

THE CANADIAN THEOSOPHIST

VOL. 53, No. 1

TORONTO, MAR.-APR., 1972

Price 50 Cents

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NOTHING AT ALL BUT WORK

William Quan Judge, one of the founders of the Theosophical Society, died at an early age on March 21, 1896. His service to the Society from its founding in 1875 until his death still stands as both example and inspiration. Although the world has altered beyond recognition in the last three quarters of a century, what Judge stood for, what he worked for, has changed not one iota.

When not working at his practice, the young Irish-American lawyer devoted all his available time and effort to the cause of Theosophy. In retrospect he seems to have been a natural product of this continent: energetic, forceful, determined. To these positive qualities he added the spirit of the Movement for which he toiled—love and brotherhood. It is no wonder that he accomplished so much or that his work was of such high standard.

Students of Theosophy who recognize in their *dharma*s an obligation to the Theosophical Movement will likely naturally respond sympathetically to William Q. Judge. None requires crutches, or he would not be so obligated; but more appreciate guidance and inspiration, and for the peculiar requirements of the Movement, both in its spiritual and worldly aspects, the spirit of the man who ran the young Society in America—for many years virtually single-handedly—is timeless and as real for this age as for his.

Speaking of the difficult early days, Judge said, "We took no salaries, but we had belief in the human heart." And of the ad-

ministration of the Society, "There are no places, no salaries, nothing at all but work."

It is still the same today as it was when these words were uttered at the Theosophical Congress held at the Parliament of Religions in the 1893 Chicago World's Fair. It is quite true that there is nothing at all but work—but as Theosophists we should be grateful that there is work to be done. If it had not been for the stupendous achievement of H. P. Blavatsky, H. S. Olcott and Judge in getting the Society off to such a promising start *and* with the potential for continuation after the founders left the scene, our efforts would now have to be directed elsewhere. The lamps of the Ancient Wisdom would be out, and another effort would be necessary to relight them at a later date.

The quoted statements express Judge's attitude in a nutshell. On the one hand, the concept of brotherhood taken for granted and put into practice; on the other, a blinkers-off recognition of the necessity for all Theosophists to roll up their sleeves and get down to business if their efforts are going to be of use to the world. He set an example that speaks for itself and requires no explanation. But it is a difficult one, and the basic ingredient is . . .

. . . Nothing at all but work. No wonder the Movement is small and the number of workers in it few. Nevertheless, there is much work being done all over the world, and, sceptics to the contrary, belief in the human heart is not entirely absent.

—T.G.D.

FROM THE PRESIDENTIAL ADDRESS

To The 96th Annual Convention Of The Theosophical Society

N. SRI RAM, *President*

In 1886, eleven years after the Society came into existence, H. P. Blavatsky wrote the article entitled "The Original Program of the Theosophical Society," which was published in the August 1931 issue of *The Theosophist*, her Centenary Number. The article was mainly a defence of Col. H. S. Olcott against an attack by two members, who were prominent at that time, on the way the Society was run and administered by him. Although she herself could be his critic sometimes, she knew him well as her closest colleague and companion and wrote about him in this article in most glowing terms, treating his critics to the most withering sarcasm. Probably for this reason it was not printed at that time in *The Theosophist*, Col. Olcott being then its Editor. The article begins by giving what she called the original program of the Society, meaning thereby the instructions given to her by her Master and Teacher. She was sent to U.S.A., she said, in 1873 "for the purpose of organizing a group of workers on a psychic plane," and received orders two years later "to form a nucleus of a regular Society" whose objects were broadly stated to her. Briefly they were:

1. Universal brotherhood.
2. No distinction to be made by the member between races, creeds or social positions; every member to be judged and dealt with on his personal merits.
3. To study the philosophies of the East, those of India chiefly, and interpret exoteric religions in the light of esoteric teachings.
4. To oppose materialism and theoretical dogmatism in every possible way by demonstrating the existence of occult powers unknown to Science in Nature, and the presence of psychic and spiritual powers in man.

Although H.P.B. must have had all this in her mind, she did not state this at first. The Society came into existence in that year 1875 in a very casual manner as though through a chance suggestion made at a small gathering at the end of a lecture on an anthropological subject.

Universal Brotherhood was not at first one of its Objects. During the following years the Objects were formulated differently by different groups; and underwent a process of sifting until they settled down into their present form. Incidentally, it might be noticed here that in this article H.P.B. speaks of herself and Col. Olcott as "the two chief Founders" and also as "the two Founders". She says the two Founders were not told how they had to bring about the growth of the Society and the results desired; nor had they any definite ideas given them concerning the outward organization. But they were distinctly told what they had to avoid and what the Society should never become. They were to insist upon sincere fraternal feelings among the members, the great diversity of creeds notwithstanding, on great mutual toleration and mutual help. They had to oppose in the strongest manner possible anything approaching dogmatic faith and fanaticism; belief even in the existence of the invisible Teachers was not to be a dogma.

The Objects as finally drawn up have remained unchanged since 1896, but they are so broadly worded that the Society could easily have assumed a character very different from what was at first intended or what it has assumed. Almost any activity, humanitarian or social, scientific, philosophical or religious, psychic or spiritualistic can be brought under their umbrella. The Society could have turned into a purely

academic body discussing philosophical and other theses as an intellectual pastime or a rationalistic body strongly sceptical of anything mystical or transcendental or a social services organization with various social reform projects.

An emphasis on any of these lines of thought or activity, all possible under the three Objects, would have stamped the Society as a whole with its particular character. But that has not been the case. Actually the Society *has* acquired a character which has been shaped by three principal influences: First that of Universal Brotherhood; secondly, an open approach to Truth suggested by the words: "study and investigation" in the second and third Objects; and thirdly, the writings of H.P.B. and those who have followed her along that broad avenue marked as Theosophy in her writings. The influence just mentioned has tended on the one hand to assimilate Theosophy to an occult view of the universe and on the other to a way of life that can be spoken of as spiritual, aiming at the spiritual regeneration of humanity.

Theosophy as the Divine Wisdom must include all Truth, although what we call by that name can only be a fragment, but even so, by its very nature it must have a message appropriate to each set of conditions. Looking back over the years we can trace the developments that have taken place in the world at large and the conditions of human life since the beginning of this century. Now we have come to a culmination which raises issues of a fundamental nature: the whole question of humanity's survival and future, of war and violence, of world unity, the place of Science in human culture, the type of religion that can unite mankind and foster its further progress, the limitations of the human mind, the relationship between man and Nature, the proper relation between man and woman, the true meaning of freedom and the kind of freedom that man really needs. The answers to these questions will determine the nature of the coming times and the kind

of civilization which will develop in the future. If it is such as to constitute a widening vista of progress in a real sense, there must be not only peace but also a quality different from what obtains at present in almost all aspects of human life and endeavor. It cannot be a civilization which merely multiplies the numbers and quantities that figure in statistical analyses pertaining to the physical needs and cravings of man, nor can it be a civilization dominated by more knowledge of the sort we are accumulating and more technology.

How to bring about such a civilization, embodying the true values of life, and how to help man to face the present crisis, untroubled even by such conditions as obtain at present—these are questions most relevant to the present times; and they cannot be answered except with some grasp of those fundamental truths regarding both Nature and man, which is Theosophy.

Miss Joy Mills, National President of the United States Section, reports continuing and striking progress virtually in every area of the programs put into action from the National Headquarters. The success of these efforts is attested by the fact that the membership of the Section had risen during the year to 5,896. Of these, 1,034 were new members. A peculiar feature of the Section is that not less than 39 per cent of the total are members at large, that is, not attached to any of the 109 Branches and 43 Study Centres in that country. The programs include the regional expansion activities which have drawn large audiences. . . . The Report says that Study Weekends and Week-long Seminars are becoming increasingly popular. These are arranged and largely helped by the Education Department which provides Lodges and Study Centres with material and guidance for their programs.

. . . The Theosophical Publishing House at Wheaton has recorded a very considerable increase in its sales, the sale of the Quest books alone being 50,000 over the previous year's total. A noteworthy event

was the bringing out of a new edition of *Isis Unveiled*, First Volume, edited by Mr. de Zirkoff. Unfortunately, during the year there was a fire in the T.P.H. building at "Olcott" but no serious damage was done. The progress made in so many different directions would not have been possible, says Miss Mills, without the generous help of the Kern Foundation.

The Report from the English Section indicates that the activities there go on much as usual. The General Secretary, Mr. Farthing, draws attention to the fact that a very large proportion of its membership is over 60 years of age in the case of women and 65 in the case of men. However, amongst the new members a reasonable proportion consists of young people, and the Bookshop sales have risen to three times those of last year. Three new study courses for individual members and groups have been started: one of them as a reading guide to *The Secret Doctrine*, another a study course in *The Secret Doctrine* and the third one a course on *The Mahatma Letters*.

The General Secretary for India, Mrs. Radha Burnier, remarks that the work of the Society is uphill and likely to be so for a long time to come. During the year a very large number of places were visited by lecturers, and there were numerous study and training camps as well as conferences, including the annual South Indian Conference and the Workers Conference at Adyar, and two study camps in Bhowali in the Himalayas. . . . One of the difficulties which have to be overcome in India is the number of different languages. This necessitates the translation of Theosophical books into all these languages for which the necessary funds have to be found. H.P.B.'s book *Practical Occultism* was translated during the year into Telugu and Bengali.

Among the English-speaking Sections, Australia and New Zealand are the next largest. The General Secretary for Australia, Miss Ruth Beringer, writes that the Section's membership was 1,793 on September 30th. . . . Miss Helen Zahara made a much-

appreciated tour of Australia during the months of February to April, visiting eight Lodges. The number of members in New Zealand is 1,156. The work there is being carried on with devotion and enthusiasm. The Section will be celebrating the completion of 75 years of steady work at its Convention this year.

The Report from Viet-Nam which has 15 Lodges and 947 members records continuous activity on the part of its Lodges. The Section has a number of young members. Mme Hai, the General Secretary, writes that they are all enthusiastic and eager to serve. In one place some of them meet daily for Theosophical study and for services to the Lodge.

The Philippines Section, says Miss Cleo Gregorio, the General Secretary, has doubled its strength, thanks to a visit from Mr. and Mrs. Geoffrey Hodson who stayed there for three months and carried on a seminar under the title "The School of the Wisdom".

The important event for the Sections of Latin America during the year was the holding of the third Inter-American Congress in Bogota, Colombia, in February last. It was attended by delegates from various Sections giving them the opportunity to become better acquainted with one another and for interchange of ideas amongst the principal workers in them. Mr. Spairani was elected President of the Federation.

Mr. Manuel Farinich, the new General Secretary for Argentina, records considerable activity in which the youth groups participate, helping the Lodges in their areas. . . . A Theosophical course was broadcast over the radio in Rosario, which is the Headquarters of the Section, and there were other opportunities also to disseminate Theosophy through the medium of radio and T.V.

Uruguay now owns its own building; the General Secretary in his report gives information about each member of each of the nine Lodges in that Section. The work is carried on, he says, very regularly in all of them.

The Central American Section is spread over six states, namely Guatemala, Honduras, El Salvador, Nicaragua, Costa Rica and Panama. But one cannot go from one country to another without a passport. So the Section has an arrangement by which the Convention is held in a different country each time by rotation, and members come to it from the different States. Thus they come to know each other and are able to establish a measure of co-operation among themselves. The General Secretary says that this system has given good results. The General Secretary is also elected by rotation among these States for a period of two years.

Mr. A. B. Patel, General Secretary for East Africa, records satisfactory progress. The strength of the Section remains undiminished by the changing social patterns there. There was a new Lodge in Kenya and two new Lodges in Zambia.

The work in all the different Sections in Europe proceeds steadily. The important event during the year was the holding of the European Federation Congress in Paris in the month of August. The Convention of the French Section was held at the same time, at which Mr. Solomon Lancri was elected General Secretary succeeding Dr. Paul Thorin who had held that office for a long period of years.

Roberto Hack who had been a member for fifty years and for many years General Secretary of the Italian Section passed away during the year. The new General Secretary, Mr. Eduardo Bratino, says in his Report that the work in the Lodges in that Section proceeds in two main directions: one is the exposition of the classical Theosophical literature, especially the works of H.P.B., and the other, discussions on mod-

ern problems from the Theosophical standpoint.

Finland is another Section in which there has been a change of General Secretary. The new General Secretary, Sirkka Kivilinna, writes of a fund which has been established for giving grants to elderly members to enable them to attend the annual Summer School at Kreivila which she says is a meeting place for the whole Section.

The General Secretary for Denmark, Mr. Preben Sorensen, mentions the fact that the Danish edition of *The Secret Doctrine* brought out in four volumes has been selling exceptionally well. During the year there has been much activity and fruitful exchange among Lodges and members in that Section.

Reports from several of the Sections mention increased interest in Theosophical ideas particularly among the young people. Mr. Curt Berg, the General Secretary for Sweden, writes that they are particularly interested in the subjects of yoga and meditation and desire to find a deeper basis for one's life apart from ideas of purely intellectual interest.

I made a tour last summer in Europe, accompanied by Miss Nisewanger, then my Secretary, and was Guest Speaker at the Summer Schools in Sweden and Nottingham. Later I presided over the Congress in Paris at which Mrs. Radha Burnier, who had also been invited, was one of the Guest Speakers.

At Adyar, the work goes on steadily, as one might describe it, unhasting, unresting. The Theosophical Publishing House records a considerable increase in its sales. The Adyar Library's Report gives details of its work, which because of its specialized character I do not refer to here. The School of the Wisdom commenced its session this year on November 16th with Dr. I. K. Taimni as Director of Studies. It is to go on till about February 17th. The Vasanta Press has had an extremely busy year, working to its full capacity and has at last been

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THE CANADIAN THEOSOPHIST

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Toronto 1, Ont.

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THE SIGNIFICANCE OF THE MONAD DIVINE? — OR HUMAN?

ELSIE BENJAMIN

(Continued from Vol. 52, Page 128)

WHERE DOES INDIVIDUALITY COME IN?

"The *Monad*, or the 'Spiritual Individuality,' remains untainted in all cases."—*The Mahatma Letters*, p. 105 (i.e. we must not picture the Monad per se leaving its own realms and descending to our plane.) "The *Amita-Yana* is translated: 'The immortal vehicle,' or the *Individuality*, the *Spiritual Soul*, or the *Immortal monad*—a combination of the fifth, sixth and seventh (principles) . . . Could the Spiritualists be only made to understand the difference between *individuality* and *personality*, between *individual* and *personal* immortality and some other truths, they would be more easily persuaded that Occultists may be fully convinced of the *monad's* immortality, and yet deny that of the soul—the vehicle of the personal Ego . . ."—*Ibid*, p. 114.

There are three different categories under which we must discuss the Individuality:

1. When does Individuality commence in the journey of the Monad through the Seven Kingdoms?
2. Where does Individuality begin for each sevenfold human entity on its descent from its divine source, in the Human Kingdom?
3. What is the difference between *Individuality* and *Personality* as applied to us men, here on earth?

Comment 1. In an article "The Mineral Monad" tracing the evolutionary journey of the Monadic Ray, of the evolving atom through the kingdoms beginning with the three Elemental Kingdoms, H.P.B. has this to say:

" . . . it is a concrete manifestation of the Universal Energy which itself has not yet become individualized; a sequential manifestation of the one Universal

Monas. The Ocean does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man-birth. The tendency towards segregation into individual monads is gradual, and in the higher animals comes almost to the point. . . . The 'Monadic essence' begins, to imperceptibly differentiate in the vegetable kingdom. . . . There are *seven* kingdoms. The 1st group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of *Mulaprakriti* to its third degree—*i.e.*, from full unconsciousness to semi-perception; the 2nd or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the 'Monadic Essence'—considered as an Evolving Energy. Three stages in the elemental side; the mineral kingdom; three stages in the objective physical side—these are the seven links of the evolutionary chain. A descent of spirit into matter, equivalent to an ascent in physical evolution; a reascent from the deepest depths of materiality (the mineral) towards its *status quo ante*, with a corresponding dissipation of concrete organisms up to Nirvana—the vanishing point of differentiated matter . . ."—*H. P. Blavatsky Collected Writings*, Vol. V, p. 172 et seq.

In other words, in the three Elemental Kingdoms, there is no differentiation, no sign of Individuality; the Vegetable Kingdom sees the first faint signs of differentiation as between one Monadic Ray and another, increasing up to the Human Kingdom; and the Mineral Kingdom stands at the mid-

point between the three on one side and the three on the other.

Comment 2. Where does Individuality begin with Man, with each man, making him distinct from other men? We know that in our highest Principle, Atman, we are, *literally* all one; on the other hand, we must each pursue our own evolutionary journey, learn our own lessons, make our own mistakes and pay for them ourselves, reap our own rewards. In the following, one of the most sublime and illuminating passages in *The Secret Doctrine* it is made clear that individuality begins for each of us with our Spiritual Monad, the Buddhi principle. H.P.B. writes:

“This sentence: ‘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*’ . . . *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*’.”—*The Secret Doctrine*, I, 265 or. ed., I, 285 3rd ed., I, 308 6-vol. ed.

The farther we descend in our Seven Principles, the more apart we are from each other; the higher we go, the more closely do we merge with all other evolving entities; but it is only when we reach Atman, the Undifferentiated, that we lose our Indi-

viduality—for a time—the dewdrop has slipped into the shining sea!

Comment 3. What is Individuality, and what is Personality? As applied to man, these two terms have distinctive meanings in theosophical terminology: The *Individuality*:

“is the spiritual-intellectual and immortal part of us: deathless, at least for the duration of the Kosmic Manvantara: the root of us, the very essence of us, the spiritual sun within, our *inner god*. . . . The Personality is all the lower man: all the psychical and astral and physical impulses and thoughts and tendencies, and what not. It is the reflection in matter of the Individuality. . . . In Occultism the distinction between the personality and the immortal individuality is that drawn between the lower quaternary or four lower principles of the human constitution, and the three higher principles of the constitution or Higher Triad. The Higher Triad is the Individuality; the personality is the lower quaternary. The combination of these two into a unity during a life-time on Earth produces what we now call the human being. The personality comprises within its range all the characteristics and memories and impulses and karmic attributes of *one* physical life; whereas the Individuality is the Aeonie Ego, imperishable and deathless for the period of a Solar Manvantara. It is the Individuality through its ray or human astral-vital Monad which reincarnates time after time and thus clothes itself in one *personality* after another personality.”—G. de Purucker’s *Occult Glossary*.

Read again the quote from *The Mahatma Letters* which opened this section, and it will be clearer what K.H. is emphasizing.

(To Be Continued)

The process of explaining will define what we know and elicit what we do not. The experience of thousands of years is that to learn anything a man must set himself the discipline of passing it on to another.
—Roy Mitchell

THEOSOPHICAL DEMOCRACY

J. H. DUBBINK, PH.D.

Now, a few years before the centenary of the modern Theosophical movement it is timely to look back on its early history. Not as a theoretical exercise, but in order to look for lessons in the mistakes which we and future generations could perhaps avoid.

It is a truism to state that words are but a very poor means of expressing experience and theories of a deeper, more mystic or occult nature. Nevertheless, words are *the* means, and those who have not had the mystic experience or have no first-hand knowledge have only as their source of information the printed word of books or the spoken word of talks. Now every word changes in meaning in the course of years and it may be that when a word is first introduced it is meant to be used in connotations other than those which later readers would infer.

In the *Mahatma Letters* and other letters exchanged between those writers who were responsible for the verbal structure of "our" Theosophy, we can follow, for example, how the words and ideas "Round" and "Root-Race" were coined but only generally accepted after some difficulty. In these letters a student can detect, or at least try to do so, the *motives* of the different writers who were looking for a base on which to build up an acceptable vocabulary for "information" given for the first time.

In *The Letters of H. P. Blavatsky to A. P. Sinnett*, page 382 we read the following declaration not written by but fully concurred in by one of the Mahatmas: "The fact is your western philosophical conceptions are monarchical; ours democratic. You are only able to think of the universe as governed by a king, while we know it to be a republic in which the aggregate indwelling intelligence rules." When studying these words it should be realized that the

word "democratic" had not the meaning of parliamentary or popular democracy as we are wont to attach to it. In those days it was more or less a revolutionary slogan, meaning that neither a monarch nor an oligarchy of bourgeois-capitalists should have power ("cra-ty" means "power"!) but that power should be exercised by the people—not by a party which claims to be the only representative of the people.

It will be clear that the "power" to be exercised by anyone partaking in the "aggregate indwelling intelligence" makes such an active being responsible for its actions. We hear a great deal about a general law working for harmony and equilibrium, called Karma. Now some years after these quoted words were written, our role as human beings was described in the following way: in *The Secret Doctrine* the essence of *human* existence is hinted at by the words "rebel", "refuser", "self-consciousness" (as opposed to consciousness in general).

In an ancient Buddhist book, *Majjhimanikajo*, we read the following story which illustrates this implied lesson.

"One day Buddha discovered that Brahma foolishly thought that in *his* world was to be found the eternal unchangeable abode. In order to correct that mistake, the Buddha appeared in the Brahma-world. Baka (= Brahma) welcomed the Buddha with the following words: 'Come, your Excellency, your Excellency is welcome indeed; it is a long time since your Excellency managed to come here. This world is everlasting, permanent . . . there is no salvation beyond it.'

"The Buddha refuted Brahma, stating that he knew of another salvation beyond. Then, the story continues, Mara the Evil One entered and said, 'Bhikku, Bhikku—forebear! For this Brahma is the great Brahma, vanquisher and unvanquished, all-

seeing and all-subduing lord . . . Therefore I advise you to conform to what he has told you, and not to be recalcitrant.'

"The Buddha rejoined: 'I know you, Evil One . . . you have got into your grasp and into your power Brahma and his host . . . but I am not in your grasp, Evil One.' Hereupon Baka said, 'I tell you that as long as ever you will toil and moil, you will never find any other salvation beyond this.' (sc., the Brahma-world).

"The Buddha replied: 'I have knowledge of your progress to your pomp and state as the mighty, powerful and sovereign Baka the Brahma. Now, there are three other planes of existence, Brahma, which you do not know or discern, though I do . . .'

At the end of the conversation a match in (magical) powers between the Buddha and Brahma takes place, in which Brahma is defeated by *the* human being par excellence, the Buddha, who by the power of his critical mind has overcome all "hierarchs", "hyparxes", "gods", and so on.

The queer, old-fashioned prose of the Buddhistic tale, and the modern words of *The Secret Doctrine* convey the same ideas. Man, as the special representative of *manas*, is bound to be free, is bound to be a rebel. The "Brahma-world" is organized on a hierarchical, monarchistic base: Buddha is told by Mara, Death, to take heed of the words of the highest authority. The exoteric Buddhism and the esoteric Bud(d)hism of the early years of the Theosophical Society speak the same language for him who has ears to hear.

If this were the one and only example of an anti-authoritarian way of thinking to be quoted from our literature, a critic could with some justification ask if the present writer is not pressing some vague analogies too far. But there is more.

In *The Theosophist*, November and December 1881, H.P.B. published an English translation of parts of the novel *The Brothers Karamazov* by the famous Russian author Dostoyevsky, who died some months before. From a passage in

The Mahatma Letters to A. P. Sinnett (Letter XXVII) it is clear that one of those Mahatmas inspired H.P.B. to make the translation, as that part contained a precious lesson for the future. What is that lesson? In that part ("The Legend of the Grand Inquisitor") the only speaking character, the Grand Inquisitor, gives his view of an ideal human society. He sees man as a weak creature, not willing to bear the burden of freedom. (And responsibility, we would add.) Therefore, according to the Grand Inquisitor, the authorities have to take over that burden while the people, childlike, willingly subject themselves to authority. The (worldly and spiritual) government has a duty to specify what is allowed, and what is not allowed, and should even to a certain degree allow some "sins". Of course, then the authorities should exact some sort of "confession" and "penitence", but they should allow as much "sin" as possible to let the people believe that there exists some "order" of which the authorities are the sacrosanctious representatives.

If we look at modern society, and especially at the industrial, consumptive societies, the parallel is clear. Nowadays, the "authorities" are in a position to force us to take poison, e.g., polluted air, water and food; to allow us to take others, e.g., tobacco and alcohol; and to forbid us to take drugs. Similarly, they are allowing much sexual freedom in marriage; further, prostitution finds some half-hearted allowance, but homophile or pedophile sexual relations are wholly or partially forbidden.

Not for a moment would I advocate that everyone should begin to take drugs or to enter homophile sexual relations—in no way! But the argument goes in another direction. Both in the line of thought of the Grand Inquisitor of Dostoyevsky and of the "authorities" in so-called democratic states, people are not able to decide what is good and bad. Only those who have authoritative knowledge—even if this knowledge is in their own eyes, and those of wiser men and women, not of a very real or deep nature—

can decide what the other weak people should do and should not do.

Anyone who knows what older and younger people nowadays are striving after will see that the "lesson" hinted at by the Mahatma is known now by all those who are protesting against what is called the "establishment". (See *The Greening of America*.) The hard core of all protest against that establishment is precisely a feeling, a certainty, that the authorities—the anonymous few who have the power to decide—exist and work on the base of the factual inferiority of the masses. Because those masses have never, as *individuals*, asserted their rights and duties, "they"—the party, the administration, the churches, etc.—have taken over those rights and duties, which are, in fact, a prerogative and a burden for every human being.

Are the Mahatmas right in their negative judgment about western thought? Can the west conceive a universe, or even a human society, without that "monarch", be it in the form of a "god", a "party", a "democratic majority"? A look at the history of western thought indicates that the Mahatmas were right!

According to the Jewish tradition "god" is an absolute sovereign, who has made even man spiritually and physically as he wished. One quotation from *Jeremiah* (xviii, 5-6) is sufficient, where the people are spoken of as being in his hands like clay. In Greece the situation was not much better. Zeus was conceived as a sort of absolute kind—be it within the bounds of "necessity", nevertheless, Zeus acts like an earthly kind. Some centuries later the Roman emperor Marcus Aurelius wrote a treatise in which he spoke of his god, Zeus-Jupiter, as a king whose duty it was to maintain law and order in the universe. A thousand years later one of the greatest Italian poets, Dante, wrote a Latin treatise, "De Monarchia", in which he drew a parallel between "god" and the earthly kings and emperors.

Only after man in the west discovered

he was more than a poor creature dependent on an absolute monarch, that he was a citizen on the foot of equality with others, that he could discover many "secrets" of nature by using the powers of reason and will, independently of his "belief" or lack thereof—only from that time on we see the growing of a more human view of nature and reality, and the decline of that "monarchical" way of thinking the Mahatmas pointed at. But, all symptoms make it clear that they have (alas!) more right on their side than those who think that there really exists an order in which the happiness of every individual is paramount in the thought and practice of every man.

It will be clear that our line of thought has led us far from an intellectually interesting, historical investigation into the realms of everyman's responsibilities towards all others. May we hope that we are going in the way H.P.B. would have us go, viz., to make the real needs of the world the great object of our thoughts and investigations? We began by looking at some quotations of the Mahatmas; it seems that their views were and are still so very modern that they give a clue to the understanding of some aspects of our recent history, of our present situation and perhaps also of our future.

But there is still another aspect. One could ask if these criticisms of the Mahatmas of our western way of thinking were not disproved by the evolution of Theosophical thought and literature? Even here, in the theosophical books published from 1887 onwards one can observe a growing influence of that "monarchical" way of thinking. We can see this trend not only in the literature but in the different Theosophical organizations and other organizations sponsored by the leading figures in our Movement.

Already in *The Secret Doctrine*, as the index shows, the word "hierarchy" is met with on many pages. But if one carefully investigates these passages without taking

(Continued on page 21)

NOTES AND COMMENTS BY THE GENERAL SECRETARY

Last Fall I enrolled in a course on Sanskrit Literature offered by the University of Toronto. My professor, like others of his colleagues in the East Asian Studies Department, has visited the headquarters of the Theosophical Society, where he studied at the Adyar Library and Research Centre. I was happy to hear his unsolicited praise of this feature of T.S. activity in India.

Members can take pride in the Adyar Library and Research Centre, which is also a publishing house for scholarly Sanskrit works. The Librarian, Mrs. Seetha Neelakantan, will be remembered by delegates to the 1970 North American Theosophical Students' Conference in Detroit. While in the U.S. she helped classify the Oriental literature section of the American Section Library at Wheaton, and it is to be hoped that this too will become a centre of interest to Sanskrit and other scholars.

* * *

I commend the reader's attention to the article by Dr. Dubbink in this issue. The hierarchical state which he deploras seems to be attractive still to many institutions and individuals.

For example, a news item in the *Toronto Globe and Mail*, August 26, 1971, dated Castelgandolfo, Italy, reads in part: "Pope Paul yesterday defended the principle of authority in the Roman Catholic Church and attacked those who would like to see it run on the lines of a modern democracy."

More recently, January 26, 1972, a writer of a letter to the editor of the same paper complained: "There is a great need for the return to respect for authority, for stronger disciplinary measures and for the church hierarchy to speak with a sterner voice about what exactly, is expected of its people."

Avoiding responsibility for making decisions seems desirable to many, even at the

expense of sacrificing individual liberty by transferring the right to another. This is a tendency that must not be allowed to flourish in the T.S. Unfortunately, many factors still prevent ours being the ideal type of "democratic" organization called for by Dr. Dubbink.

* * *

I am sure all members will understand the necessity to raise membership dues. Starting July 1 these will be \$5.00 per annum as against the present \$3.50. Even at the new rate members will be paying considerably less than the fees charged by comparable organizations.

It perhaps goes without saying that every effort is made to keep Section expenditures at a bare minimum, and that all officials act voluntarily and are unpaid. In recent years increases in the costs of postage, printing and paper have hit us particularly hard because in these items most of our expenses are incurred.

* * *

I am pleased to announce that Rex Dutta, a member of the English Section, will be in Canada in June to give public talks in several centres on Flying Saucers, a subject on which he is well qualified to speak. He has written two books on this topic and approaches it from the point of view of a Theosophical student. Where convenient, he will also conduct *Secret Doctrine* seminars for members.

At the time of going to press his itinerary had not been finalized. Members should consult their local bulletins for details.

* * *

The General Executive of The Theosophical Society in Canada met at 12 MacPherson Avenue on Sunday, January 9. The General Secretary was in the Chair with the following members present: Miss Mary Seaton, Messrs. L. A. Dadswell, G. F. Gardiner, C. Weaver.

Among the items of business transacted were: acceptance of a financial report on the 1971 North American Theosophical Students' Conference which showed receipts

THE CANADIAN THEOSOPHIST

IN CANADA

Published Bi-Monthly

Second Class Mail Registration Number 0784

Return Postage Guaranteed

Subscription: THREE DOLLARS A YEAR



OFFICERS OF THE T.S. IN CANADA

General Secretary

TED G. DAVY

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

GENERAL EXECUTIVE

LESLIE A. DADSWELL, 47 Bradgate Road, Don Mills 404, Ont.

GORDON F. GARDINER, 24 Ellerbeck St., Toronto 355, Ont.

MISS JUDITH MYRTLE, 3388 Parker St., Vancouver 6, B.C.

WOLFGANG C. SCHMITT, 330 Spadina Rd., Apt. 208, Toronto 178, Ont.

MISS MARY E. SEATON, 155 Balliol St., Apt. 1415, Toronto 295, Ont.

CEDRIC WEAVER, 20 Orchard Park Dr., West Hill 783, Ont.

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Editors: Mr. and Mrs. T. G. Davy

Letters intended for publication should be restricted to not more than five hundred words.

The editors reserve the right to shorten any letter unless the writer states that it must be published in full or not at all.

RANNIE PUBLICATIONS LIMITED
Beamsville, Ont.

totalling \$1,344.50 and disbursements \$1,327.05; approval to increase Section dues from \$3.50 to \$5.00; authorization for lecture tour by Rex Dutta in June (this having been financed by a special donation to the Section); approval to transfer \$500.00 to the Century Fund, which is used to cover repairs, modernization, etc., to the headquarters property at Adyar.

The next meeting will be held April 9.

* * *

Readers contemplating holidays abroad

this summer and wishing to make Theosophical contacts in other countries are invited to get in touch with me. Also, details of summer camps should be available shortly and I shall be pleased to share this information with those who are interested.

* * *

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

Toronto Lodge. Russell F. Furniss, Francis H. E. Furze, Rosemary Furze, Marie Schlauch, Jean Taylor.

Victoria Lodge. Sandra Y. King.

—T.G.D.

MONTREAL LODGE

The Annual Meeting of the Montreal Lodge was held on January 11, when the following officers were elected for the coming year:

President Mrs. Dorita Gilmour
Vice-President Mr. Fred T. A. Griffiths
Secretary Mrs. Viola Law
Treasurer Mrs. Anne Nathanson
Librarian Mr. Fred W. H. Wilkes

The Lodge is looking forward to a year of study and progress. There has been an increase in membership recently and it is hoped that this will continue.

Viola P. Law,
Secretary

TORONTO LODGE

Dr. Masaharu Taniguchi, the founder of the Seicho-No-Ie movement (see Book Reviews) will speak at 12 MacPherson Avenue on the evenings of April 17 and 18.

Among the public meetings held in February were talks on "Theosophy Simply Stated" by a non-member student of Theosophy; readings from the first chapter of *The Ocean of Theosophy*, by Wolfgang Schmitt—general discussion was encouraged on specific points of interest; an open forum on *The Secret Doctrine* conducted by Leslie Dadswell.

The Library hours at the Lodge have now been extended and are from 2 p.m. to 8 p.m. on Wednesdays and 6.30 p.m. to 7.30 p.m. on Sundays.

HAMILTON LODGE

"The Significance of the Monad" by Elsie Benjamin which commenced in the Jan.-Feb. issue was very timely as far as Hamilton Lodge was concerned.

At our weekly meetings we are studying the Monad and have been using as source material *The Secret Doctrine*, *The Ocean of Theosophy*, *The Mahatma Letters* and *The Divine Plan*.

The Lodge is looking forward to welcoming Mr. Rex Dutta in June.

Sally Lakin,
President

CHANGING YOUR ADDRESS?

If you are a subscriber or a member-at-large and are planning to change your address, please send us a change of address card as soon as possible. If you are a member of a Lodge, please advise your Lodge Secretary so that the information may be passed to us. Second class mail is not re-addressed by the post office.—Eds.

THE NEW REFORMATION

ALVIN BOYD KUHN

(Continued from Vol. 52, page 138)

The Church asks you to surrender the reality of your own Christ-nature to an hypothecated Savior. Jung has shown how psychologically fatal this can be. Every soul must realize, for its own psychic wholeness and integrity, that the experience which alone will evolve its latent divine faculties and capabilities *must be its own experience*. No Jesus, no historical Christ, can save it from the necessity of saving itself. It cannot grow through the experience of some one else. That is the preposterous expectation that the Christian Church has flaunted before its people for all these centuries, and it is the grossest fatuity that perhaps ever was foisted upon the ignorant credulity of mankind. That the task and the burden, or the privilege and the infinite joy of self-evolution can be shunted off the main line of human consciousness onto a side-track of spurious salvation from outside, is a monstrous delusion of the religious consciousness of the world. Perhaps no one has ever more pointedly expressed this truth than the medieval mystic, Angelus Silesius, who put it in poetic form:

Though Christ in Bethlehem a thousand times be born,

But not within thyself, thy soul will be forlorn;

The cross on Golgotha thou lookest to in vain,

Unless within thyself it be set up again.

Every soul sooner or later must realize that for it no Christmas celebrates the birth of Christ unless it means in some measure or degree that the Christ-mind has been born anew in its experience. God, aver the Scriptures, is not mocked; souls will not reap the harvest of glory and bliss which is to be theirs unless they have sown and diligently cultivated the seeds of divine nature in the soil of their own garden of experience. The soul is a fragment of God himself, therefore it will not be too long at any time mocked by the fatuous delusion that some other power than itself is going to deprive it of the training and experience that will help it unfold the wings of its own glorious soaring into the higher realms of being. Plotinus, the Neoplatonist of the third century, in one of the most luminous paragraphs of philosophical wisdom ever written, tells us that if the soul did not migrate to earth and have to wrestle with the problems of life in these bodies, it would

never come to know its own powers or develop its own faculties for its divinization. It would lie static, like an unplanted seed, its powers remaining purely potential and undeveloped. What Christianity has missed, and about which it has failed to give the world a true comprehension, is that the presence of the Christ-mind in the world, confined however to the person and life of but one man, could not avail to impregnate the world with the divine unction; it would have to be a power functioning in the hearts of all men, as otherwise it would have no distribution. "The gods *distribute* divinity," is a statement of the Greek theosophy. The Church preaches the Incarnation; yes, but limits it to but one son of man.

Ah, but, retort the protagonists of the Christian faith, Jesus came to bring a new message to humanity, to open a new era, to announce a new dispensation. The Gospels say that he himself announced this mission in the epochal sermon. Christian writers in a thousand books have extended themselves in grandiloquent verbiage to dilate on the theme of the new order for human life that Jesus brought and made possible for mankind. It is represented that no Pagan teacher had ever preached a gospel of the fulfilling of all law in and through the spirit of *agape*, the divine love activated now for the first time in the hearts of men. Paganism had never been able to rise to the concept of a love that would of its own spontaneous power inspire all the world to the fulfilment of all law and the perfection of human character and the dawn of world peace. But if these writers do not know that all this is not true, they must be ignorant indeed. It is a vile slander on Paganism. It is an insult to the intelligence of such ancient civilizations as those of Egypt, Persia, India and China, if not of others. It is a hallucinated fancy born of the extravaganzas of pietism. But we will be challenged to present the facts on which our denials are based.

The first fact is that the available literature covering this and later time prove

that even if he did live and did preach the epoch-marking sermon, Jesus proclaimed not one single new or novel maxim of principle of truth. He said nothing that had not been already taught in many cults. Stoic philosophy, antedating his preaching, covered most of the elements of the great Sermon. The Gnostic philosophy embraced in a general, if not in a specific way, those same fundamentals. Much of this moralistic-spiritualistic teaching emanated of course from those ancient Mysteries, where a systematic and methodical cultus of our spiritual dynamic was elaborated and practised to a degree of consecrated effort far more meticulous and scientific than anything Jesus ever announced. The psycho-spiritual science of the soul was cultivated in those brotherhoods under the terms of the strictest regime possible to human devotion. We have had echoes of some of this in the recent investigations or disclosures of the order of life enjoined in the Essene communities. Orphism, Mithraism and Neoplatonism, even Manichaeism, the cults of Isis, Serapis, Bacchus, Dionysus, Tammuz and other deific heroes, all inculcated the principles of the highest and purest morality. All that Jesus gave out were scraps and fragments of this general body of revered teaching which he might (in spite of Loisy) have picked up even in so remote a section of Palestine as Galilee. This must be the truth of the matter, as evidenced by all the data of research.

Reverting a moment to the basic claim of Christianity that Jesus is the only root and ground of our salvation, there are other considerations that must be faced here. It brings us face to face with all the problems generated by the doctrine of salvation by faith, the vicarious atonement, forgiveness of sins, redemption through the shed blood of this Lamb of God, and others corollary to them.

These dogmas are all twisted forms of truths that in their conceptual form have true and apt relevance to spiritual development and arcane science. But the Church

insists on our taking them in their perverted forms. From the standpoint of the human side of our nature, the work of the divine Christos principle in us does take on itself the onus of dealing with and eventually transmuting the animal principles in us to its own higher order, and this can conceptually be poetized as a vicarious act. But Christianity throws all this work on the single person of Jesus, since it has placed him in the place and role of the Christos power. In this position all the modes and functions of the universally distributed divine principle were heaped up on his devoted head; the birth, the baptism, the temptation, the preaching, the trials, the crucifixion, transfiguration and resurrection all had to be undergone by this character in historical realism.

But this never has made sense even to those who have babbled it with their lips and swallowed it by "faith" in their childhood because it came to them from authorities such as children naturally respect. (However, many a child at age of eight has been able to discern the logical incompetence of these teachings and refused to accept them.) Depraved as man on his animal-human side may be, even in that baseness and blindness there is something "straight" enough in most people to make them revolt at the thought of their accepting the gift of salvation which, they are told, has been won for them by the sacrificial death of another person unknown to them and who certainly was under no moral or other obligation to give his life to ransom their ignoble lives. We do not have to wait for a man of deep thought like Nietzsche to see that there indeed is just ground for bitter resentment against accepting salvation won for us without any payment or merit on our part. That this doctrine has been so widely assented to in blindness in the area of general religion in Christianity bespeaks sadly the feebleness yet of the small voice of the divine child within us; at the same time its rejection by thoughtful men deemed irreligious gives heartening

evidence that the divine child is awake and has learned to put some firmness in his voice. It is testimony again to the debasing force of Christian dogmatism and its fundamental errancy, that the devotees of the faith still, if only by implication, can think they are sanctifying their lives and ennobling humanity by being willing to accept their soul's ransom won for them by the agonies of another. This evidences the craven baseness to which the false doctrines of the Christian theology have dragged down the human spirit of its conditioned victims.

The ultimate conclusion of rational thought on all this is the realization that, in the sense in which the Church has set forth these doctrines, such alleged transactions in the inner life of mortals as the vicarious atonement and the remission of sins by the crucifixion and death of the man Jesus are in direct clash with the natural law and are nullified by it. As said before, the experience, the life, the evolution of the soul in any human can not be lived for it by another. It can appropriate no experience and reap fruits that have not been its own experience. Jesus would have no way of communicating to us the fruits of his sacrifice if we did not know the sacrifice as our own. There assuredly is a "Jesus" who stands ready to "save" us, but it was, and is not Jesus of Nazareth. If we piously accept salvation through his "atoning blood," it is an *ersatz* salvation and will not do as a substitute for the genuine achievement. To what a delirium of sanctified lugubriousness must a rational mind be reduced to think it divine to accept salvation on such inequitable terms. The climax of all this irrationality is that a soul that has not saved itself is not saved. The salvation of a soul is in fact the birth and development of it; no power can save a tree that will not do its own growing. Its glory is in the unfoldment and exercise of its own inherent powers; and so it is with the soul.

(To be continued)

MAN — THE INVINCIBLE

MONTAGUE A. MACHELL

“Beware of fear that spreadeth, like the black and soundless wings of midnight bat, between the moonlight of thy Soul and thy great goal that loometh in the distance far away.”—The Voice of the Silence.

Man, the invincible Spiritual Entity, upon entering a vehicle of flesh, with its acquired personality, becomes a prey to Illusion—the Illusion of Matter and Time, imagined to be realities of equal validity with the Self. This Illusion is reflected in every earthly concept of the one-life personality, causing it to view Spiritual Wholeness as opposed powers of Good and Evil. As a result of this misconception Thought itself becomes touched with the darkness of the non-Self. To the extent that a man allows himself to vacillate between the Wholeness of Spirit and the Illusion of Matter, he is tempted to create an omnivorous bogey called Desire. Unless he fearlessly recognizes Desire as the one driving power inseparable from Manifestation—hence, in its purest essence Fohat, “the divine Eros”, as Sri Krishna Prem names it in *Man, the Measure of All Things*, he will be tempted to fear it, instead of accepting and using its spiritually impelling power. Of profound interest are the words from the work just quoted:

“*Manu* the thinking creature, is man, the only thinker in the universe. . . . Fohat is the steed and Thought is the rider. . . . Thought is not forever bound to earth. Carried by the leaping power of Fohat, man’s thought, like the Divine Thought, can take ‘seven strides through the seven regions above’. . . . Without the guiding reins of thought, Fohat, the divine Eros, be he never so divine, can do no more than run his circular errands round and round the cyclic wheels of time. Guided, he is the liberator; unguided, he gives bondage . . . only when

the perfect balance between the thinker and the vehicle of his thought (Spirit and Matter) is achieved, can man be liberated from compulsion and yet remain as man.”

The “thinker” here defined, is the higher *Manas*, an aspect of Man Spiritual. For him to “remain as man and thinker”, Fohat must be perpetually guided by *Manas*. So guided, “Fohat, the Divine Eros”, freed of earthly attachment, becomes Divine Impulse, the original Heavenly Desire that stands “behind Will” and is the needed propulsion along the path of Spiritual Fulfilment.

For enlightened Growth, man must seize upon and make his own a triumphant *Manas*, which alone can insure the supremacy of the Angel in man’s earthly duality. To imagine that he can eliminate Desire in the Universal Pattern is to lose sight of its eternal indispensability to Spiritual Growth. Man’s eternal choice is between Desire of Unfoldment and Desire of Personal Gratification. To the degree that he lives fundamentally, a man will cherish an abiding awareness of the fact that reincarnation offers repeated expressions of the Self’s Will to Grow spiritually. To eliminate Desire would be to remove that Will. Obviously, the primary lesson of all these earth-lives is to acquire increasing skill in discovering ways to fortify the Will of the Angel, as opposed to the Will of the Demon. Of constant value in that fortifying is a constant reaffirmation of one’s spiritual origin, which perfectly defines the nature of Redemptive Desire. Behind a Will to Grow, at all times stands Desire—of the Angel!

“Behind Will stands Desire” expressing aspiration towards Spiritual Transformation. The fact that Desire in this form is an expression of the Will of The One, he who perfectly manifests it is actually *invincible*. Paraphrasing “The Lord is my shepherd”, he might fittingly declare: “*Manas is my Saviour!*” And this Saviour, being a microcosmic manifestation of the Absolute, lends its invincibility to man. To be sure, as far as one allows his meditations to enjoy ambivalence, the outcome of the venture will be a toss-up. But to the completely dedicated disciple, triumph is assured. In that dedication he has made himself accessible to All Power, and All Power shall be his. He will reinforce his constancy with these words from *The Voice of the Silence*:

“‘Ere the golden flame can burn with steady light, the lamp must stand well guarded in a spot free from all wind.’ Exposed to shifting breeze, the jet will flicker, and the quivering flame cast shades deceptive, dark and ever-changing on the Soul’s white shrine.”

Doubts, surmises, rumors, will be powerless to move him. His guide is All Wisdom of The One he has accepted utterly. Its everlasting integrity is the source of his invincibility. His own growth will assure him that the triumph of Ultimate Truth is Eternal Triumph. His guide is of an omniscience that smiles on Time and the Things of Time.

To the degree that he is completely and actively aware of his innate divinity, Man is, and remains, invincible! Any sense of inadequacy on his part can be traced directly to compromise—trying to ride two horses at the same time. To be sure, in each of us is an Angel and a Demon. But life proper is the Angel’s drama of transfiguration. Man’s invincibility is measured accurately by his loyalty to the Angel. Behind that dedication is enrolled the entire Lodge of Light, its Will dynamizing his own. His complete loyalty to Them makes their divine energies accessible to him as guarantees of invincibility.

But first must be awakened the Conquer-

ing Consciousness that will accept nothing short of complete victory. In the fullness of his choice is enshrined the fullness of his victory—not in one short life—but by a moment-by-moment realization of his own Spiritual Stature—the Angel enthroned and dispensing Law.

The quotation that introduced this discussion embodies a timely warning. While the orthodox Christian is confronted with a somewhat out-dated “Devil” and a rather theatrically conceived hell fire, the Theosophist who would remain true to his quest to the very end has to steel himself against a much more real terror—the *terror of the Unknown*. A sane acceptance of the law of Karma reminds him that his evil actions must produce evil results, in this life, in past lives and in lives to come. But, since the riddle that he must solve is that of his own unexplored self, what he is tempted to shrink from again and again is the terror of the Unknown *in himself*. And, in view of the depths and the mysteries which a fearless self-examination may reveal, this terror is fully justified. He who accepts his own spiritual origin and destiny is left with *that*, and that alone, as all that he can depend upon. No other Angel will intervene. To the extent that he understands this, any attempt to compromise between a spiritual and unspiritual point of view becomes an invocation to painful but redemptive Karma to which he will inevitably respond sooner or later.

Even with the highest and most consistent dedication to the spiritual life here on earth, each of us is subject to Karma from past lives, undue pondering of which can conjure up very real terrors. It is for each of us to accept and *occupy* a Spiritual Present, looking neither backward nor forward, but making today the purest and holiest offering it is in our power to place upon the Altar of The One. Insofar as we have accepted unconditionally the invincibility of the Spiritual Self, in the armour of that Self we are proof against all attacks. Above all, we must refuse to fear the conspicuous-

ness our purity of motive may invite among self-interested skeptics! If, in place of hankering after old programs of action, we could rejoice in the fact that "'Tis Love that makes the world go round"—which, (thank god!)

is the design of joyous selfless living, the sympathetic smile of Understanding might grow more spontaneous day by day! Does not LOVE conquer all?

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. Is the earth chain a reincarnation of another earth chain or a reincarnation of the lunar chain?

Answer. There is no doubt whatsoever about the correct answer to this question. *The Secret Doctrine* has clearly supplied the answer in Volume I: the earth chain is the reembodiment of the lunar chain. To quote: "The Earth, the Child of the Moon," (I, 173) illustrated by a diagram (I, 172; I, 225 6-vol. ed.; I, 196 3rd ed.). Because of the way the question is worded, an opportunity is given to point out to the questioner that the fundamental concept regarding reembodiment for planets or reincarnation for humans has not been grasped. Reincarnation has been considered "from below" from the point of view of bodies or forms, instead of "from above" from the standpoint of the immortal principles which use vestures, or vehicles, for temporary manifestations. Thus Reincarnation (the doctrine of rebirth for humans) does not signify having the same *body* in the next rebirth on earth, because the monad (the immortal principles) will assume a new vesture. Similarly the "higher principles" of a planetary system cannot possibly have the same "body" in the reembodiment of the planetary system. The "higher principles" or inner principles of both chains are the same, but the outer vehicles are represented by the lunar chain or the earth chain respectively.

"It thus becomes apparent how perfect is the analogy between the processes of Nature in the Kosmos and in the individual man. The latter lives through his life-cycle, and dies. His 'higher principles,' corresponding in the development of a planetary chain to the cycling Monads, pass into Devachan, which corresponds to the 'Nirvana' and states of rest intervening between two chains. The man's lower 'principles' are disintegrated in time and are used by Nature again for the formation of new human principles, and the same process takes place in the disintegration and formation of Worlds. Analogy is thus the surest guide to the comprehension of the Occult teachings." (*Ibid.*)

Question. If there will be an entirely different vehicle for man during the Fifth Round, how can Fifth Rounders be on earth now?

Answer. Here again, because of focusing attention upon the *vehicles* one is unable to understand the true significance of the Fifth Round stage of evolution. It is true, of course, that during the Fifth Round the vehicle for man will be entirely different, but it will also be different during the Seventh Root-Race of this Fourth Round. After all, the type of vehicle does not determine the Fifth Round stage of evolution. The words of *The Secret Doctrine* about

Fifth Rounders very well illustrates the confusion that exists upon this subject:

“Those who knew that a Round was preceded and followed by a long *Pralaya*, a pause of rest which created an impassable gulf between two Rounds until the time came for a renewed cycle of life, could not understand the ‘fallacy’ of talking about ‘*fifth* and *sixth* Rounders’ in our *Fourth* Round. Gautama Buddha, it was held, was a Sixth-Rounder, Plato and some other great philosophers and minds, ‘Fifth-Rounders.’ How could it be? One Master taught and affirmed that there were such ‘Fifth-Rounders’ even now on Earth; and though *understood to say* that mankind was yet ‘in the *Fourth* Round,’ in another place he *seemed* to say that we were in the *Fifth*. To this an ‘apocalyptic answer’ was returned by another Teacher: ‘A few drops of rain do not make a Monsoon, though they presage it.’ ‘No, we are not in the *Fifth* Round, but *Fifth* Round men have been coming in for the last few thousand years.’ This was worse than the riddle of the Sphinx! Students of Occultism subjected their brains to the wildest work of speculation. For a considerable time they tried to outvie Oedipus and reconcile the two statements. . . . To this day it is evident that the latter (Theosophists) have utterly failed to understand the meaning of the term ‘*Fifth* and *Sixth* Rounders.’ But it is simply this: every ‘Round’ brings about a new development and even an entire change in the mental, psychic, spiritual and physical constitution of man, all these principles evolving on an ever ascending scale.” (S.D. 1, 161-2; I, 215-6 6-vol. ed.; I, 184-5 3rd ed.)

In other words, the *Fifth* Rounders represent the developmental stage of the spiritual aspect of the *Manas* principle—that is the *Buddhi-Manas*—instead of the *Kama-Manas* aspect, which is being predominantly stressed during the present stage of the *Fourth* Round cycle.

Question. How does one explain in simple terms the Theosophical idea of God? Especially the idea of the Absolute being unconditioned, without qualities or personality?

Answer. To give a response in as brief a manner as possible—from the Theosophical viewpoint: God is the unknowable deific essence. Elaborating the idea: this deific essence pervades every animate being, for that matter even every atom in the universe. With regard to the Absolute: it is considered to be the ultimate basis of All Thought. Consequently as soon as one attempts to define the Absolute it is no longer unconditioned—a word signifying not limited by conditions of space or time or free from relation. Since H. P. Blavatsky wrote explicitly concerning God, as well as on the Absolute, her words are now quoted: If God is infinite,

“. . . limitless—and especially if absolute, how can he have a form, and be a creator of anything? Form implies limitation, and a beginning as well as an end; and, in order to create, a Being must think and plan. How can the ABSOLUTE be supposed to think—i.e., to have any relation whatever to that which is limited, finite, and conditioned? This is a philosophical, and a logical absurdity. . . .

“We believe in a Universal Divine Principle, the root of ALL, from which all proceeds, and within which all shall be absorbed at the end of the great cycle of Being. . . .

“Our DEITY is neither in a paradise, nor in a particular tree, building, or mountain: it is everywhere, in every atom of the visible as of the invisible Cosmos, in, over, and around every invisible atom and divisible molecule; for IT is the mysterious power of evolution and involution, the omnipresent, omnipotent, and even omniscient creative potentiality. . . .

“In short, our Deity is the eternal, incessantly *evolving*, not *creating*, builder

of the universe; that *universe itself unfolding* out of its own essence, not being *made*. It is a sphere, without circumference, in its symbolism, which has but one ever-acting attribute embracing all other existing or thinkable attributes—ITSELF. It is the one law, giving the impulse to manifested, eternal, and immutable laws, within that never-manifesting, *because* absolute LAW, which in its manifesting periods is *The ever-Becoming.*" (*The Key to Theosophy*, pp. 62-5)

Question. In regard to the so-called "population explosion", may I inquire whether there is any statement in *The Secret Doctrine* in regard to a limited number of human monads?

Answer. There is a passage indicating that the number of monads seeking incarnation in the human kingdom is indeed limited, although the number is not given. The period is also stated when the arrival of "new monads" ceased. Thereafter births in the human kingdom are referred to as "incarnating monads", not "fresh monads."

"Questions with regard to *Karma* and *re-births* are constantly offered, and a great confusion seems to exist upon this subject. Those who are born and bred in the Christian faith, and have been trained in the idea that a new soul is created by God for every newly-born infant, are among the most perplexed. They ask whether in such case the number of incarnating Monads on earth is limited; to which they are answered in the affirmative. For, however countless, in our conceptions, the number of the incarnating monads—even if we take into account the fact that ever since the Second Race, when their respective seven groups were furnished with bodies, several births and deaths may be allowed for every second of time in the aeons already passed—still, there must be a limit. It was stated that *Karma-Nemesis*, whose bond-maid is Nature, adjusted everything in the most harmonious man-

ner; and that, therefore, the fresh pouring-in, or arrival of new Monads, had ceased as soon as Humanity had reached its full physical development. No fresh Monads have incarnated since the middle-point of the Atlanteans. Hence, remembering that, save in the case of young children, and of individuals whose lives were violently cut off by some accident, no Spiritual Entity can re-incarnate before a period of many centuries has elapsed, such gaps alone must show that the number of Monads is necessarily finite and limited." (S.D. II, 302-303; III, 304 6-vol. ed.; II, 316-7 3rd ed.)

FROM THE PRESIDENTIAL ADDRESS

(Continued from page 5)

shifted to the new building in Besant Gardens, specially designed and constructed for it.

Owing to the unexpected demise of the Recording Secretary, Miss Katherine Beechey, in May, I had to make a fresh appointment, and Mrs. Peggy de Vogel has for the time being taken her place. . . . Miss Elithe Nisewanger, who had been my Secretary ever since I assumed office as President, retired from that office and went back to the U.S.A. last May, because of considerations of health, and Miss Margaret Flinter from Singapore is now acting in that capacity. . . . The Vice-President and Mrs. Perkins have been in Sydney, Australia during the year. They have been touring and lecturing in New Zealand recently.

Before I close I wish to draw attention to the fact that the Society's work is being carried on largely with the help of the donations and bequests we receive. The support of members throughout the world to the A. B. C. Fund, the Century Fund, the non-English Publications Loan Fund and other Funds, which I have mentioned in previous years, is needed as much as ever before. To all those who have helped financially or otherwise, our thanks are due.

As the Centenary of the Society is approaching, it is the wish of all the Sections to celebrate it in a fitting manner. The international Convention at Adyar in December 1975 will be a celebration to which many Sections are likely to send delegates. In addition to this the United States Section has planned to organize a Congress in New York, where the Society was founded, to take place from November 14th to 20th, 1975. That Congress is intended to be somewhat like the World Congress held in Salzburg, Austria, in 1966. To ensure that all the celebrations throughout the world are co-ordinated as far as possible, the General Council has appointed a representative Committee, with the General Secretary for U.S.A. as its Chairman. But every Lodge and member of the Society would do well to consider what kind of preparation it or he should undertake to make the centenary the kind of climax it can be for the hundred years preceding it and the beginning of a new era for the Society, unfolding new possibilities.

Adyar was selected by the Founders, among all the places they had visited, to be the Headquarters of the Society. We have to do all that we can to make it the kind of Centre it should be, both in its outer aspects and in the atmosphere created by the thoughts and work of all who reside here. Dr. Annie Besant wanted it to be a "flaming Centre". If it can be made such during the years preceding and immediately following the Centenary, those who have brought about that result would have made a signal contribution to the cause for which this world-wide Society exists, with Adyar at its heart and centre.

THEOSOPHICAL DEMOCRACY

(Continued from page 10)

into account the connotation of that word in the ecclesiastical life, or in the civil service, one comes to the conclusion that H.P.B., prompted by an unknown (at least to me) ill-advised western thinker, used

the word simply to designate a group in which there exists an organic structure of ties and influences between the members. Very often she uses the words "hierarchy" or "group" as if she were warning the reader against drawing too narrow conclusions from the etymological background. For the etymology says that somebody or something "holy" has or ought to have the power to reign. This implies that there are members more or less eligible to partake more and more "power" delegated to them from above, from the "hierarchos" or "hyparxis".

Let me quote an example which I came across recently in *Science Group Journal* (Autumn 1971), a publication of the Research Centre of the T.S. in England: "First the Masters chose that great soul Dr. Annie Besant to be the Spiritual Leader of the Society . . ." (after the death of H.P.B.) The author of those words, Jehangir D. Moos, is overtly accepting the "monarchical" way of thinking, which was seen by the Mahatmas as one of the fundamental mistakes of western thought.

I do not wish to speak of the contacts of Mrs. Besant with her Master; I feel those aspects of her life, as of anybody's, ought not to be used in public discussions. If there is anything "holy" or "hieron" in human beings it is in their intimate contacts with those beings we call Mahatmas or Masters. Still less I want to suggest that Mrs. Besant was not a person far greater than I. My arguments are directed not against her, but against Mr. Moos and his way of thinking—not because I want to hurt him personally, but because I see in his way of thinking one of the great "probations" to which we all have been submitted by our social conditioning and in which we all are bound to fail as long as we are not critical enough to avoid these traps.

This article is meant to point to some aspects of this fundamental question of basic mistakes in the western mind, and not to be a criticism of one "leader" or an eulogy of others. The word and concept of "hierarchy" was taken over from the social

life at the beginning of the dark ages in Europe in order to convey the idea of a living, organic group of beings. Now the question arises: why should we not try to find a better word taken from our modern social life? The term "action-group" is used to designate groups of people who are acting at a given moment and at a given place in order to achieve something they consider as paramount of the particular circumstances in which they live. So we have action groups working against industries which pollute the air on the earth in unacceptable ways. Such a group consists of people who feel themselves responsible for the way society as a whole is using certain energy sources; and as responsible human beings they want to alter the direction of events in the interests of more happiness, more freedom, more creativity. It will be clear at once that such a "group" is "democratic" in the sense the Mahatmas used it. If we adopted that word instead of "hierarchy" we would still have an advantage; we could for example classify the "Ma-Mo Chohans" named in Letter CXXXIV, *The Mahatma Letters*, as an action-group aiming at destruction, darkness in the universe and society. One of such an action-group could be seen as the inspirers of the "Grand Inquisitor" mentioned previously, with, at the head (as the "hierarch", if we use the old word!) "Jehova and other invented monsters" (*ibid.*) personified by human ignorance.

To conclude: I am perfectly aware that we cannot and should not alter the terminology of writers long dead. But we could and ought to be aware of certain facts. In the first place, the word "hierarchy" was chosen by H.P.B. *not* to convey an idea of institutionalized delegation of power and knowledge, but in order to give an impression of the organic, vital contacts between the members of such a group. Secondly: one ought not to make deductions from the contexts in which the word is used in patristic Greek, the language which was in use in intellectual circles of the Christian

church in Greece and Asia in the first centuries of our era. Thirdly: those contexts, as well as other associations of the word "hierarchy" are apt to be a consequence of one of the fundamental mistakes of the western mind, viz., the "monarchical" way of thinking. So we ought to be very careful in this respect. Fourthly: the reader will see that the consequences of avoiding all "monarchical" thinking and words must result in quite another way of putting Theosophy in words. All "hierarchs", "kings", "queens", "hyparxes", etc., must disappear if we earnestly wish to point our experiences in the direction hinted at by the Mahatmas.

This article has been translated from the Dutch. It appeared originally in Theosofia, April and September 1971.

BOOK REVIEWS

Miracle Man of Japan, by Roy Eugene Davis. Published 1970 by CSA Press, Lakemont, Georgia 30552, U.S.A. Paper, 157 pp. Price \$4.00.

"Miracle Man of Japan" at first sight may seem to be a pretentious title but after reading Taniguchi's life one realizes that "Miracle Man" undervalues this remarkable, humble Soul. Two Masters used Madame Blavatsky as their messenger for the Ancient Wisdom. Could other Masters be using Masaharu Taniguchi in another attempt to enlighten mankind, this time in the East?

In his book, Mr. Davis draws a clear-cut portrait of a most unusual person. His early life was difficult and included events that were significant of his later life. An overwhelming belief in the spiritual origin of man and his natural goodness is the keystone of his message. Man is not made of dust nor born in sin. To Dr. Taniguchi, man meant spiritual immortal man, not the mortal personality of flesh and blood.

Taniguchi does not claim any new revelation but draws on the great religious books and teachers of the past. The Vedas are respected and Buddha's non-attachment and the love of the Christos are essential

parts of the teaching of Seicho-No-Ie. So also are Karma and Reincarnation.

Rising out of the main theme that Spirit is the only Reality, is the inspiring attitude towards the phenomenal or material world. This world is not in itself evil and is a part of ourselves and so should be used in the service of humanity. Spiritual harmony naturally results in physical harmony in our bodies, emotions and daily affairs. There are many examples of spiritual healing and worldly prosperity when this spiritual harmony is reached.

Mr Davis writes in a simple, easy style, avoiding technical terms. He is convincing and sincere. After several readings, I still find the book interesting and hard to put down. The ideas seem so similar to H.P.B.'s that I find myself constantly comparing where the expression seems to differ. However upon reflection there is no real conflict in thought. H.P.B. sometimes takes a broader view. They would have liked each other perhaps. Taniguchi seems to be doing in a changing world what H.P.B. did in a rigid, materialistic age. Perhaps Seicho-No-Ie could be another aspect of the Theosophical Movement.

—Fleet Berry

☆ ☆ ☆

Your Own Little Elf by May M. Raizun. A Quest book for children, published 1969 by The Theosophical Publishing House, Wheaton, Ill. U.S.A. 47 pp. Price \$2.50.

This book enwreathes the idea of a pixie self belonging peculiarly to the young reader himself, to whom this little pixie passes on his inspiring message of love for all creation and pure joy in every moment of living. In the early years of life, before the thoughts of the child have had time to become fully concentrated on the material, the existence of this noble yet invisible self is accepted naturally as that beautiful concept at the core of truth, which it is, as later discovered by the seeker of wisdom. As young as two years, the child can delight in sharing those magical activities of this friendly elf that often transcend the appre-

ciation of the more earth-oriented adult. There is great excitement in stretching the imagination, to become small enough to ride on a leaf, or high enough to play in a rainbow, and gentle enough to share a secret with a little fawn.

Perhaps a large part of the particular appeal of this book to the very young comes from the fact that it is not so much a story with details to be gathered, pondered upon and remembered, as a series of enchanting poems that flow along like a song, and the sound of the words is as lyrical as the meaning they portray.

Of exceptional importance to the work as a whole are the illustrations, which appear in full size on every opposite page. Lucille Rowland has captured so perfectly the tenderness that is to be seen as the innocence of childhood observes and explores the wonderful garden of nature's mysteries. For this age group a picture adds beyond measure to the interpretation of words, and many lovely ideas might otherwise be lost.

As a first introduction to Theosophy for a small boy or girl, I can heartily recommend the above from personal experience: for on being given to my son it soon became his favourite, and during his first separation from home this was the book he especially chose to have with him, as a comfort and guard against loneliness.

—Joan Sutcliffe

RECENT REPRINTS

The Solar System, by Arthur E. Powell. Reprinted 1971 and published by The Theosophical Publishing House, London, England. xx + 371 pp. Price £2.00.

The Causal Body, by Arthur E. Powell. Reprinted 1972 and published by The Theosophical Publishing House, London, England. xiv + 355 pp. Price £2.00.

The Imprisoned Splendour, by Raynor C. Johnson. A Quest Book with new introduction. Published 1971 by The Theosophical Publishing House, Wheaton, Ill., U.S.A. 424 pp. Price \$2.95.

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