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## THE SOUL IN EXILE

Indignant in the realms of night I roam,  
And oft look up and gain a glimpse of home.  
As some poor exile on a distant shore,  
With mournful eye surveys the country o'er,  
And oft looks back, and oft recalls to mind  
The pleasing coast and friends he left behind,  
Unwilling views the cheerful light of day,  
And in ideal prospects pines away;  
So grieves my soul while absent and distressed  
She roams an exile from her place of rest.  
Oh! haste the period, when from body free,  
This wretched captive shall return to thee;  
Shall once more recognize her kindred soil,  
And prove the blessing of her former toil;  
Plac'd where no change impairs, no griefs corrode,  
And shining 'midst th' immortal gods a god.

—Thomas Taylor

(From *To Apollo*, 1794)

# NOTES ON CHELASHIP

L. GORDON PLUMMER

The time is ripe to bring to the attention to all who are interested in the relationship between Teacher and Disciple, as well as in Initiation, the essence of the teachings that have been given us in great abundance. Primary sources are the lengthy section of *The Mahatma Letters to A. P. Sinnett* under the general heading "Probation and Chelaship"; some important writings of H. P. Blavatsky, particularly "Chelas and Lay Chelas" which originally appeared in *The Theosophist* IV, Supplement 1883 as well as various writings by G. de Purucker on chelaship. To these I have added some thoughts of my own.

The reason for presenting these thoughts in the form of an article is that on all sides we hear of "Gurus", and occult and semi-occult schools in which various degrees of initiation are conferred upon some of the members thereof, so that a great deal of confusion has resulted. This is unfortunate for the earnest student who really wants to know, and I feel that some sober words of warning are in order.

Perhaps the most important point to stress at the beginning is that if anyone has really found his spiritual Teacher, and is therefore definitely on the chela-path which leads to Initiation, this is a private matter which concerns his Teacher and himself alone, and is not a topic for discussion with others unless under orders to do so for some specific purpose.

Because we have heard of so many who have had "initiations" conferred upon them, we question the degree to which these "Arhats" or "Saints" have studied the writings referred to. No doubt there are many who sincerely believe that they have been initiated and that the Masters are working through them, and this might well give them a sense of achievement. But there is little in common between this feeling of elation and the deep impersonal joy of genuine chelaship. It is my own belief that if any student's

karma is so fortunate that he experiences chelaship in the fullest meaning of the word, his sense of awe and reverence would virtually compel him to remain silent about it. In the first place, it would be completely unimportant to him whether or not anyone else knows about it, because he knows that the only way that it could show itself is in the quality of his work. The life he leads will speak for itself, and if the quality of discipleship called the Buddhic Splendor is not to be found there, he never really had it.

Now, there is absolutely no glamour to chelaship. The very first step leads one into the unglamorous life of self-improvement along spiritual, moral and ethical lines. As clearly pointed out by H. P. Blavatsky, immediately the path is entered all the latent potentialities *for good and for evil* will spring into activity. Unless the chela is strong enough to weather the storm he would have done much better to have waited until he had built up his moral and spiritual strength before plunging in beyond his depth.

While the following words may seem to be harsh, I nevertheless believe them to be true. The only interest that the Masters can have in any individual is to the extent that he may become useful to their work. I believe that it is important to bring out forcefully at this time that there is absolutely no sentimentality in the genuine relationship between Teacher and Pupil. This is because it is not based upon ordinary human notions of friendship. It transcends the personal approach, and is therefore based upon the strong foundation of companionship in a great Cause. The quality of friendship that grows out of such a relationship is filled with the joy of recognition. This recognition is two-fold. The pupil recognizes the Teacher as one who emulates the truths that the chela is endeavoring to learn and practice. The teacher stands for the highest and noblest in human life, and for

wisdom far beyond the reach of the average man. The Teacher recognizes in the chela the makings of another Teacher, one who will win onward, and who will some day teach in his own turn. He sees in the pupil a god-to-be, and he fosters this spiritual light. He knows that the longing for chelaship did not spring from anything that the student may have merely heard or read at some time; it sprang from his own Higher Self.

So now we may see why it is impossible to have Chelaship conferred as a favor upon anyone. There is no place or person to whom application may be made. Initiation is never granted to anyone for the sake of position or prestige.

Are these things unattainable then? Not at all. They are ever-present and are attainable by anyone who has the key. And the key is not hidden; it has been given to us time and again. And here is the message that has been given to us from the Teachers themselves. The only way that anyone can make application for chelaship is to his own Higher Self. Let him first of all become convinced that there is a Teacher within his own heart and mind. Let him place himself before that inner Teacher in the attitude of a learner. Let him dedicate his life to that inner Teacher, because only to the degree that he learns *to take knowledge from within* will he ever develop the necessary ability to understand any teachings that he may receive from any genuine Teacher that he will eventually find.

This is why the waiting seems to be so long. Nothing would be attained from an association with a Teacher whom the pupil could not understand. That is why he has to *prove* himself first, and only then success may come. However, long before he is aware of success he may have come to the notice of the Teacher who will eventually make himself known to him. He will be watched and guided in many unsuspected ways. But let no one think that he is being spied upon. Let him never be afraid to make his own decisions, for fear that he

will displease his Teacher. The student must follow his own dharma. It is the manner in which he meets life's situations that tell his Teacher where he stands, as well as indicating his chances for further progress.

One of the chela's pitfalls is the feeling of unworthiness. This is deadly so far as his progress is concerned. He is not perfect, and no one expects him to be, least of all, his Teacher. Certainly he will make mistakes, but then he is expected to learn from them. To fall and pick oneself up again and go on is understandable. The only blame that will be attached to him comes when he allows himself to give way to discouragement and ceases to work for humanity. That would be unpardonable. He must learn to accept himself as he is and to live with himself, knowing that every step of the way adds something to his growth. After all, chelaship is only a matter of growth, and this will proceed in its own time.

Much has been written by H.P.B. and others about the seriousness of chelaship, and of the many trials that the would-be chela must pass through before he is even "accepted". Why then, does one become a chela? Is it not enough for him to lead the normal life, doing good wherever he can, improving himself daily in all ways possible? Why is it necessary for anyone to bother himself about these high-flown ideas when they seem so remote from daily experience? The answer lies in the yearning for more light that is growing within. This becomes in time an impelling force which virtually pushes the aspirant into the chelapath almost in spite of himself. And once upon it, he could not leave it, even if he would. *It is himself.*

And that which makes all labors and trials worthwhile is the ever-growing awareness of the work of the Teachers, and a longing to participate in that work. Every step forward is accompanied by intense joy which is unlike anything he has previously experienced, and it has no equal. It is the joy that flows into his life from his own inner Divinity, and it is exhaustless. Cer-

tainly he will suffer, perhaps more keenly at times that he ever has before, but nothing can quench that inner flame once it has been kindled.

As to Initiation, it is also true that this is never conferred upon anyone, least of all, upon an earnest chela. This is because Initiation is not undertaken for the sake of the chela alone. It is undertaken chiefly for the sake of Humanity. The favorable karma of the chela has brought him to the point where he needs an increase in growth of his faculties in order that he may carry out the wider responsibilities that lie ahead. For this reason alone he passes through Initiation, the fruits of which are to be recognized as in increased spiritual awareness, a greater abundance of light that he can share with others. Thus, instead of Initiation being sought for the greater glory of the aspirant, it is really a kind of self-resignation to the work of the enlightenment of mankind, so that he may join those who have progressed farther than he, and participate in their wider scope of activity.

So what are the qualities that lead to

Chelaship? A good mind is a fine thing to have, certainly, when it is recognized to be part of the equipment that he will use. But intellect in itself is not the key to chelaship. It is *spirituality*, the ever-growing faculty of spiritual discernment, called the Buddhist Splendor, as G. de Purucker used to phrase it, which is what the Teachers look for. When it shows itself it cannot be hidden, and the student need not be concerned as to whether his work is known or not. It is known, because the Buddhist light attracts the notice of the Teachers. It is a law of spiritual nature as unfailing as the "law" of gravitation.

And what is the energy that we call the Buddhist Splendor? It is Compassion. Until we have it, and *experience* it, as the energy of the Buddhist light within us, it is little more than a word. Until then, we do not really know what Compassion is.

So the watchword for all who aspire consists of the words of no less than H.P.B. herself in *The Voice of the Silence*:

"To live to benefit Mankind is the first step."

## LIBERATION OR RENUNCIATION

GEORGE CARDINAL LEGROS

It is only natural for us to desire liberation from suffering and pain. And when one begins to study Theosophy he sees how this may be accomplished. Buddha taught that ". . . by the destruction of ignorance, the Sankharas are destroyed, and their consciousness name and form, the six regions, contact, sensation, thirst, attachment (selfishness), existence, birth, old age, death, grief, lamentation, suffering, dejection, and despair are destroyed! Such is the cessation of this whole mass of suffering." (*The Mahatma Letters*, p. 59)

Ignorance, then, is the first thing to be eliminated; and this is done by obtaining wisdom. And wisdom, to us, is Theosophy,

which the Maha Chohan described as ". . . the true philosophy, the true religion, the true light, which gives *truth* and nothing but the *truth*."

It requires no vast intellect to see the logic of Buddha's reasoning. When one realizes that selfish desires, thirst for sensation, and attachment to the evanescent things of earth, only result in further involvement in illusion and death, he wants no more to do with them. He desires Liberation.

But here there is danger. One can become so absorbed in his escape from suffering and pain that he forgets about the millions of other souls that also suffer—many more than he. This is the selfish, or

self-concerned, "flight to Nirvana" of the Pratyeka-Buddha.

It is better than remaining in ignorance, and multiplying the causes whose inexorable effects further enchain one; but it is not the Path of the Masters who gave us Theosophy. The Masters will finally reach Nirvana, but not because it is their goal. They will enter only when the Cycles demand that they do.

This brings us to Renunciation. You might say that it and Liberation go hand in hand, and the question is which one comes first. If we practice Renunciation in order to gain Liberation, we are thinking about ourself; but if we practice Renunciation for the sake of humanity, then Liberation follows as a matter of course in its own proper time.

Let us consider the advantages of Renunciation. First, what is it that we renounce? Is it ambition, passion, pride, greed, hatred, etc.? Or is it the very life and being of the man himself? I am sure that it is the latter. On the Path of Liberation one must take care of ambition, passion; etc. one by one, with each conquest representing another upward step on the ladder of self-becoming. But on the Path of Renunciation, by giving up one's life and all that he is, those individual "curses" are dropped like dead leaves on the wayside.

Seeking Liberation means concentrating on individual freedom; but seeking Renunciation means losing oneself in the Universal Life.

There is no end to speculation on this subject. Every time one thinks about it, new ideas seem to arise. One looks up into the blue vastness of the heavens, and feels a strange urge to "let go" and soar away into that bright Infinity. He is like the poet who

wrote of reaching up and with her finger "touching the sky." She was not engaging in lyrical fancy because that blueness of Immensity is right before us, and around us, all the time. There is no place where it is not.

We can even go on and truthfully say that *we are that vastness*, that illimitable and Eternal Life which thrills through our being, and makes us live and breathe and know. We are everywhere, at one with everything, denied no corner of the Whole.

One might say that this is transcendental idealism, but there is a wonderful sense of freedom in the idea. It makes one feel as though that vastness were our true home, and that all we know down here are the shadows of a half-life, where all is confusion and disappointment.

But there can be no confusion nor disappointment "up there" because in that Immensity the gods are busy working in harmony with the stupendous purpose of life itself.

And those gods differ from us in that they are free from all self-concern; they don't have to stop and ask themselves if they are acting selfishly or unselfishly. They have surrendered their individual wills to the Universal Will, and therefore what they do is always what should be done.

I think that in taking the Path of Renunciation, we move in the direction of the gods, imitating them in their sublime impersonality and total obedience to the Will of the Cosmos.

Many Theosophists feel that the all-out surrender of the self to the SELF, of the human to the god, of the personal to the Divine, is something which lies in a future incarnation. But it seems to me that there is no time better than the present in which to begin "reaching out" toward that vaster life.

Instead of concentrating on liberation and escape from the innumerable miseries and hardships of existence, and fighting with oneself in the tedious process of eliminating one bad spot after another, why not simply

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look up and recognize, in the unending sweep of the heavens, that world which is our true home?

Of course, as far as the eye can see, we glimpse only a mere fraction of that boundless mystery of Space—that wild, free, breath-taking splendor which reaches out and on forever, which has always been there because it is the ALL.

When I was a little child this wonderful mystery seemed closer to me than it does now. I remember lying in my bed at night and wondering where I came from, and what went on out beyond the world where I lived. And then, strangely and silently, I felt as though an infinite warmth and radiance enfolded me, gathered me into itself,

and filled me through and through with an assurance that all was well, and that there was love and protection everywhere. It was a closeness, an intimate oneness with something majestic, sublime, measureless, unending, beautiful, and sacred.

I still remember how it was, and try to reach back and recapture the glory of it all; but it's harder to do now after so many years of struggling and suffering in this dark and troubled world. But I think that through Renunciation we can come close to it again, and perhaps in time break through the heavy veils we have woven about ourselves, and see, in all its freshness and beauty, that splendor whose heart is Love Everlasting.

## FULFILMENT

MONTAGUE A. MACHELL

*"The indestructible, unprovable Spirit who is in the body . . . is not a thing of which man may say, 'It hath been, it is about to be, or is to be hereafter'; for it is without birth and meeteth not death; it is ancient, constant and eternal, and is not slain when this its mortal frame is destroyed."* The Bhagavad Gita.

In these words Krishna declares the eternal, deathless nature of the Spirit.

So vast and sublime a truth is beyond the immediate comprehension of the most devoted Seeker, since it endeavors to tell him that this Radiant Presence which lends his mortality whatever beauty and reality it has, endures for Eternity. But this mortal personality cannot conceive of endless duration. To encompass such an idea mortal mind must forsake its customary level of thought, and rise to a plane of consciousness approximating that of the undying Spiritual Self.

Attainment of such a plane of consciousness is imperative if this earth-dwelling personality is not to be utterly confused and terrified at the contemplation of aeons and aeons of planetary existence. Until he shall have attained a degree of vision regarding

his ultimate destiny and the heroic splendor glorifying its fulfilment, he may well find himself overcome with terror in the contemplation of Eternal Life.

From whence, then, is such vision to be achieved? From that shining immortality that is man's Real Self. Rising above the temporal-material plane of his everyday life, he is challenged to make the Eternal-Spiritual plane the shrine of his highest dedication. Krishna makes this approach clear to Arjuna in these words:

When he forsaketh every desire which entereth into his heart, and of himself is happy and content in the Self through the Self, his mind is undisturbed in adversity; he is happy and contented in prosperity, and he is a stranger to anxiety, fear and anger.

On this higher plane, illumined by the

Self, a man, little by little, works himself free of the fetters of mortal time. Day by day, as this transitory personality gives way to the Deathless Self, the hunger for Fulfilment unfolds like a heavenly flower within him. That flower's fragrance, an enduring aspiration toward the utmost peaks of realization, feeds the hungry self, nourishing dreams of daring and high valor that alone can spell Fulfilment.

Each of us mortals, it would seem, must acquire during earth life a larger perspective, one not native to the mortal personality while preoccupied with the objectives of earthly living. Since daily existence and subsistence are dependent upon a degree of skill in the technique of earth life, these can scarcely be dismissed as non-essentials. Yet, with the utmost skill and material success, earth-life, as an end in itself, can never achieve complete Fulfilment, for the reason that earth life must ever be but a means to an end—the triumph of the Deathless Self.

The simile of the Heavenly Crown has a certain pertinence in this connection, since the Higher Self is ever seeking to redeem and purify the baubles of personal adornment to the end that they may be fit jewels for weaving into the crown of Eternal Life. This redemption is effected *here on earth*, to the extent that a man illumines all temporal activity with eternal significance, by making each undertaking an offering to the Supreme. It is to this form of dedication that Krishna refers when he says:

Seek an asylum, then, in this mental devotion, which is knowledge; for the miserable and unhappy are those whose impulse to action is found in its reward.

The "knowledge" to which Krishna refers is more than a mere understanding of how to do what one has to do. It is the gift of "making an offering" of one's handiwork to all mankind. Each of these offerings, fitly made, is an affirmation of Immortality, in that it is an offering of temporary values of the mortal self, imbued with the eternal values of the Spirit. To work for self merely, is to enhance the control of the

temporal self, which is ever seeking to obstruct the progress of the Eternal Man. To fix one's thought on the timeless splendor of the Self, to bring all earthly living into harmony with Its pattern, is to become a Lord of Time, compelling Time to yield to the timeless values of the Spirit. This is far more than a method of procedure; it is a State of Consciousness that insists upon the reality of Eternal Life. To be sure, it is a state of consciousness which will be ridiculed by many, despite the constant references of Jesus, Buddha and other great teachers to "Life Everlasting". But the true disciple turns to that centre wherein the Lord Everlasting is enthroned within himself, unperturbed by the ridicule of the shallow-minded. Not from without, but from within must come the final revelation; with constancy and unflinching reverence the undying radiance is discovered. With its discovery one's thinking is attuned to a vaster rhythm and a vaster horizon wherein passing discords and passing obstacles fall into their own perspective as passing mists to be dispelled by the splendor of the undying Reality.

How is one to achieve this sense of divine proportion? These words of Krishna suggest the true approach: "Perform thou that which thou hast to do, at all times un-mindful of the event; for the man who doth that which he hath to do, without attachment to the result, obtaineth the Supreme." In other words, such a man makes of his life and all its duties an "offering to the Supreme". ("He prayeth best who loveth best, all things, both great and small.") This is *living* one's philosophy, thereby *becoming* one with the Father i.e. glimpsing the only Fulfilment that cannot turn to dust and ashes.

The gradual approach to this divine consummation is a constant refusal to "take", for oneself in an unchanging pattern of service—*giving* one's best in thought and action, that others may be enriched. The great temptation is to go out and *tell* others how to live. But the enduring, unanswer-

able and ultimately convincing text is laid bare in the unspoken testimony of daily thought and action. "By their fruits shall ye know them." An *embodied* ideal speaks for itself and silences all argument. He who, having glimpsed the splendor of THE ONE,

"gives up his life" to IT alone, kindles a flame in the hearts of his fellows that cannot be put out, for it is the unearthly radiance of the Eternal Self manifesting in Time—the Secret Life *revealed!*

## TUNE IN TO MANAS

CYRIL BENTON

Modern science has made us aware of the different vibrations beyond those that can be heard. In the radio and television fields these are of very high frequencies. These rates of electrical vibrations govern our reception on receiving sets. All of this, of course, is operational through the ether of the Etheric Realm — the realm our physical world is entirely dependent upon. There are other realms of much higher frequency than this one; realms that no man-made instrument can tune in on because of their higher rates of vibration. Such a realm is that of the Manasic—the realm of thought, which stands above and beyond all man's physical instruments, save one, his brain.

In the brain structure of each individual is that most important of all electronic accomplishments, the pineal gland—no larger than a pea—but the most sensitive and powerful reactor ever invented for our human receiving set. The pineal gland is the result of billions of years of evolution; it can withstand an electrical voltage far beyond many of our man-made instruments. The evolution of this one gland alone takes us back into the mists of time, millions of years, when we were all operating in such forms as the electric eel. Our pineal gland is the result of that experience; as the thymus gland is the result of all our millions of years of flight experience in the bird kingdom.

The pineal gland acts as the main electric

tube in the brain structure of our human receiving system. Through this each one of us receives the silent ray of divine guidance direct from an overshadowing God attendant upon each one of us. This is the voice of "Intuition", not to be mistaken for animal instinct or reason.

Only the stilling of the reasoning mind through deep and quiet meditation—not "prayer"—will put you en rapport with your over-shadowing God. A member of the great Host in charge of our earthly evolution, he is constantly at our beck and call for guidance in all matters pertaining to our spiritual welfare. Having been through all physical and earthly states, the divine overshadowing God knows all the answers, and every step of the way to reach his glorious domain in the Manasic realm. He will not play you for a favorite over your brother in your attempts to gain control over a fellow mind or your attempts to gain the goods and chattels of the material world. His attempt to guide you, as an earthly human-animal on two feet, is purely a spiritual one. Yes, through his own silent radio transmitter, beyond and above all the frequencies of the lower vibrations of the physical, the etheric and the pranic realms, this overshadowing God speaks through the voice of pure "intuition". Fortunate are those of earth's children who have discovered this divine guidance and who have learned in their quiet way the difference between communications of disembodied



earth-walkers through psychic phenomena—or those “shades” of the “dear departed”, as they say—and the telepathic thoughts of the living.

Each overshadowing God speaks to his “son” via intuition over the silent network operating from the Manasic realm of thought. The guiding message is always complete, received through the brain structure which gives the orders to the rest of the body, to act thereon as necessary. This is the divine Spirit instructing the animal-soul, as understood by the early Gnostic Christians. It is “a God” casting his breath upon the waters of Manasa for your individual benefit.

Manas, the thinking principle of Man, is not the product of the brain; it is the product of a realm of vibration in matter. Mind is the highest matter known to man, it is definitely not spirit or spiritual. It is a phenomenon of a Spiritual realm which no earthly man can enter before he has finished his incarnations in the four realms of matter: the Physical, Etheric, Pranic, and Manasic. Mind being matter itself, in its highest state, can and does control the three grades below it: the Pranic, Etheric, and Physical, for each one is the phenomenon of the other in the order given and at the end of time all will be telescoped back into the one, the Manasic. Manas then, becomes the fifth principle in man, the thinking principle; the brain is its instrument of expression.

Man, as an animal, has muddied the stream of this wonderful gift of mind from the promethean Gods. He has brutally used it as a lethal weapon to injure his fellow man under the terms of hypnotism, atomic weapons, and passions to wreak vengeance with death and destruction, famine and want. Because of this, the fifth principle of man, “Higher Manas” produces a fourth principle, that of “lower Manas” of the animal-man for the purpose of ill-use against another fellow mortal. This includes all earthly desires and designs to acquire material for selfish purposes. Mind there-

fore, a gift from the Gods, becomes a two-edged sword. Abuse it and as animal-man you will pay in time and forfeit in thought and deed under the immutable Law of Compensation. Use it for its proper purpose, as a step ladder to the God that bestowed it upon you, and you will be glorified immensely as the “Divine Son”.

The manasic realm is the final storehouse of all thought throughout the ages. It is the realm wherein dwell the Host of Mankind; and, we owe our mind-force today to those very Gods and agencies who dwell therein. They overshadowed us as mindless animal-men and with their divine gift they have enhanced our evolution so that we are now semi-human animal beings, on our way to a becoming God. From this fact, we get the ancient story from the Greeks, of Prometheus bringing down the fire—emblematic of lighting the minds of men. The same story is told in another way by the ancient Hindu-Aryans—the story of the Suras and Asuras. Most of us use this gift of mind-force in its lowest form. We abuse each other with it, scheme to outwit others and label ourselves as smart; cunning animal practice we label good business. Every thought and deed worked out through these principles of lower animal mind-force must be paid for under the divine Law of Compensation, Karma or Nemesis—use any term you wish. From one incarnation to another, man pays for his dirty dealing to his fellow man. Such is the law and system that we are tied to, from the greatest of the Gods to the host of Mankind.

Yes, there are “lost souls” actually among us too. When the God refuses to overshadow the animal-man, that man becomes a maniac, a lunatic, an insane person. It is the God refusing to make obeisance to the wants of the animal-soul and become mired to his depth in material expression. It is an internal fight between a God who will not be dragged down to lower expressions of physical earthlife, and an animal-soul who insists in wallowing in the trough of materialism. True, some do get caught in this

material web and when this happens we get the "fiend" in human flesh. Death ends the drama and the insane animal-soul, in his last moments, actually dies "sane", but the real struggle begins all over again after death of the physical. If the so-called animal-soul does not mend its ways and subjugate its fourth principle, made up of its desires and earthly passions, lower-manas or mind, to that of the fifth, Higher Manas—it will have lost its way. Of course, such a human elemental, intellectualized, shining by the borrowed glory of the ray of Manas it has appropriated for the time being, can live a brief life-cycle as an independent entity. It can even reincarnate to become a veritable human monster; but eventually, when the borrowed light of the God—Manas—is extinguished, it gravitates to a mysterious region known in occult science as the eighth sphere, there to await another chance to become "human" in another life-wave, perhaps on another planet, millions of years hence. Such a fate is not a happy thought, but there are "lost souls" from our life-wave which no Manasic God will overshadow. A soul without a Spirit from the Host of Mankind is indeed lost!

Each person upon earth today is the result of an almost infinite past. In the matter of human destiny, we carry our personalities from life to life. The essence of these experiences, the sum total of our present personality of what we are today, make up the "necklace" or string of pearls called the "Sutratma", with the overshadowing God keeping score of the infinite past, and the infinite future until the day of our "Divine Marriage" to the God when all earthly incarnations become a thing of the past. The link between you as animal-soul in physical incarnation to the great Spirit that watches over you from the Manasic realm is screened through your own human receiving system. This is the Divine Mind, the fifth principle of Man—Higher Manas.

## NON-ENGLISH PUBLICATIONS LOAN FUND APPEAL

The Non-English Publications Loan Fund Committee reports that, thanks to contributions from members in various parts of the world, the first loans have been made to enable Theosophical books to be published in languages other than English.

A loan has been made for a book on reincarnation in the Hebrew language in Israel. *An Abridgement of the Secret Doctrine* is to be published in Spanish by the Inter-American Theosophical Federation. These loans, however, represent only a small start, for there are dozens of languages in which there is little or no Theosophical literature available. Therefore, it is urgent that the Non-English Publications Loan Fund receive continuous support.

Those of us who read English are fortunate that Theosophical literature is published by various publishing houses, and the Quest Books, aided by the Kern Foundation, are available in cheap editions. But there is little indeed for those who do not read English, and here is a great need. The aim of the Fund is to meet that need. This is an appeal to those who have found Theosophy of value in their lives to give what they can to the Fund and thus help share their knowledge with others.

Contributions may be sent to:

The Theosophical Society in America

P.O. Box 270

Wheaton, Illinois 60187

U.S.A.

(Please state: "For the Non-English Publications Loan Fund").

The only decree of Karma, an eternal and immutable decree, is absolute Harmony in the world of Matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we who reward or punish ourselves, according as we work, through and along with Nature, abiding by the laws on which that harmony depends, or breaking them.

—H. P. Blavatsky

## NOTES AND COMMENTS BY THE GENERAL SECRETARY

I regret to report the death on May 29 of Jack Higgins, a member of Toronto Lodge. Mr. Higgins joined the Society in 1949. In recent years his health had prevented him from being as active in Lodge affairs as he would have wished, but he will long be remembered as a cheerful, willing worker in the late Isabella Street years. We send our sympathies to his wife, Mrs. Georgina Higgins, family and friends.

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A welcome visitor to Toronto in May was Miss Judith Myrtle, a member of Vancouver Lodge and also of the Section General Executive. She kindly arranged to stop over in this city while en route Vancouver-Helsinki.

Advantage was taken of Miss Myrtle's presence for informal discussions of Section matters. She was guest of honour at a dinner attended by Toronto members of the Executive. Afterwards, the party proceeded to the Toronto Lodge building on MacPherson Avenue where she was able to inspect the excellent facilities.

In addition to being an active member of her Lodge (she serves as Librarian), Miss Myrtle also conducts a Theosophy class for Finnish-speaking students in Vancouver.

\* \* \*

Details of the 1972 North American Theosophical Students' Conference will be mailed in August. In the meanwhile, I hope as many students as possible are planning to spend the (Canadian) Thanksgiving Weekend, October 7-9, at the Conference. It will be located at "Olcott", the headquarters of the American T.S. at Wheaton, Illinois.

Theme of this year's Conference is "Roots of Theosophy". This should be both

a challenge and an inspiration to those attending.

\* \* \*

Iverson L. Harris, who is known to many members in Canada, married Mrs. Katherine Macdonald in San Diego on June 24. The ceremony took place close to the former Point Loma T.S. Community, where both had grown up as children. We join their many friends in wishing them much happiness.

\* \* \*

The *Mind of the Time* newsletter always contains thought-provoking quotations from old and new sources. Several in the June issue pertain to Atlantis, interest in which is perennial; others are on "spontaneous psycho-kinesis" and "the world's oldest printed book". This interesting newsletter is published by the United Lodge of Theosophists, 531 Bay Street, Ottawa K1R 6B4.

\* \* \*

The Spring Special Issue of *The American Theosophist* is devoted to "Tibet and Tibetan Buddhism". Among the authors who have contributed to this excellent issue are His Holiness the Dalai Lama, Christmas Humphreys, Lama Anagarika Govinda, Helen Zahara, Alex Wayman and Geoffrey Barboroka. The price is \$1.00 and it may be obtained from The Theosophical Society in America, P.O. Box 270, Wheaton, Illinois 60187.

\* \* \*

Elsewhere in this issue is a report on preparations for the 1975 centennial celebrations. It is gratifying to note that so much has already been arranged, especially for the key function—the international congress in New York City, where the T.S. was founded. Canadian activity is also noted, but I would impress upon members that their individual suggestions for additional programs and projects will be welcomed and considered by the General Executive.

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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.

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TORONTO LODGE

At the Annual Meeting of the Toronto Lodge the following officers and directors were elected for the ensuing year:

President ..... Mr. Fleetwood B. Berry  
1st Vice-President Mr. Stanford L. Treloar  
2nd Vice-President Mr. Lloyd W. Barclay  
Corresponding Secretary

Mrs. Sylvia Barclay

Recording Secretary .... Mrs. Joan Sutcliffe

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Directors: Mrs. Jean Frazer, Mr. Norman Golden, Mrs. Audrey Hallas, Mr. Geoffrey Hollander, Mrs. Linda Hollander, Mrs. Patricia Russell, Mr. William Russell, Mr. Wolfgang Schmitt, Mr. Laszlo Sima.

The Lodge welcomed Rex Dutta, from London, England, on Sunday, June 11 and again on the following Wednesday. At the regular Sunday morning Secret Doctrine Class Mr. Dutta took the first few pages of the Proem by way of demonstrating the new in-depth approach that had been developed by an English study group. This was well received by the members, many of whom asked for more detailed information.

The public lecture on Sunday evening, entitled "Flying Saucer Viewpoint", was well attended. Following a very informative talk by Rex Dutta most of those present adjourned to the large basement room where coffee was served and a question and answer session took place. The speaker commented on some personal experiences cited by members of the audience and answered a number of interesting questions.

"Flying Saucer Message" was the title of the Wednesday evening public lecture which again attracted a large audience. As at the previous meeting a discussion period followed.

ANNUAL PICNIC

Our annual picnic at Niagara Falls was held on the second Saturday of June this year, and once again a happy bus load from Toronto enjoyed a pleasant drive there through picturesque countryside at its summer best. Lunch was enjoyed in the comp-

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

Edmonton Lodge. Mrs. S. M. Raj.

Toronto Lodge. Catherine Abel, Eunice Anderson, Gekianne Barton, Lawrence Clarke, Athena d'Angelo, Rocky Frisco, Malcolm Goodall, Jessie McLean, Cleo-hna McMullin, Lois Rogers.

—T.G.D.

any of friends from Hamilton, Buffalo and St. Catharines, about sixty present in all. The presence of a cold wind did not detract at all from the pleasure of beautiful surroundings and an informal afternoon of Theosophical companionship. Supper was held in the open, under frequent splashes of warm sunlight, and the return journey included a stop at the Welland Canal.

—Joan Sutcliffe

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### MONTREAL LODGE

Montreal Lodge closed officially for the Summer season and will re-open in early September. Classes were however held during the month of June for enquirers who wished to study the fundamentals of the teachings.

The members are very happy in their new home, which they moved into recently. This is situated at 1538 Sherbrooke Street West, Room 1007. The telephone number is 932-9432. During the move help came from every direction and thanks go to all those persons who gave so generously of their time and efforts.

On Thursday, June 8, Mr. Rex Dutta gave a public lecture in Loyola College. It drew a full house. There were many questions after the lecture, and requests for literature. We would like to take this opportunity of thanking Hamilton Lodge for the wonderful notices sent to us. These were displayed in colleges and stores, etc., and were of great help.

The following day the President, Mrs. Dorita Gilmour, gave a luncheon in honour of Mr. Dutta. The members were able on this occasion to discuss the Concentric Key system of study of *The Secret Doctrine* and also to enquire more about flying saucers. It was a most enjoyable occasion. That evening the members met again with Mr. Dutta for study of the Proem of *The Secret Doctrine*. It is hoped to try out this system of study next Fall when the Lodge re-opens.

Our warm greetings to all. May the magic

of Summer help us come back to the work with vigour in the Fall.

Viola P. Law  
Secretary

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### ATMA VIDYA LODGE

White Lotus Day, Monday, May 8, 1972, was celebrated at Atma Vidya Lodge on the exact day at 8 p.m. It was a glorious May day, with flowers in full bloom throughout the city. Especially lovely were the cream white native dogwood trees in profuse bloom, and the white tulips, dogwoods, white Chinese lilies, white and light yellow narcissus and white daffodils.

The readings chosen were the following: passages from H.P.B.'s *The Voice of the Silence* with particular emphasis upon the theme "Inaction in a deed of mercy becomes an action in a deadly sin" as applied to the appalling vices of today which Theosophists must fight and oppose; passages from H.P.B.'s famous pamphlet *The Esoteric Character of the Gospels*; readings from the *Buddhist Catechism* by H.P.B.'s colleague, Col. Olcott with regard to the Noble Eightfold Path; and a very well received resumé on H.P.B.'s life.

The sayings of Gautama Buddha in the *Dhammapada*, that Nirvana exists wherever his moral precepts are truly practiced, started a rousing commentary by all members present on the low moral condition of the world today and the resolve that H.P.B. came to show the Way to the West and for all the world to follow to create a Nirvana here and now.

After the meeting, refreshment in the form of tea and cakes was served. As the members walked in the garden after the meeting, they were greeted by the glorious perfumes of the flowering shrubs and trees. It will be a day long to be remembered by all present.

Ben Garside,  
President.

## REX DUTTA IN CANADA

Mr. Rex Dutta, a member of the T.S. in England, visited Canada in June at the invitation of the Canadian Section. A tour was planned around a series of lectures by him on the subject of flying saucers; it was financed by a donation earmarked for the purpose.

Among his qualifications as a lecturer on this subject, Mr. Dutta has written two books, *Flying Saucer Viewpoint* and *Flying Saucer Message*. He has been a student of Theosophy for many years.

The public lectures attracted large audiences and were well received everywhere. Rex Dutta's knowledge of flying saucers is almost encyclopedic, and his Theosophic approach provides more depth and meaning than is usually afforded this phenomenon. Indicative of the popularity of his talks was the quality of the discussions that followed each presentation.

Starting point of the tour was Montreal, where at Loyola University Mr. Dutta gave the opening lecture on June 8. In Toronto he twice appeared on the Lodge platform in the Macpherson Avenue building—on June 11 and 14. On June 12 he was in Hamilton, where the meeting was held in the I.O.D.E. building. Then he flew to Vancouver. A public lecture was offered on June 16 at the Hermes Lodge quarters on Cypress Street; spacious as these are, it was necessary to put up "Sorry, Full!" notices before the meeting started. The final stop for Mr. Dutta was Victoria; while in that city he spoke to members of the Victoria and Atma Vidya Lodges and a group of local flying saucer enthusiasts.

While at Vancouver a side trip was arranged so that Mr. Dutta could visit Mrs. Helena M. Gosden who was, in fact, the sponsor of his tour.

Thanks to the efforts of local members, Mr. Dutta received favourable attention from the media in every city he visited. He was interviewed by the press in Montreal,

Hamilton and Toronto, and spoke on the radio in Montreal and Vancouver. In the latter city he was guest on the Pat Burns Show, an open-line radio program with a large audience rating; on that occasion he was in the studio for a full two hours and the program included a long-distance telephone conversation with an American who had witnessed flying saucer activity.

Members and public alike were interested in the flying saucer lectures, but students of Theosophy were also attracted to symposiums on *Secret Doctrine* study conducted by Rex Dutta in each of the above-mentioned centres. He demonstrated the techniques of the "concentric key" study which had been developed by groups in England. The method and its results are impressive, but demand much effort and concentration on the part of the student. Young people especially seem attracted to it and respond quickly to its challenges.

Many individuals and some Lodges expressed interest in examining and applying the new study approach. They were invited to write for further information from:

Viewpoint Aquarius  
c/o Fish Tanks Ltd.  
49 Blandford Street  
London, W.1  
England

There is no set subscription, but those wishing to participate are asked to remit something to cover costs. Later, Mr. Dutta and his friends hope to supply tape recordings of actual *Secret Doctrine* classes with the view that they would serve to demonstrate/evoke response.

By any standard, Mr. Dutta's tour of Canadian Theosophical centres was a great success. He won many friends across the country and impressed all with his knowledge. The Canadian Section is indebted to him for taking time from his business to make the tour possible. —T.G.D.

## GENERAL SECRETARY'S VISIT TO WESTERN CANADA LODGES

Two business trips in June enabled me to visit Lodges in Edmonton, Vancouver and Victoria. The last time a General Secretary had such an opportunity was in 1966 when Mr. Dudley Barr made a western tour following the World Theosophical Congress in Salzburg.

On Saturday, June 3, I attended a meeting of Edmonton Lodge at the home of the President, Emory P. Wood. It was a wonderful opportunity to chat again with such old friends as Mrs. Nellie Macdonald and Lodge Secretary B. J. Whitbread, and to make new ones in the persons of Mr. and Mrs. Simon Postma. Also present were Dr. and Mrs. T. Phan, members of Mercury Lodge of the Canadian Federation.

A surprise and welcome reunion with Stan Elliott, President of Calgary Lodge, added to an occasion I shall long remember. During my stay in the lovely city of Edmonton, I managed to get together with Mr. Wood, a member of the Canadian General Executive, to discuss current matters pertaining to the Section.

Our 92-year old Edmonton stalwart, Mrs. Nellie Dalzell, unfortunately was in hospital recovering from an accident. I was able to visit her on June 5 and am pleased to report that she was making a satisfactory recovery. None who knows her would expect a broken hip to dampen her spirits—it did not, and she was as cheerful and determined as when I last saw her several years ago.

After a few days at home I next flew to Vancouver, that most beautiful of cities. It had been nearly seven years since my last visit, and this business trip was a wonderful opportunity of renewing or making contacts with members of the three Section and two Federation Lodges there. As always in the west, one is almost overwhelmed with hospitality, and I am deeply grateful for all the kindnesses showered on me during the short space of four busy days.

Quite unplanned, my stay in Vancouver coincided roughly with Rex Dutta's visit to that city. His tour is reported elsewhere, so I shall merely mention that the occasion was highlighted by the number of Lodges that were represented at the members and public meetings in which he took part.

We are all indebted to the members of the Hermes Lodge of the Canadian Federation, T.S., and particularly to their President, Josephine Hallock, for the excellent arrangements made for the Dutta symposium and lecture. One evening Mr. Dutta and I were guests at dinner with Mr. and Mrs. Hallock, a delightful event we both appreciated.

To my great disappointment, absent from the Vancouver meetings was Ida Stephen, Secretary of the Canadian Federation, T.S. However, I did at last meet Gladys Cooper, one of her predecessors in office, with whom I had corresponded in previous years. I was also pleased to be able to say hello to Vera Gill, President of the North Vancouver Lodge, also of the Federation.

Among the many familiar faces at the two Vancouver meetings were two from the east: Gaile Campbell, a member of Toronto Lodge for many years, who had but recently moved to Vancouver from Krotona, where she had been living for the past several months; and Wolfgang Schmitt, a member of both the Toronto Lodge and the Canadian Executive, who was in Vancouver on business.

The Dutta meetings apart, my after-business hours were entirely taken up with meetings and discussions with members either individually or in groups. In this report I shall limit myself to mentioning but a few of these events; needless to say, however, I value all the contacts made on this western trip.

I was happy to be able to spend a little time with Charles Carter, President of Can-

yon Lodge. His friends across the continent and overseas will be pleased to hear that he is looking amazingly well and strong following serious operations and a long period of hospitalization. In fact, Charles looked so well that I did not hesitate to try to persuade him to write again for the magazine. (In this I feel sure the older readers will support me. His story, "End and Beginning are Dreams . . .", published nine years ago, remains one of my favourite pieces of all that have appeared in the C.T. since my wife and I took over the editorial responsibility. I know others will be glad to see his byline again.)

Ernest Wilks, President of Orpheus Lodge, was less of a stranger, for he had visited Toronto two years ago when doing research for the University of British Columbia. He is still engaged in this activity, which involves some rugged field expeditions—no small challenge for a person well past the normal age of retirement. I am very grateful to Ernest for his hospitality and for helping me with transportation during my stay in Vancouver.

Business necessitated my being in Victoria on Friday, June 16. This provided me with the opportunity of meeting members of the Victoria and Atma Vidya Lodges. We met at a joint luncheon, kindly arranged by Mollie Griffith. Following the meal we adjourned to a lounge where an all too limited amount of time was spent in general discussion. Benjamin Garside, President of Atma Vidya Lodge, was present, looking fit and hale although he too had recently been in hospital. I was sorry to miss Dorothy Armstrong, President of Victoria Lodge, who was teaching at the time. She was the only Lodge President I did not meet on this trip.

In a week of happy events, one of the highlights came on Saturday, June 17, when a visit was paid to Mrs. Helena M. Gosden, a member since 1906. It is thanks to Mrs. Gosden that the Canadian Section was able to arrange for Mr. Rex Dutta to come out from England on his lecture tour. Her home is not far from Vancouver as the crow flies

but the journey to it entails an hour's ferry ride, and is notable for the beauty of the scenery en route. Marian Thompson, accompanied by Pearl Mussell (both of Vancouver Lodge) kindly drove Mr. Dutta and me to and from Mrs. Gosden's. There, we enjoyed luncheon and a long chat.

That evening I met with members of the Orpheus and Vancouver Lodges in the latter's rooms at 207 Hastings Street. Mrs. Doreen Chatwin, President of Vancouver Lodge, was in the Chair. This was an especially happy event, recalling a similar one in 1964 when my wife and I first visited Vancouver. Our discussions ranged over a wide area of the Society's activities, with particular reference to today's challenges and tomorrow's opportunities. For me, it was a valuable meeting, as it gave me a first hand appreciation of some of the problems and viewpoints of the western members; I hope in turn I was able to give those present a clearer picture of what is going on in the Society—indeed, the entire Theosophical Movement—in Canada and elsewhere.

Following this meeting, Mr. and Mrs. Ralph Chatwin generously invited Mr. Dutta and me to spend the night at their lovely home in Delta, B.C. From thence we departed on the Sunday morning—he to Victoria, I to Toronto and home.

My visits to Edmonton, Vancouver and Victoria were all too brief, but thanks to the cooperation of the members the available time was well utilized. These were happy occasions for me in that they provided so many opportunities for personal contact which is missing from correspondence. I thank all who went out of their way to make my trip so enjoyable.

Once again it was impressed on me how different in character are our Lodges, and this is surely one of our strengths. Yet amid all this diversity there is a fundamental unity. Common to all is a deep loyalty to the Movement which is inspired by the purity of the Theosophy revealed to the world through the writings of H. P. Blavatsky and the Mahatmas.



The size of the country, and of the Canadian T.S., prevents a frequent interchange of students which would be so desirable. I regret that in the past, visits to western

Lodges by the General Secretary have been so few and far between, and would recommend that these be on a more regular basis in the future. —T.G.D.

## GETTING READY FOR '75

The Theosophical Society reaches its centenary in 1975. Preparations for the celebration of this event are already far advanced and it is suggested that it is not too early for individuals to start making their own plans for it.

Key functions of the centennial celebrations will be an international congress in New York City, November 14-20, 1975; and a centennial convention at Adyar, December 26-31, 1975. Between these two gatherings and places many students are looking forward to travelling "in the footsteps of the founders". A number of international group tours will be arranged, and hopefully each will be tied in to some Theosophical activity in the countries visited.

The New York congress will be held at the Statler-Hilton Hotel. The ballroom there is large enough to accommodate 3,000 delegates at plenary sessions. Smaller rooms will also be used for special language group meetings, discussion sessions, etc. Included in the hotel arrangements will be a display of exhibits of the history of the Society. Sight-seeing trips will be organized in and around New York City including a special tour of the United Nations Plaza; cultural programs, etc., will also be offered. At the end of the congress a train will be laid on to take delegates to Washington for a day's visit.

These are not day dreams but merely the highlights of plans that are already firm. It is obvious that the congress will be one of considerable magnitude and an event worthy of the occasion.

It is expected that many Canadians will wish to participate in the New York phase of the program at least and some undoubt-

edly will also be present at the centennial convention in Adyar. For their benefit, planning progress will be reported from time to time in the pages of this magazine; however, those who wish to keep themselves fully informed will soon have an opportunity of placing their names on a mailing list which is being compiled by the Centennial Activities Committee of the Theosophical Society in America. A brochure which contains a form for this purpose will be mailed to readers shortly.

The Canadian Section has established a centennial trust fund for which contributions are invited. It will be used to subsidize part of the registration expenses of its members who attend the congress. Those who will be unable to attend will by this means make it easier for others to do so.

There is no question but that participation in the centennial programs will be expensive, what with travel, accommodation and meals—to say nothing of the registration costs. With three years to save, however, a small amount set aside each week for this purpose will provide a source of funds when they are needed most.

So much for that side of the celebrations. A worthy aim of the Society would undoubtedly be to ensure that the Theosophical message presented to the world in the last century by H. P. Blavatsky be available to the widest possible public by the time of the centenary. The greatest need is of course for those who read languages other than English—and support for the Non-English Publications Loan Fund is the best way for us to help in this regard.

Even in English not all the writings of Madame Blavatsky are universally access-

ible. It is perhaps too much to hope that this goal will be reached by 1975, but we should not be far short. A project for the Canadian Section with which all members can identify themselves is relevant to the goal. Last year The Theosophical Society in Canada arranged an interest free loan in the amount of \$7,500.00 to the Theosophical Publishing House, Wheaton; this is part of the capital required to publish Vol-

ume XI of *H. P. Blavatsky Collected Writings*.

These are some of the outward forms by which we can all help make the centenary a focal point in the dissemination of Theosophy. It is up to each of us as individuals to prepare ourselves inwardly for this great occasion—the completion of the first hundred years of the Theosophical Society.

—T.G.D.

## 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.* What is meant by “Spirits of this Planet” as written in *The Secret Doctrine*, as for instance “our Earth was created or fashioned by terrestrial spirits”? (S.D. II, 23)

*Answer.* H. P. Blavatsky herself gave the explanation as to the significance of the “spirits of this Earth” in this manner:

“Lha is the ancient word in trans-Himalayan regions for ‘Spirit,’ any celestial or *superhuman* Being, and it covers the whole series of heavenly hierarchies, from Archangel, or Dhyani, down to an angel of darkness, or terrestrial Spirit.” (S.D. II, 22; III, 35 6-vol. ed.; II, 25 3rd ed.)

The Tibetan word Lha is a generalizing term, just as is the familiar Sanskrit-Tibetan compound Dhyan-Chohan, signifying any celestial being superior in status to the human kingdom. The term “Planetary Spirits” was also used in presenting the first sloka of the second series of the Stanzas of Dzyan:

“The Lha which turns the fourth (*Globe, or our Earth*) is servant to the Lhas of the seven (*the planetary Spirits.*)” And the explanation was added: “This expression shows in plain language that

the Spirit-Guardian of our globe, which is the fourth in the chain, is subordinate to the chief Spirit (or God) of the Seven Planetary Genii or Spirits.” (*Ibid.*)

The words quoted by the questioner are part of an explanation added to a Commentary which reads:

“‘The seven higher make the Seven Lhas create the world,’ states a Commentary; which means that our Earth, leaving aside the rest, was *created* or fashioned by terrestrial spirits, the ‘Regents’ being simply the supervisors. This is the first germ, the seed of that which grew later into the Tree of Astrology and Astrolatry.” (S.D. II, 23; III, 37 6-vol. ed.; II, 26 3rd ed.)

There is an interesting passage regarding Planetary Spirits in *The Theosophical Glossary* which is seldom quoted. As it is applicable to the present question, it is here added:

“*Planetary Spirits.* Primarily the rulers or governors of the planets. As our earth has its hierarchy of terrestrial planetary spirits, from the highest to the lowest plane, so has every other heavenly body. In Occultism, however, the term ‘Planetary Spirit’ is generally applied only to

the seven highest hierarchies corresponding to the Christian archangels. These have all passed through a stage of evolution corresponding to the humanity of earth on other worlds, in long past cycles. Our earth, being as yet only in its fourth round, is far too young to have produced high planetary spirits." (p. 255)

*Question.* Is the Manasaputra and the Ego one?

*Answer:* Some writers have used the terms synonymously, applying the Sanskrit compound Manasaputra to that portion of the human constitution which was quickened or awakened by the Sons of Mind (the Manasaputras) during the Third Root-Race. In this connotation the Manasaputra is made equivalent to the Reincarnating Ego—Buddhi-Manas. A distinction should of course be made between the Reincarnating Ego (the individuality) and the Personal Ego (the personality—Kama-manas and the three lowest principles of the human constitution).

*Question.* Is there a Karma connected with beings higher than men?

*Answer.* Yes indeed. Every being, whether celestial or earthly, is "subject" to Karma. However, the Karma pertaining to the Dhyani-Chohans is not the same as the Karma applicable to humanity. The reference in the previous question to the role played by the Manasaputras in assisting the human race by awakening the mind-principle during the Third Root-Race is indicative of the action of Karma. Attention is directed to this passage in *The Mahatma Letters to A. P. Sinnett*:

"Now there are—there *must* be 'failures' in the ethereal races of the many classes of Dhyani Chohans or Devas as well as among men. But still as these failures are too far progressed and spiritualized to be thrown back forcibly from their Dhyani Chohanship into the vortex of a new primordial evolution through the lower kingdoms—this then happens. When a new solar system is to be evolved these Dhyani Chohans are (remember

the Hindu allegory of the *Fallen Devas* hurled by Siva into Andarah who are allowed by Parabrahm to consider it as an intermediate state where they may prepare themselves by a series of rebirths in that sphere for a higher state—a new regeneration) born in by the influx 'ahead' of the elementals and remain as a latent or inactive spiritual force in the aura of the nascent world of a new system until the stage of human evolution is reached. Then Karma has reached them and they will have to accept to the last drop in the bitter cup of retribution. Then they become an *active Force*, and commingle with the Elementals, or progressed *entities* of the pure animal kingdom to develop little by little the full type of humanity. In this commingling they lose their high intelligence and spirituality of Devaship to regain them in the end of the seventh ring in the seventh round." (p. 87; 3rd ed. p. 86)

With regard to the universality of Karma there is this passage in *The Secret Doctrine* on Karma or "the Law of Retribution."

"This Law—whether Conscious or Unconscious—predestines nothing and no one. It exists from and in Eternity, truly, for it is *Eternity* itself; and as such, since no act can be co-equal with eternity, it cannot be said to act, for it is *action* itself . . . Karma is an Absolute and Eternal law in the World of manifestation; and as there can only be one Absolute, as One eternal ever present Cause, believers in Karma cannot be regarded as Atheists or materialists—still less as fatalists; for Karma is one with the Unknowable, of which it is an aspect in its effects in the phenomenal world.

"Intimately, or rather indissolubly, connected with Karma, then, is the law of rebirth, or of the reincarnation of the same spiritual individuality in a long, almost interminable, series of personalities." (II, 304-6; III, 306-7 6-vol. ed.; II. 319-20 3rd ed.)

*Question.* Is there a spiritual cord that

connects the present personality with the immortal part that it incarnates in; and is the cord broken at death (so called)?

*Answer.* This question is best answered by referring to the Sutratman of Vedantic philosophy and to the silver cord of the Bible. The "spiritual cord" may well translate the term *sutratman*, which Sanskrit compound is usually rendered "thread-soul", inasmuch as *atman* is often translated "soul" although Atman represents the divine-spiritual aspect of the human constitution—the monadic essence. *The Secret Doctrine* refers to the Thread-soul in this manner:

"It is the Sutratman, the silver 'thread' which 'incarnates' from the beginning of Manvantara to the end, stringing upon itself the pearls of human existence, in other words, the spiritual aroma of every personality it follows through the pilgrimage of life." (S.D. V, 427 6-vol. ed.; III, 446 3rd ed.)

Each earth-life is thus represented as a pearl on the silver thread, for the Sutratman is continuous both during life as well as existing during the after-death states.

In the Bible the breaking of the cord which binds the immortal triad, Atma-Buddhi-Manas, to the mortal components, is associated with the death of the physical body. The passage describing it is in *Ecclesiastes*:

"because man goeth to his long home; and the mourners go about the streets: Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain." (xii, 5-6).

Here is an interpretation: the "silver cord" represents the bond joining the higher to the lower principles; during sleep the silver cord is not loosed, because Higher Manas and Lower Manas have not been separated. The "golden bowl" may stand for the Higher Triad, Atma-Buddhi-Manas, which in a manner of speaking is broken off—actually withdrawn—from the lower quaternary. The "pitcher" is the physical body, Sthula-sarira, the carrier of the union. It is represented as broken at the fountain

when it no longer contains the water—the vital life-principle, Prana—from the Fountain of Life.

*Question.* How can we recognize the Higher Manas principle within ourselves, and how can we stimulate it?

*Answer.* One of the means of recognizing the Buddhi-Manas principle—the Higher Manas—is by hearkening to the voice of the conscience. For conscience is the accumulated wisdom acquired through many lives on earth: the garnered experience of numerous births, of past sufferings, trials, disappointments and achievements. All these are stored within the memory of the Reincarnating Ego. On the theme of activating the Higher Mind, H. P. Blavatsky wrote:

"By the enlightened application of our precepts to practice. By the use of our higher reason, spiritual intuition and moral sense, and by following the dictates of what we call 'the still small voice' of our conscience, which is that of our *Ego*." (*The Key to Theosophy*, p. 240)

And further, on the duty of a Theosophist to himself:

"To control and conquer, *through the Higher, the lower self*. To purify himself inwardly and morally; to fear no one, and nought, save the tribunal of his own conscience. Never to do a thing by halves; i.e., if he thinks it the right thing to do, let him do it openly and boldly, and if wrong, never touch it at all." (*The Key to Theosophy*, p. 241)

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## BOOK REVIEWS

*Jonathan Livingston Seagull*, by Richard Bach with photographs by Russell Munson. Published 1970 (11th Printing 1972) by The Macmillan Company, New York, (in Canada, Collier-Macmillan Ltd.). 93 pp. Price \$5.95.

Presented for the young in heart, though not necessarily children, the story of Jonathan is a very beautiful and inspiring one.

Universal in concept, it concerns that first stirring of the spirit within, its awakening and development, and its glorious journey home.

In the freedom of flying this very special seagull called Jonathan discovers his Path, and through his courage in overcoming his limitations he reaches far and high. The loneliness of Jonathan's seeking of perfection, in the shadow of ostracism by misunderstanding contemporaries, and in the solitude of wild skies and strange seas, will find an echo in the immemorial spring of yearning which is the divine in every soul.

As this far-seeing seagull's dedication to the quest of learning grows deeper and delves more and more into the metaphysical, the ideas that take flight with him through the pages bear an intuitive wisdom which will not be lost on the semi-conscious understanding of the three-year-old as on the mature reader.

The author, himself a pilot with skill and experience, transports us to a new world, and fills us with love and respect for the hitherto unknown wonder of speeding on wings through "that magnificent silver land" where discipline and daring are the road to the master. Illustrated with photographs which capture so movingly an affinity of the soul's longing with a bird in flight, and its comradeship with nature's unpeopled kingdoms. The writing is clear, refreshing and tender: the pictures are expressive and lovely. Together they create an artistic balance, which makes the book so especially appealing.

The great Theosophical message, however, is in the fact that it is through compassion that Jonathan finds his real self. It is his forgiveness and his love of those old fellow seagulls, still too much immersed in mundane trivialities to see the pure light above the clouds, and his desire to share with them his knowledge and lead them also to see the beauty on distant shores.

—Joan Sutcliffe

☆ ☆ ☆

*Sketch for a World-Picture, A Study of*

Evolution by John Vyvyan. Published 1972 by Michael Joseph, London, England. (In Canada, Thomas Nelson & Sons (Canada) Ltd.) 202 pp. Price \$11.95.

The Theosophical concept of evolution encompasses every aspect of existence from spirit to matter; it places man in perspective within these poles, and takes into account the complex cyclical nature of the cosmos and all that is within it. In contrast, modern science confines its approach to the subject to physical matters only, and within a linear time frame, while man's position is limited to his relationship with the animal kingdom. John Vyvyan writes mainly from the modern scientific point of view, but such is the nature and quality of *Sketch for a World-Picture* that his book, while not exactly a bridge between science and Theosophy, is at least a helpful stepping stone.

It was an ambitious and difficult task the author set himself in writing this work. In my opinion he has succeeded admirably, and has produced a work that should be of interest alike to students of science and Theosophy. All too often evolution is considered from a very narrow angle; this exposition throws light over a wide arc, and is valuable in providing an overview of what is after all a complex subject. Moreover this book is written in language and style that is comprehensible to the layman, but gives no impression that the author is "talking down" to his readers. To the contrary, he challenges the intellect on every page.

The art of synthesis is a gift few possess. This book is testimony that the author has it. For the purpose of drawing his sketch he uses cosmology, geology, palaeontology and chemistry as well as biology, and blends his knowledge of all these sciences into a rational and balanced whole.

The key to this study of evolution, and what sets it apart from most others is that it recognizes consciousness as an integral part of the process. From a Theosophical standpoint this aspect is, of course, of prim-

ary importance and is seen in much greater depth than Mr. Vyvyan chooses to explore. Nevertheless, the very fact that he is aware of its significance gives his science-oriented book a quality possessed by few of its kind. "If our aim is to understand life," he writes, "we have to go beyond its physical expressions." Fortunately for us, the new generation of scientists seem to have more of this philosophy than their forerunners, though Mr. Vyvyan is still a pioneer.

His world-picture is more than a still shot of the present scene, with a bit of past as background. He sees the world moving towards a "great society", yet fears it might never be reached—thanks to man who ". . . may devastate the Earth by knowledge without love." Not a happy thought, but realistic—and realism characterizes this exceptional book. —Ted G. Davy

☆ ☆ ☆

*A Glossary of Sanskrit Terms*, prepared as a key for pronunciation of Sanskrit by Geoffrey A. Barboroka. Published 1972 by Point Loma Publications, Inc., P.O. Box 9966, San Diego, California 92109. Paper cover. 76 pp. Price \$1.00.

So useful is this small book one wonders why something of its kind has not been available before. For the explanation of

terms used in Theosophical literature a number of glossaries may be consulted; most are fairly adequate, but to the best of my knowledge there has not been one which contains more than a superficial—hence impractical—guide to the pronunciation of Sanskrit words. This one makes up for the deficiency.

It was precisely because of the difficulty most people have in getting their tongues around Sanskrit terms that this glossary came into existence. In its original form it was strictly oral—a tape recording made by Mr. Barboroka. (Incidentally, this version is still available for those who wish to hear the sounds.) Now in written form, a pronunciation chart has been provided and in addition brief notes on the special characteristics, if any, of each letter are included in alphabetical order within the glossary.

Mr. Barboroka's usual thoroughness is evident throughout. A short article, "On the Origin and Significance of Sanskrit", is given by way of foreword. The pronunciation chart is supplemented by some helpful comments on the Sanskrit alphabet.

This glossary and pronunciation guide is a real service to students, and deserves a place on everyone's reference shelf.

—Ted G. Davy

## SIMPLICITY

To be content just but to live!  
 Not plot and plan or strive some distant star  
 To grasp. But rather see each moment as a step  
 Upon a ladder reaching to loftier precincts.  
 For each moment is but a confrontation in the field of life  
 Of that which has been moulded in the past.  
 To deal with that, and master it,  
 Not waste the precious powers achieved  
 By following the seductive illusions of desire.  
 Trust life, it will provide all and more  
 Than is required to meet the needs  
 Whereby Life's fulfilment is achieved.

—A. Tyro

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