quaint custom of blasting with a curse those who showed any tendency to heretical views.)

(To Be Continued)

THE DISCOVERY OF HUMANITY

S. V. AGASHE

Mankind seems to be in a mess all over the earth. There is revolt at every level of consciousness, spiritually, intellectually, emotionally and physically. There are disputations and conflict in all departments of human life, in the church and its religion, in social affairs, in art, in ideologies, in industry and economics, culminating in the threat of anarchy and war. And the so-called leaders are trying to meet this universal revolt by compromise and reforms, which being partial accomplish nothing worthwhile. These leaders appoint investigating commissions and sit in committees, but being themselves an integral part of the crisis they are seeking to resolve, and thus being confused, they get lost merely in words and ideas and manage to bring about superficial and paltry changes which leave the basic problem unsolved.

Krishnamurti says that the resolution of this unprecedented crisis, which is a total crisis in human consciousness, cannot be brought about through revolt and compromise. It can only come about through a radical transformation of man, of the human psyche. And this inner, the only worthwhile revolution must begin with the individual, with each individual who is also the mass.

Revolt, as we know it, and on which we depend for bringing about change for the better in our life, is merely the peripheral reaction of the mind to uncongenial environment. This revolt ends with the desired modification of the environment, and is absorbed by the environment. The environment before and after the revolt continues to be in the same dimension and therefore remains fundamentally unchanged. The inner revolution, on the other hand, is a movement in another dimension. This change in dimension is reflected in the quality of freshness, of newness in the very perception of the environment from the new dimension, and in the consequent change in the attitude and approach towards the old world. With that new perception comes into being love in relationship with that world. It is that love that brings about effectively a radical change in the revolting environment.

This transformation, this fundamental revolution at the centre of the human psyche, heralding the advent of love, can take place only when an individual human being begins to understand the animal propensities and tendencies still rampant in his psyche in the form of greed, fear, violence, pursuit of pleasure and power. In understanding

them, he frees himself of his animality and discovers his true estate as a human being. This freedom from animality and discovery of his own humanity and what lies beyond, is the inner revolution which alone can solve all the problems of man.

So begin with yourself, says Krishnamurti, and proceed step by step in self-knowledge, in that discovery of what the human self actually is, and you will go far, very far beyond the mind's horizon, into the Immeasurable, gloriously at peace within and without, freed from all fear and sorrow, the legacies of your animal nature, which have been haunting your passage through life like your own shadow. In that awareness of the Actuality, of what is, which includes the self and its environment, is born the love for what is. And that love for what is brings about the needed transformation in what is, in both the subject and the object, without any sense of revolt and compromise.

Krishnamurti is not concerned with the ideas of unity, equality, and the brotherhood of man, but with the actual cooperation born of love in living together. Such true co-operation is possible only among psychologically free human beings who have realized that they can live peacefully together in freedom and happiness on this our gracious earth, not as equals, but without attaching any importance of status, as high and low, to the necessarily different functions of individuals in daily living in community. Individuals, obviously, are not all equal in their psychological make-up or in the way of life; they are different, but one and all are equally free and significant human beings, as they are, without comparison.

After millions of years of evolution, man is still in the grip of animality and humanly immature. Historically, in every age, he has continued to be selfish, greedy, quarrelsome, and ambitious. Man all over the earth has always been and still is fear-ridden, restless, striving, in conflict, in travail, in sorrow, in despair, angling for

fish in the waters of a mirage and so ever frustrated, confused and lost in the wilderness of his own making, and not knowing what to do. The saints and sages, the scientists and statesmen, the self-styled teachers and leaders do not seem to have been capable of leading man out of the cul de sac in which he has landed himself. Every avenue of escape offered to him has proved to be unending: the more quickly he travels along any one of them, the further it extends, so that, he is kept going on like the donkey without catching the carrot dangling before his nose, or is compelled to keep on escaping without escape, without final release.

Neither Science through technology, nor Religion through the promise of the Kingdom of God come to earth, has been able to solve the fundamental psychological problems of mankind. In spite of the saviours and avatars and other lesser foster-mothers, humanity is still the great orphan—orphan in the jungles of Brazil and Africa, as well as in the wilderness of the most modern cities, orphan in the communist countries as in the so-called free democratic nations, orphan in the land of the Lamas and in the land of the Brahmins, orphan in the domain of Christ and equally under the banner of Islam, everywhere the orphan crying desperately and in vain. And it looks as if man is going to remain an orphan until and unless he himself does something about it.

The cherished grandiose visions of heaven on earth, of eternal peace and happiness fostered by different religions and ideologies have utterly failed to materialize. They have proved to be mirages which either recede or altogether vanish on near approach. They have not been able to help man in getting rid of his animality, nor to lead him to the discovery of his own humanity which is in freedom and love. So away with visions and visionaries, says Krishnamurti. They have done very little effective and lasting in the matter of releasing us from our nightmares. Let us, therefore, do something for ourselves without depending on them.

Krishnamurti points out that in terms of physical growth or evolution man is two or more millions of years old, and yet, inwardly, psychologically he has not grown at all. Which means, in effect, that in our continuing immaturity under the animal herd-instinct, we have been solely depending on leaders and teachers for our well-being and right-living; and we have not been able, as human beings, to profit by their leadership. And if we keep on depending on them we shall never grow up out of our animality to be truly human. Only animals need leaders, not human beings.

To be truly human is to be free and loving; and the lack of love and of psychological freedom in our life only shows that we have not yet attained to the estate of humankind. We talk of Brotherhood of man without being brotherly, we give away millions in charity without knowing what charitableness is; and we still talk of spiritual teachers and guides and obedient devotion to them, without knowing what true learning is, without being aware of the freedom needed for discipleship and for spiritual experience.

We are, no doubt, in a mess, but instead of depending on leaders to get us out of it, let us first realize that we are responsible for it, we have created the mess in our immaturity, it is our own individual animality that is outwardly rampant in the mass, in the world, and then do something about it ourselves. When we awaken to our animality, and become aware of the mess of our own making, when we acknowledge the individual responsibility for the sorry state of things, then we shall surely find ways and means to put them right. To do that no leaders are necessary. The leader of our own choosing is a part of our confusion and as such is of no use in clearing up that confusion. We have to be our own leaders. By such an enquiry and investigation carried out in freedom, we shall learn to live rightly, even if we make mistakes, without conflict and confusion.

Our gracious earth has been turned into

a tormenting hell by saviour-drunken religious fanatics and power-mad political lunatics, by intellectually arrogant scientists envisaging test-tube babies and human life guided by machines and computers, and by emotionally intolerant social iconoclasts wallowing in sentimental fury. Exploiters all, with no love in their heart, talking of divine love, of One World and peaceful co-existence, of social equality and freedom. In the name of ideas they trample actuality under foot, and for a hypothetical future sacrifice the living present. In the name of Divinity they strangle humanity, and for the sake of the State destroy the individual. In the name of peace they prepare for war, and under the name of health and prosperity spread poverty, misery and suffering. And most of us accept this state of things, that is why it is there at all; we think we are very civilized in our barbarity, we consider ourselves to be very sane in our insanity, we regard ourselves as very human when actually we are nothing but animal.

It sure is a mad world in which we live, and according to Krishnamurti, the only way out of this unbecoming predicament is for each one of us to become aware of his animality and get rid of it by completely understanding it, and discover the meaning of his humanity, and to live in the light of that discovery as a fully matured and therefore loving human being. Then alone we shall live together in peace and happiness, and come into our own on this our gracious earth—no longer driven, as at present, like sheep into verdant pastures and fattened only to be fleeced or slaughtered by tyrants who pose as the shepherds of the flock.

... Whoever feels his heart beat in unison with the great heart of humanity; whoever feels his interests are one with those of every being poorer and less fortunate than himself; every man or woman who is ready to hold out a helping hand to those who suffer; whoever understands the true meaning of the word "Egoism," is a Theosophist by birth and right. —H. P. Blavatsky

THEOSOPHY IN ACTION

“. . . perhaps we will come to see ourselves as apprentices to a great Guild, little responsible for results, but greatly for method, which cannot fail of results if it be in terms of the whole Work.”

So wrote Roy Mitchell in that fine little book, *Theosophy in Action*. His title also serves as the theme of the 1971 North American Theosophical Students' Conference, to be held in Toronto October 9-11.

Theosophical action is never ending and must always be considered in terms of “the whole Work”. It cannot be confined to a weekend conference. Yet such gatherings as these are bound to be useful not only to ourselves in our daily lives, but also to the Theosophical Movement as a whole. Their success, however, is dependent on individual effort.

The 1971 conference, as were its predecessors, is meant for students of Theosophy. It matters not to what organization they belong—if indeed any; the important thing is that a small nucleus of a small fraternity—we happy few!—are enabled to share for a few hours some of the food and riches gathered along the way.

The history of these conferences goes back to the '30s. After a long period during which they were not held they were resuscitated in 1969 and immediately their significance was evident. That year the delegates spontaneously recognized that the conferences could be steps towards the 1975 Centenary. Now seen in ever-sharper focus, that event has been chosen as one of the topics for discussion at this year's conference.

Needless to say, our centennial celebrations will be for *all* who wish to participate. Those who are already, or who will be responsible for planning the celebrations will be helped appreciably if the wishes and ideas of as many students as possible are made known to them. This special forum is for future action. Now is the time to discuss the Centenary—not four years hence.

The sessions that have been planned

around the theme, “Theosophy in Action” also include two topics that are close to the hearts and minds of students whose sense of duty to the Theosophical Movement extends beyond a personal interest in the literature. It cannot be stressed too often that Theosophy is a life to be lived, difficult as it is to adhere to such high ideals in the everyday world.

That Theosophy *is* a pragmatic philosophy has been proved by many. Whether or not it was easier to apply, say, in the NeoPlatonic era, or in the last century, than today is a moot point; but it has not failed its practical function during the many and various societal changes of the past several generations.

With the technological age still virtually in its infancy we have already witnessed revolutions in life styles in this century alone, and changes continue at a rapid rate. The discussions on Sunday morning, then, should be of exceptional interest and meaning.

Thoughts shared at that time will probably prompt questions of individual action. “The Obligations of a Theosophist” will attempt to answer them. (But let us not be disappointed if, in leaving the conference our minds are teeming with more questions than when we started.)

Our guest speaker, Raghavan Iyer, is now known to our readers through his article, “My Talk With The Dalai Lama”, reprinted in the May-June issue of *The Canadian Theosophist*. Students who have heard him speak attest to the inspirational quality evident in that report. We are indeed fortunate to have him with us for the two evenings of the conference weekend.

Altogether, it seems we have the makings for a wonderful weekend. It bears repeating, however, that the success of the conference will be the sum-total of individual effort. All delegates should come prepared to participate, not just to listen, and, concentrating on “the whole Work” we shall have served our great Cause in however slight a degree.

NOTES AND COMMENTS BY THE GENERAL SECRETARY

The Annual Meeting of the General Executive of The Theosophical Society in Canada was held at 12 MacPherson Avenue, Toronto, on Thursday, July 8. The following members were present: Miss Mary Seaton, Messrs. L. A. Dadswell, G. F. Gardiner, W. Schmitt and C. Weaver.

This was also the first meeting of the new three-year term for the General Secretary and Executive. Before discussing any long range programs for the Society in Canada the members felt it was timely to examine the structure of the Canadian Section, including the role of the Executive and that of the Lodges. Just how adequate that structure is in terms of present day conditions is difficult to judge, but the Executive is far from complacent about it. Few organizations are currently operating according to policies and practices established to meet the conditions in Canada during the early 1920s. Ours is one of the few, and change is inevitable.

The General Executive authorized the subscription rate of the magazine to be increased to \$3.00. This was done with regret, but after having borne a slight loss for some time, recent increases in the costs of printing and postage made it imperative to take this step.

Since the magazine represents one of the Section's major expenses, and a subscription is an integral portion of the annual dues, the increase also makes certain an increase in dues next year. Again, this is to be regretted, but Canadian members may rest assured that those responsible for costs are very much concerned with keeping them to a minimum. As a matter of fact, even if double the present rate, our dues would be far smaller than those of comparable organizations.

* * *

I have received a brief report of some of the discussions which took place at the Fourth Inter-American Theosophical Con-

gress held in Bogota, Columbia last February. One of the items concerned the possibility of publishing a group journal. To make this possible most of the Sections would have to give up their own publications. If this does come about, it will be a big step forward in the interests of internationalism. The example will behoove the English-speaking Sections to examine their own needs with regard to magazines.

* * *

Intercontinental travel is now undertaken as casually as were journeys of a few hundred miles not many years ago. Modern aircraft are swift and comfortable; fares are reasonable, especially for groups. The situation is ideal for those who are internationally minded, and this presumably would include most members of the Theosophical Society.

Certainly, this past summer there has been an extraordinary exodus of Theosophical students from Canada. As in previous years, Centennial Lodge took the lead by departing early in large numbers. Some of them hoped to get as far as northern India before returning to this continent.

Other members found various parts of Europe to their liking. For many it was a return to the countries of their birth. There is no denying that there is a strong attraction to places one knew as a child.

My wife and I were among the throng, and while in England we had the pleasure of calling on our International President, Mr. N. Sri Ram, who at the time was resting in London prior to the English Summer School and the European Congress, both of which he attended. We are happy to report that he looked remarkably well. His is a heavy schedule, and his responsibilities to the Society are demanding but he does his work with a quiet cheerfulness which should be an inspiration to all members.

Before proceeding to our destination (remote from any Theosophical activity) we were fortunate to be able to visit Tekels Park, the beautiful estate which is the property of the T.S. in England. There, we met

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—all too briefly—Mr. and Mrs. F. Coulsting, Mr. Rex Dutta, Mr. and Mrs. L. H. Leslie-Smith, and Dr. Corona Trew. On another occasion we were near Worthing, on the south coast, and took advantage of the opportunity to call on Mrs. Elsie Benjamin, Secretary of the Corresponding Fellows' Lodge, and her sister, Mrs. Frances Dadd.

Our itinerary did not allow us to visit the Summer School, held this year at the

University of Nottingham, but the Canadian Section was well represented there in the person of Mrs. Alan Sutcliffe, a member of Toronto Lodge. Dr. and Mrs. T. Phan, members of the French Section but presently living in Edmonton where he teaches at the University of Alberta, attended the European Congress in Paris. Nearer home, Mrs. Viola P. Law, Secretary of the Montreal Lodge, attended the American Convention and Summer School in Wheaton.

It is stimulating to meet members from other countries, and I hope such visitations will become even more frequent in the future. If you are planning a trip for next year, please drop me a line and I will gladly supply details of Theosophical activities in the countries you expect to visit.

* * *

The New Zealand Section of the Society will welcome visitors from overseas to the Annual Convention and 75th Anniversary celebrations to be held December 27, 1971 to January 2, 1972. The Convention will be held at Waikato University, Hamilton, New Zealand.

* * *

Canadian members are also invited to attend the Australian Convention, which will be held in Launceton, Tasmania over the Easter period from March 30 to April 6, 1972. The International Vice-President, James S. Perkins, and Mrs. Perkins will be guest speakers.

* * *

At the time of going to press there are indications that the 1971 North American Theosophical Students' Conference will attract a record number of students from near and far. Already registrations have been received from such distant points as San Pedro, California; Vancouver, British Columbia; and Philadelphia, Penn.

To those who are planning to attend but who have not yet registered, the organizers ask that you do so without further delay. As the Conference draws nearer the work load gets heavier, so please cooperate and send in your form right away.

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

Edmonton Lodge: Mr. and Mrs. Karl Kaesekamp.

—T.G.D.

HAMILTON LODGE

At the Annual Election of Hamilton Lodge Mrs. C. P. Lakin was elected President. Other officers are: Miss Laura Baldwin, Vice-President; Mrs. Muriel Mitchell, Recording Secretary.

The Lodge is planning to produce a Christmas card with an attractive drawing by one of the members, Mrs. Sharon Taylor, and a suitable Theosophical quotation. Members and others who would like to obtain a supply of these cards for personal use are invited to get in touch with Mrs. Lakin at 102 Floresta Court, Ancaster, Ont.

MONTREAL LODGE

Montreal Lodge will re-open on Sept. 14. A members' meeting will be held each Tuesday at 7 p.m., and this will be followed by a public meeting at 8.15 p.m.

It was indeed a privilege for the writer to take greetings from the Canadian Section to the 1971 Convention-Summer School of The Theosophical Society in America and to once again meet such well-known Theosophists as Srimati Devi Arundale and Mr. and Mrs. Geoffrey Hodson. "Olcott", the American headquarters, is a remarkable place, and members are assured of kindness and courtesy when they visit this great spiritual centre.

A fleeting visit was also paid to Pumpkin Hollow Farm, and it was refreshing to see the number of young people there, as at "Olcott".

Montreal Lodge members are looking forward to attending the 1971 North American Theosophical Students' Conference in Toronto in October, and meeting with fellow students on the Path.

Viola P. Law
Secretary

VANCOUVER LODGE

The members of Vancouver Lodge have recently been preparing to move from their former premises. A great deal of packing has to be done and it is hoped at this time to put new labels on the library books and also to do some binding repairs. Mrs. Hannan Buchanan left her books to the library and these also will need to be catalogued and labelled.

A busy Fall lies ahead for the members.

ORPHEUS LODGE

At the Annual Election of Orpheus Lodge, the following were elected:

President E. F. Wilks
Vice-President Mrs. Margaret Nicholas
Secretary L. C. Hanson
Treasurer Mrs. Anne Vater
Librarian Miss Pauline Doberar

The Lodge has recently had to move its quarters and the Lodge Rooms are now at 804 Dominion Building, 207 West Hastings St., Vancouver.

THEOSOPHY—A DEFINITION

The Theosophical Society in England recently ran a competition concerning a definition of *Theosophy*. The winner was Mr. E. W. Longuehaye of Cambridge who submitted the following entry:

Theosophy is (a) a Philosophy, (b) a Study and (c) a Way of Life.

As a philosophy it is concerned with the development, meaning and purpose of the universe and man's situation therein. As a study it investigates, comments upon and evaluates revelations of wisdom of the past and the present day. As a way of life it sets forth as ideals the universal brotherhood of man, peace and harmony between races and nations and a personal life of creativity, purity and love.

WHAT WENT YE OUT FOR TO SEE?

NELLIE DALZELL

In the writings of H.P.B. and in the Mahatma Letters we are told that a Messenger is sent out by the Great White Lodge in the last quarter of every century.

Today we are nearing the last quarter of the twentieth century, and we watch and wait for the one who is to come. We ask, "What will he be like?" and "What new teaching will he bring?" How many of us ask ourselves, "What have we done with the teaching already given us?"

Have we really studied and assimilated those teachings? Or have we wasted time over misunderstandings, differences of opinion—which could be straightened out if we could only bring ourselves to admit that these differences are necessary, since each one brings a little more knowledge, a little more Truth.

We cannot all reach the same conclusion when we study a certain group of words. Some take the words literally; others look for a hidden, inner meaning. Still others look only for the meaning they wish to find. Can we not understand that each one finds that which will help *him*, that each one who truly studies the Theo Sophia, the Divine Wisdom, as it has been given to us, will take a step forward on the road of evolution?

We are told that each century the Messenger who comes studies humanity as he finds it and judges accordingly whether we are ready for an expansion of the instructions already given, or whether we have neglected them, perhaps misused them. If we are found wanting he will be withdrawn and we must wait another century.

H.P.B. gave us so much, and there is much more underlying the words. A quiet discussion among friends will bring much to light, and each member of the group will see it differently. (Heaven help the group which always agrees! It is just a

leader and a bunch of echoes. Here is only stagnation.)

The Messenger *will* come. Be sure of that: but how shall we know him? Will he be white, black, brown, yellow? Will he wear an Arab body, a Jewish, Chinese, European or Hindu? Buddha was a Hindu, Jesus a Jew, Mahomet an Arab. H.P.B. was a European. Great ones, men and women, have been born in every country. And what matters the colour of the envelope when the contents hold such marvellous promises for us?

Suppose a stranger comes to the Lodge meeting. He joins in the discussion quietly and unobtrusively, and suddenly we realize he has given us an entirely new viewpoint. Not only that, but he has solved many problems for which we had hitherto found no solution.

He visits other Lodges also. He makes suggestions, he does not proclaim a law. He does not stay entirely with T.S. Lodges. There are others, needing and ready for the Wisdom he brings: and he comes to humanity as a whole.

We are nearing great changes. A new Root Race is coming into being; a new sub-race of the present Root Race likewise. No race is left without Teachers, very highly evolved Beings who come to help us along the road which they have already travelled. The world has always been the better for them. Basically their teachings are the same. But what have *we* done with them? We have systematically distorted them in order to make them fit our ideas and desires. And we have been doing that all through the ages. We have belittled and persecuted the Messenger. Must we always crucify these Great Ones who come to us?

We have no right to tell another how he shall think, how he shall live, what he shall do. We strive for knowledge ourselves,

not belief, yet so often we think others should *believe* that which we pride ourselves on *knowing*.

The Messenger will bring his message, in words; and words have different meanings for different people. A little understanding, and those differences may be dispelled, and *real* knowledge may be ours. There are no real discrepancies, only misunderstandings.

This paper is headed with a question, "What went ye out for to see?" Another

question is, "What, or whom, do ye *expect* to see?"

A Messiah, leading an army with banners and trumpets, escorting his people to the promised land? Or, a "superman", wearing the sun for a halo and the stars for a necklace? Or a man, like ourselves, yet so different? Can we see behind the difference, behind the man, the Great One who is our guest?

QUALITY versus QUANTITY

MONTAGUE A. MACHELL

"Strive with thy thoughts unclean before they overpower thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well, these thoughts will overpower and kill thee."

—The Voice of the Silence

A difficult lesson to master is the importance of "how" we think, as compared with "how much" we think.

This consideration is of vital importance in relation to profound ideas. To a Theosophist one of the most profound ideas offered for his consideration is the fact that, as a spiritual entity, he is immortal. The idea of immortality, interpreted as "all time", can be not merely profound, but overwhelming, unless one remind himself of its capacity to enrich the *quality* of his thinking rather than the *quantity*.

It is obviously impossible and very foolish to suppose that finite mind can intelligently contemplate Infinity—"all time". On the other hand, a deeply rooted conviction that in this life one is not an incident of the moment, but, in his immortal self, infinitely enduring, invites a serene dignity to this thinking—deepens and enriches its *quality*. Herein is concealed an important consideration relating to life and living: not "how much" of it is there, but "how rich" is it? If we remind ourselves that the sands in the hour-glass of time fall *one by one*, be

it for a day or for eternity, we discover an important clue to our thinking. We can contemplate Eternity, *grain by grain* in the hour-glass, reverencing each grain in terms of its *infinite* significance. Similarly, in an awareness of our immortality, we can discover, moment by moment, (*grain by grain*) the sweet momentousness of existence on this earth. Because this bodily existence represents a momentary revelation of an Infinite Mystery, we are justifiably responsible for according it appropriate beauty and meaning.

You and I cannot accord it such meaning "in bulk", perhaps; but, in place of dispersing our thinking over an infinity of contemplations, we can lend reverent thought, grain by grain, to the sands in our hour-glass of life. For me to bestow a wish or a blessing upon a loved one, as a Messenger of the Infinite, is to bestow more than a passing benediction; similarly, to kneel in adoration before the Source of All Life, knowing oneself to be vitalized by that Source, is to have penetrated the very heart of Prayer, Contemplating the sands of time

grain by grain means lending one's contemplations the constancy of Eternity now, the only time granted us, thereby raising the *quality*. Our watchword? "This moment is sacred!" How much of a blessing I pour into it depends upon how much I, as an immortal entity, discover my authority to dispense. "Man, know thy Self!" The benediction of Life being a Universal Benediction, only the Universal Self can become a channel for it. Hence Contemplation at its loftiest is Impersonal Contemplation.

Not only is Self-Knowledge requisite in terms of Time, but equally so in terms of the *nature* of living. That in you and me that is "infinite" is, by the same token, "divine". Hence, adequate contemplation in life is divine contemplation, which leads us to the realization that "much thinking" can never do service for "deep thinking". H. P. Blavatsky probably had "mental chatter" in mind when she wrote: "The mind is the great slayer of the Real. Let the disciple slay the slayer".

Less obvious, possibly, is the fact that reverent "grain by grain" contemplation of the sands of time always transcends in quality an abortive contemplation of Infinity. Each falling grain, as "a sphere of destiny", must ultimately create man's House of Life. In this relation one might suggest the slogan: "take care of the 'grains', and the House will take care of itself", implying that "holy living", moment by moment, can "fashion for itself temples of mighty power".

This approach receives particular reinforcement from the realization that the overall Pattern of Existence is a Beneficent Pattern, which, allowed to work itself out unobstructedly, invites beneficence. No man who accepts his fundamental divinity has to impart to the sands of time a richness they lack. Due contemplation of the richness of the Divine Pattern, that is to say the richness of life rightly lived, inspires a wise utilization of it for uninterrupted inner growth. With clear realization that the human personality and its earthly equipment are, at best, temporary, the wise man

will lean towards the enduring Self. In so doing, his thought concerning the sands of time will center on his own deathless spirituality, the Reality for which they are creating an earthly tabernacle beyond Time.

Such constant spiritual polarization will determine the quality of his thinking. When Jesus said: "Take no thought for the morrow," he implied that innate in the pattern of tomorrow, as of today, is Eternal Beneficence, complete confidence in which renders its manifestation easier. The full significance of such confidence reminds us that, spiritually polarized, we live and move in a sphere of beneficence measured only by our appreciation of it. In the fullness of our appreciation it becomes impossible to anticipate too daringly or to aspire too loftily. "Immortal" contemplation is the fruit of a truly adequate meditation on each grain of sand dropping through the hour-glass of Time, each a tiny symbol of Infinite Fulfilment. The divine understanding we bring to it is symbolic of Infinite Meditation.

Undue preoccupation with the temporary aspects of living means breaking contact again and again with the Eternal Reality of the Overall Pattern, which too much temporal thinking can encourage. Even an over-anxiety regarding the results of our thinking can lay bare the trail of the Serpent of Time, that yearns to lure us into a lower quality of thought. Paraphrasing Shakespeare:

"The quality of Contemplation is not strained;

It droppeth as the gentle rain from heaven."

In a conscious universe each moves in a sphere drenched in consciousness, whose beneficence (that of spiritual unfoldment) seeks to penetrate and permeate his being. With regard to Life Universal, a truly conscious human existence is destined to become Beneficence Revealed, the grateful heart a "burning-glass" that concentrates divine splendor on all its contacts. "Let your light shine!"—the light of an illumined consciousness—now! Think *deeply*, not diffusely!

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. In regard to the recent earthquakes which have been happening around the world, to mention a few: in Southern California, in Jugoslavia, in Turkey, in Italy, in Chile. What does *The Secret Doctrine* have to say about earthquakes?

Answer. *The Secret Doctrine* is especially concerned with cataclysmic earthquakes which result in complete changes of the face of the earth.

"The continents perish in turn by *fire* and *water*: either through earthquakes and volcanic eruptions, or by sinking and the great displacement of waters. Our continents have to perish owing to the former cataclysmal process. The incessant earthquakes of this and the past years may be a warning." (S.D. II, 776 fn.; II, 820 3rd ed.; IV, 345 6-vol. ed.—written in 1888).

As to the causes of earthquakes and other disasters on earth:

"We are assured by Archaic Scientists that all such geological cataclysms—from the unheaval of oceans, deluges, and shifting of continents, down to the present year's cyclones, hurricanes, earthquakes, volcanic eruptions, tidal waves, and even the extraordinary weather and seeming shifting of seasons which perplexes all European and American meteorologists—are due to, and depend on the moon and planets; aye, that even modest and neglected constellations have the greatest influence on the meteorological and cosmical changes, over, and within our earth, let us give one moment's attention to our sidereal despots and rulers of our globe and men. Modern Science denies any such influence; archaic Science

affirms it." (S.D. II, 699; II, 738-9 3rd ed.; IV, 268-9, 6-vol. ed.)

Elsewhere H. P. Blavatsky refers to a passage in *Isis Unveiled* which should be read in this connection:

At the close of what Censorinus wrote should be called the "greatest year", ". . . our planet is subjected to a thorough physical revolution. The polar and equatorial climates gradually exchange places; the former moving slowly toward the Line, and the tropical zone, with its exuberant vegetation and swarming animal life, replacing the forbidding wastes of the icy poles. This change of climate is necessarily attended by cataclysms, earthquakes, and other cosmical throes. As the beds of the ocean are displaced, at the end of every decimillennium and about one neros, a semi-universal deluge like the legendary Noachian flood is also brought about." But in regard to the 'greatest year' of Censorinus, ". . . no one outside the sanctuary knew anything certain either as to its duration or particulars. The Winter of this year was called the Cataclysm or the Deluge—the Summer, the Ecpyrosis. The popular traditions taught that at these alternate seasons the world was in turn burned and deluged. This is what we learn at least from the *Astronomical Fragments* of Censorinus and Seneca." (*Isis Unveiled*, I, 30-1)

Question. Has H. P. Blavatsky given any hint about the time-period involved in these cyclical cataclysmal events? What about the 16,000 year period which was mentioned in *The Secret Doctrine*?

Answer. A 16,000 year period is indeed

mentioned on page 331 of Volume II. Let us see if it is applicable to the period here referred to, by quoting some paragraphs relating thereto. But first the significance of "Vaivasvata Manu's Humanity" and "Sub-races" should be explained. Vaivasvata is the name of one of the Manus, who are regarded by the Brahmans as Rectors or Planetary Watchers of the Earth. There are 14 Manus and they are regarded as supervisors of the Rounds. Vaivasvata is the Root-Manu of the Fourth Round. Consequently Vaivasvata Manu's Humanity signifies the First Root-Race of the Fourth Round on this Earth. A Sub-race does not indicate a race which is lower in degree or in a lower evolutionary stage. Using the terminology of Root-Races as equivalent in meaning to a Major Evolutionary Developmental Stage, then each Root-Race is composed of Seven Sub-races—which indicates seven minor evolutionary developmental stages to one major evolutionary stage. A Family Race represents a racial group which exists for a period of approximately 30,000 years.

"Thus, since Vaivasvata Manu's Humanity appeared on this Earth, there have already been four such axial disturbances; when the old continents—save the first one—were sucked in by the oceans, other lands appeared, and huge mountain chains arose where there had been none before. The face of the Globe was completely changed each time; the *survival of the fittest* nations and races was secured through timely help; and the unfit ones—the failures—were disposed of by being swept off the earth. Such sorting and shifting does not happen between sunset and sunrise, as one may think, but requires several thousands of years before the new house is set in order.

"The *Sub-races* are subject to the same cleansing process, as also the side-branchlets (the family Races). Let one, well acquainted with astronomy and mathematics, throw a retrospective glance into the twilight and shadows of the Past.

Let him observe, take notes of what he knows of the history of peoples and nations, and collate their respective rises and falls with what is known of astronomical cycles—especially with the *Sidereal* year, equal to 25,868 of our solar years. If the observer is gifted with the faintest intuition, then will he find how the weal and woe of nations is intimately connected with the beginning and close of this sidereal cycle. True, the non-occultist has the disadvantage that he has no such far distant times to rely upon. He knows nothing, through exact Science, of what took place nearly 10,000 years ago; yet he may find consolation in the knowledge or—if he so prefers—speculation on the fate of every one of the modern nations he knows of—about 16,000 years hence. Our meaning is very clear. Every sidereal year the tropics recede from the pole *four degrees* in each revolution from the equinoctial points, as the equator rounds through the Zodiacal constellations. Now, as every astronomer knows, at present the tropic is only twenty-three degrees and a fraction less than half a degree from the equator. Hence it has still $2\frac{1}{2}$ degrees to run before the end of the Sidereal year; which gives humanity in general, and our civilized races in *particular*, a reprieve of about 16,000 years." (S.D. II, 330-1; II, 345 3rd ed.; III, 329-30 6-vol. ed.)

Question. In connection with the reference to America and the races: is it to the Sixth Root-Race or to the Sub-race?

Answer. The *Secret Doctrine's* statement definitely mentioned the Sixth Sub-race, although it specified *the germs* of the Sub-race not the Sub-race itself, and that the Americans had become a nation apart.

"Pure Anglo-Saxons hardly three hundred years ago, the Americans of the United States have already become a nation apart, and, owing to a strong admixture of various nationalities and inter-marriage, almost a race *sui generis*, not only mentally, but also physically . . .

“Thus the Americans have become in only three centuries a ‘primary race,’ *pro tem.*, before becoming a race apart, and strongly separated from all other now existing races. They are, in short, the germs of the *Sixth* sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics. After this, in about 25,000 years, they will launch into preparations for the seventh sub-race; until, in consequence of cataclysms—the first series of those which must one day destroy Europe, and still later the whole Aryan race (and thus affect both Americas), as also most of the lands directly connected with the confines of our continent and isles—the Sixth Root-Race will have appeared on the stage of our Round. When shall this be? Who knows save the great Masters of Wisdom, perchance, and they are as silent upon the subject as the snow capped peaks that tower above them. All we know is, that it will silently come into existence; so silently, indeed, that for long millenniums shall its pioneers—the peculiar children who will grow into peculiar men and women—be regarded as anomalous *lusus naturae*, abnormal oddities physically and mentally . . .

“This process of preparation for the Sixth great Race must last throughout the whole sixth and seventh sub-races.” (S.D. II, 444-5; II, 463-4 3rd ed.; III, 442-3 6-vol. ed.)

Question. Is not the Kama principle just as dual as the Manas principle? Should not both be recognized as equally important in evolution as instruments for the soul, so to speak?

Answer. Yes, certainly. It all depends upon how the principle of Kama is used as to whether the results will be for good or the reverse. The same is true in regard to the Mind principle, Manas. The Sanskrit word *Kama* is derived from a verbal root

kam, meaning to wish, to desire; hence Kama is rendered the Desire Principle. But it is also the energetic principle, that which is involved in the wish to achieve, to attain, or to better one-self. H. P. Blavatsky has excellently brought out the dual aspects of Kama:

“As the *Eros* of Hesiod, degraded into Cupid by exoteric law, and still more degraded by a later popular sense attributed to the term, so is Kama a most mysterious and metaphysical subject. The earlier Vedic description of Kama alone gives the keynote to what he emblemizes. Kama is the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE. Says the *Rig-Veda*, ‘Desire first arose in IT, which was the primal germ of mind, and which Sages, searching with their intellect, have discovered in their heart to be the bond which connects Entity with non-Entity,’ or Manas with pure Atma-Buddhi. There is no idea of sexual love in the conception. Kama is pre-eminently the divine desire of creating happiness and love; and it is only ages later, as mankind began to materialize by anthropomorphization its grandest ideals into cut and dried dogmas, that Kama became the power that gratifies desire on the animal plane. This is shown by what every *Veda* and some *Brahmanas* say. In the *Atharva-Veda*, Kama is represented as the Supreme Deity and Creator. In the *Taitariya-Brahmana*, he is the child of Dharma, the god of Law and Justice, of Sraddha and faith.” (*The Theosophical Glossary*, pp. 170-1)

However, of even greater significance is the concept presented in the Esoteric Philosophy in regard to Kama: that it has seven aspects; for that matter, each one of the seven principles forming the human con-

stitution has seven aspects. That is to say, each one of the seven principles may be subdivided into seven, each one of the subdivisions representing an aspect of the seven principles. As stated in *The Mahatma Letters to A. P. Sinnett*:

“Every element having its seven principles and every principle its seven sub-principles.” (p. 92)

BOOK REVIEWS

Flying Saucer Viewpoint, by Rex Dutta. Published 1970 by Pelham Books, London, England. (In Canada: Thomas Nelson & Sons (Canada) Limited.) 115 pp. Price \$6.00.

Published reports of the flying saucer phenomena have been less frequent in recent years. This is true at least of the major media, although this book indicates that sightings actually continue at an impressive rate. Regardless, the matter is surely not closed, as attested by the appearance of this and other recent publications.

Those of us who for years have tried to keep an open mind on the actual nature of UFOs still hope for an objective appraisal of the phenomena. The study commissioned by the United States Air Force in 1968 seemed as if it might serve this purpose, but the results were disappointing. Although the study purported to be impartial, its conclusions were not wholly acceptable to “neutrals”; let alone the flying saucer enthusiasts.

Mr. Dutta is an enthusiast, but his is a flying saucer book with a difference. A Theosophist, the author approaches the subject with the perspective of an earnest student of *The Secret Doctrine*. There lies the difference. To be realistic, as far as flying saucers are concerned, he is as little likely to convert the out and out sceptics as did earlier writers; whether or not, through this presentation of his “viewpoint”, he can interest UFO buffs in Theosophy, or his fellow Theosophists in UFOs is another mat-

ter. At least he has given me (still open-minded, I hope) much food for thought for which I am very grateful.

Flying Saucer Viewpoint is a short, easy book to read. The style is chatty and the author's sincerity is reflected in every line. Mr. Dutta's purpose is to encourage the reader to think beyond the mere physical phenomena of the saucers—to think of their possible meaning and of their relationship to man in the Aquarian Age. To this end, he urges, goads and shocks. “Let's look deeper,” he says. Good advice, whether the subject is flying saucers or Theosophy.

—Ted G. Davy

☆ ☆ ☆

H. P. Blavatsky and The Secret Doctrine, Commentaries on Her Contributions to World Thought, edited by Virginia Hanson. A Quest Book published 1971 by The Theosophical Publishing House, Wheaton, Ill., U.S.A. xv + 227 pp. Price \$2.25.

Two years ago *The American Theosophist* published a special issue containing articles on H. P. Blavatsky. At the time this reviewer expressed the hope that the collection would eventually be published in book form, and is happy that this has now come about.

The new edition has been expanded and enriched with the inclusion of six additional articles by Katherine Beechey, Elsie Benjamin, E. L. Gardner, Gerrit Munnik, Emmett Small and Corona Trew. The whole is a well-balanced tribute to Madame Blavatsky. Independent contributions by a near score of individuals, each taking a different line, tend to emphasize how many facets there were to her character, and how extensive was her “mission”. Her influence is highlighted as in no other single work.

In my opinion this is an important publication. It should prove a most effective answer to the critics of Madame Blavatsky; also, it should stimulate interest in the message she gave to the world.

—Ted G. Davy

THE THEOSOPHICAL SOCIETY IN AMERICA

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CONFERENCE**

Toronto, Ontario

SATURDAY, OCTOBER 9 - MONDAY, OCTOBER 11, 1971

“THEOSOPHY IN ACTION”

Guest Speaker: RAGHAVAN IYER

Discussions

Convention Headquarters - Toronto Lodge

12 MacPherson Ave., Toronto 185

CONFERENCE PROGRAM

Theme: "THEOSOPHY IN ACTION"

Saturday, October 9

10.00 a.m. Registration

11.30 a.m. Official Opening of Conference

Introduction and Greetings

2.30 p.m. Symposium: "Action '75—What Are We Doing?"

Chairman William Harley, H.P.B. Lodge

Joy Mills, National President, The Theosophical Society
in America

Helen Zahara, Trustee, Kern Foundation

Ted G. Davy, General Secretary, The Theosophical
Society in Canada

3.30 p.m. Group Discussions: "Action '75—What Should We Be
Doing?"

8.00 p.m. "Universalism and Sectarianism in Theosophy"

Chairman Leslie Dadswell, Toronto Lodge

Guest Speaker Raghavan Iyer, ULT Santa Barbara

Sunday, October 10

10.00 a.m. Symposium: "A Pragmatic Philosophy for an Ever-
Changing World"

Chairman Jacques Egli, Centennial Lodge

Fleetwood B. Berry, Toronto Lodge

Virginia Hanson, Editor, *The American Theosophist*

Inge Jackson, York Lodge

10.45 a.m. Group Discussions

2.30 p.m. Symposium: "The Obligations of a Theosophist"

**Chairman Ann Wylie, National Secretary,
The Theosophical Society in America**

Kwasi Donyina, Montreal Lodge

Sally Lakin, Hamilton Lodge

Eva de Lisle, ULT Ottawa

3.15 p.m. Group Discussions

6.00 p.m. Banquet

8.00 p.m. "Meditation and Self-Study"

Chairman Gordon F. Gardiner, Toronto Lodge

Guest Speaker Raghavan Iyer

Monday, October 11

10.30 a.m. Reports of Group Discussions

Chairman Anthony Gizzo, Detroit Lodge

Renata Bohringer, ULT Ottawa

Viola Law, Montreal Lodge

Steve Tabor, Hermes Lodge (Vancouver)

11.30 a.m. Closing of Conference

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