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A CHRISTMAS HYMN

The soul wherein God dwells,
What church could holier be?—
Becomes a walking tent
Of heavenly majesty.

Hold thou! where runnest thou?
Know heaven is in thee—
Seekst thou for God elsewhere,
His face thou'lt never see.

How far from here to Heaven?
Not very far, my friend.
A single hearty step
Will all the journey end.

O would thy heart but be
A manger for His birth;
God would once more become
A child upon the earth.

Though Christ a thousand times
In Bethlehem be born,
If He's not born in thee,
Thy soul is still forlorn.

Go out, God will go in.
Die thou — and let Him live.
Be not—and He will be.
Wait, and He'll all things give.

The cross on Golgotha
Will never save thy soul,
The cross in thine own heart
Alone can make thee whole.

O, shame, a silk-worm works
And spins till it can fly,
And thou, my soul, wilt still
On thine old earth-clod lie?

NORTH AMERICAN THEOSOPHICAL STUDENTS' CONFERENCE

October 7-9, 1972

JOAN SUTCLIFFE

By no accident, I am sure, this year's North American Theosophical Students' Conference opened on a glorious fall day. Warmed by the rays of bright sunshine and the beauty of the first red leaves on the maple tree, our hearts were already in tune with the eternal as we entered the lovely grounds of the American Headquarters at Wheaton.

The welcome from our hosts was as warm and as friendly. The same high feeling of peace and union, so apparent outside in the gardens, was present within too, not only in the minds of our attendant student companions, but in the memory of those of the past who have left their mark. At the start were sown the seeds of brotherhood, which took root and blossomed as the weekend passed.

In the opening remarks of the Conference, Miss Joy Mills made official her salutations to all visitors at another of these great Theosophical gatherings, often referred to as stepping stones to the Centennial. She expressed the strong hope however, that they will not end in 1975, but that we shall open the road beyond; for the principles of Theosophy are not new ones, but the restatements of an ancient truth, which knows no barriers of time or place, and is infinite.

The workers at Olcott Lodge made themselves known, and further greetings were presented from: Milwaukee, Wisconsin; California; Columbus, Ohio; San Antonio, Texas; Buffalo, New York; Peoria, Illinois; St. Louis, Missouri; and other centres. The Young Theosophists were also well represented.

Speaking for the Canadian Section, the General Secretary, Mr. Ted Davy, said the

Theosophical atmosphere of "Olcott" was just what was needed for the weekend's work. He stressed the key role that North Americans were going to play in the future of the Theosophical Society and suggested the Conferences provided an excellent preparation for this purpose.

Canada was well represented. Though relatively small in number, we were a joyous group: eager, interested, open-minded, and each one contributed greatly to the wonderful whole. In addition to the greetings brought in person from Toronto, Hamilton and Montreal, Mr. Davy conveyed messages of well-wishing from Vancouver, Kitchener, Edmonton and the U.L.T. Ottawa.

"Roots of Theosophy" was the title given to this weekend's plan of action, and Miss Helen Zahara gave us the layout of our proposed course of study. Theosophical truths weave like a thread through all religious teachings; from pre-Christian eras in the west to modern scientific concepts and in the spiritual doctrines of the east. Our task was to trace these roots of Theosophy, through research done in individual groups, each dedicated to a separate branch of thought: Hinduism, Buddhism, Chinese, pre-Christian, Christian and Modern Thought.

Suggested principles to look for were:

1. There is one living, non-material, creative, homogeneous reality from which everything in the universe has sprung. The One Life.
2. The cyclic law - for universes and for all aspects of nature.
3. The obligatory pilgrimage for every individual in accordance with cyclic and karmic law. The Goal.

4. The universe is worked and guided from within outward.
5. All kingdoms of nature have consciousness.
6. The whole order of nature gives evidence of purposiveness in its evolution.
7. Life in subtle worlds
8. The Brotherhood of Adepts.
9. The Occult Path.

The splendid facilities of the Olcott Library and Research Centre were put at our disposal. Each member did his own quiet reading and study, the fruits of which he shared with the group as a whole, who coordinated all the individual efforts into a presentation to the Conference at large.

This method of research was experimental, having been tried before in a smaller group, but never previously on such a grand scale. This was the basic idea that the Conference was built on, and it worked well in practice.

* * *

As a relaxation from active study, on Saturday evening we were shown the Theosophical Society's second film, "Reincarnation". Due to the phenomenal success of the earlier film, "How many Lifetimes," this new one was attempted, and it is now following in the footsteps of its predecessor.

The lonely searching of the soul against the running out of time is the theme of this second film. The concept of Reincarnation is communicated clearly and beautifully against the harsh scurry and noise of modern society; against the solitude of the seashore and silent communion with nature; and in the practical teaching of the Theosophical Society. The style of the presentation was up to date, and delicate shades of the message, which were hinted at sensitively in thought expressions—in poetry—in music—in symbols—in falling in love, were selected especially for the intuitive recognition of today's young seeker.

A third film is already in the process of being planned, for the policy of the Theosophical Society is not to sit back on its laurels, but to move ever on and on, for

constant motion is a law of the universe.

* * *

The highlight of the weekend's activities was the Sunday afternoon talk by Mr. Ted Davy, at which a surprisingly large number of the public was in attendance. Entitled "Whence all our Wisdom Springs..." Mr. Davy began by stating that the "whence" was not a place, but rather a state of consciousness. Through eastern and western thought there has been traced a trend of wisdom from which we learn that man is potentially divine. There are "roots" within ourselves, as there are without. The outer forms may be traced to superhuman beings, who have earned this state, and have set up signs for striving man to follow. Religions are the signs the shining ones have left behind. But man must not stop to worship the sign.

It was pointed out by Ted that all those who have presented this wisdom have done so with surprising similarity, suggestive of having sprung from the same source. H.P.B. says that Theosophy is the white ray of the spectrum, the religions each representing only one of the prismatic colours. The "whence" and the "how" are the same. "Thou canst not travel on the Path before thou hast become that Path itself." The "how" cannot be won without — maximum effort, — in the end, ultimate material sacrifice. The ancient wisdom is not of itself earthy. The goal is nothing less than Christ consciousness — achieving Buddhahood, and this is further from us now than the human kingdom is from the animal. It is the imperative of spiritual evolution, though, that each individual make the journey, and the decision once made to do so, it can never be revoked. However, Truth is within, and our task should be to release the imprisoned splendour.

* * *

The latter portion of this year's Conference was devoted to the presentations by the study groups. It is not possible to do justice to the absolutely wonderful operation of this program, for everyone

present added something and enjoyed their participation immensely. All agreed that this was the best Conference yet.

The result of the one afternoon's research was surprisingly deep and comprehensive; each separate contribution like a drop of rain filling the reservoir, to merge, purify, collect energy, and so to flow far and water the thirsty land.

I am afraid this must be merely a fleeting glimpse of what was really presented, for a full coverage of a study of comparative religions is too exhaustive and intense for assimilation in one article. As Miss Zahara asked for simply the flavour of our group research, this in turn must essentially be simply the flavour of the flavour. To obtain a broader idea of its scope, this mode of study might be suggested for trial in individual Lodges and discussion groups.

Philosophy might be defined as love of learning; the urge in human beings to know themselves and the world in which they live and move and have their being. Western philosophy is essentially an intellectual quest for truth. Indian philosophy has been intensely spiritual, and has always emphasized the need of practical realization of truth. "See the Self" is the keynote of all Indian schools of philosophy, and is the reason why most of them are religious sects.

The Vedas are the oldest extant literary movement of the Aryan mind: but our concept of the Vedic period is meagre and imperfect. The name "Veda" means knowledge, and the Path of Hinduism is first and foremost through self knowledge.

It has been established that every religion deteriorates when applied to the individual nature of its followers, but the Hindus offer us the jewel of perfection — the *Bhagavad-Gita*, where wisdom remains in its pure form. The very beautiful discourse between Krishna and Arjuna is that between the Higher and Lower self, and the whole battle is the slaying of the selfish nature that must take place within the heart of every disciple. From beginning to end, the principles are those of

Theosophy.

"Never the spirit was born; the spirit shall cease to be never;
Never was time it was not; End and Beginning are dreams."

In the tracing of roots of Theosophy through Buddhism, the life of the Buddha was considered in relationship to oneself. Though to follow his training rigidly is hardly practical in every day living, the pursuit of his example in principle is to live as a Theosophist. The looking within, the extinction of desire, the elimination of the sense of "I" and "me" are the way of the path to end the suffering of earth life.

The Noble Eightfold Path was explained: - perfect understanding, perfect thought, perfect explanation, perfect speech, perfect action, perfect living, perfect effort, perfect mindfulness (know mind, shape mind, free mind).

Though little has been written on the subject, a belief in the consciousness of all the kingdoms of nature is implied in Buddhist principles.

The message of Zen Buddhism is to expand one's awareness; to see the flower as it really is as a whole, not the form separate from the essence: to live fully on all planes of being, by learning to use all of one's energy in one moment.

Finally, in a particularly lovely story from Buddhist legends, the idea was portrayed that it is only by acceptance of one's Karma in humbleness and with love that one can become free of its bonds.

From the earliest recordings of Chinese thought, the idea of the dual (spiritual — material) nature of the universe was present as the Yang and Yin; and as thought developed, the further idea of a First Cause Beyond took root, and was expressed in the circle of the Yin Yang symbol, which also represented the belief in the cyclic law.

The writings of Chuang Tzu, in parables and metaphors, concern an absolute and transcendental source. All knowledge is relative, he teaches further, the real and unreal being indistinguishable. To empty

the mind and become totally free, he suggests as the way to union with the eternal.

During the time of the Shang dynasty, the belief in a personal god, Ti, arose, and also in this period a specific rule of good and evil did not exist. The concept was personal, depending merely on how it affected the individual. Following on, in the Chou dynasty, the philosophy was in favour of a righteous government, which was finally overthrown.

The belief of a soul in everything has always been apparent in Chinese culture, and Confucius spoke of the consciousness in animals and vegetables. In some literature, he has been portrayed as an Adept. He taught of the personal development of awareness growing through contact with teachers.

The Tao of Lao Tzu is the Way, the function of which is to pursue mystery after mystery, time being merely a transformation. It is the way things came at first into being, and the way nature continues in stillness and quietness without striving or crying.

On first transferring our studies to western thought, we trace the roots of Theosophy through a varied field of pre-Christian doctrines. It is realized that the capacity of the god idea will not rise above the mind that conceives it, and the primitive nature gods of Great Britain suggest the idea of a consciousness in all kingdoms.

From ancient Egypt, the leading thought is portrayed in symbols:—stories of mortal gods which possess a deeper, esoteric meaning for the seeker. Proclaimed was the self originated Cause of everything, and the deathlessness of the soul: and Egypt has been called the land of immortality.

The Mysteries of Egypt presented the arcane knowledge in symbols in dramatic ceremonies, and it was also taught in the Temples of Isis—Isis meaning knowledge.

The philosophy which centres around the initiate teacher, Hermes, has mostly come down in alchemical doctrines. The three great principles are:—the boundless reality from which all has taken life: there cannot be generation without corruption: the heart of God calls through earth, fire, water, air, spirit.

The Jewish Kabala, through symbolism is a practical means of gaining wisdom, bringing down the god power into the world of shadows.

From the Druids we have the spiritual source of the sun as the permeator of all knowledge and the round stone temples signifying eternity.

The law of Karma was expressed by the Greek philosopher Anaximander: things must pass away from what they have been and the penalty paid. And here was the first of western thought to embrace the universal idea of the Cosmos.

To the North American Indian, the idea of one great spirit pervading all things at all times is the first truth. Consequently, he feels a great reverence for all things, animate and inanimate. Again the karmic law is present, in that the Indian is taught that in this life he is constructing for the next. The deeper life of the spiritual nature is understood, and prayer, fasting, and service is practised by the disciple. Clairvoyance is recognized, and is part of the life pattern; all teachers are mystics.

In moving from the pre-Christian era to the Christian, we discover that the Bible is filled with passages of allegory, alluding to the truths presented in Theosophy:—

“In Him we move.”

“All things were made by Him, and without Him was not anything made.”

“I am in my Father, and He in me.”

“Just men made perfect.”

“As ye sow, so shall ye reap.”

“Be perfect as my Father in Heaven.”

“The wages of sin is death” (Death

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meaning—return to this earth)
“To everything there is a purpose.”
“Know my disciples by the fruit they bear.”

The Bible must be taken on all levels, and it is necessary to look beyond the word, and to hold the teaching. The mysteries are communicated in parables, so that the unready shall, looking not see, hearing not understand.

A new and very inspiring approach was introduced in tracing Theosophical trends in Modern Thought. Usually occult teaching is communicated in literature, but today the medium of music is being experimented with. The guru and the disciple were represented in the theme. A low sound is subconscious thought, a high sound is higher consciousness, spread out sounds are emotional, sporadic are intellectual. The smooth, melodious passage is the thinking of a man, memories coming to him, each outburst of sound a thought, searching, reaching, transcending.

Everything is in the process of becoming; and to look forward is the natural urge of all that has life. However, guide lines can be dragged out of the past, and, if suitable, applied. Such is the case with astrology. Modern man is using an ancient science. The purposiveness of the whole of nature and its influence each on each is being recognized.

Roots of Theosophy are digging deep into modern science. Its appraisal of extra sensory perception, and cases suggestive of reincarnation, are signs that the transition is starting. Its concern with pollution is indicative that the conscience of society is rising.

There is a movement among the young, revealing the presence of Theosophical thinking in art, poetry, music and science. We are learning more and more about less and less.

And so, here our brief but interesting journey through the history of man in search of his source, came to a close. Only temporarily so, however, for new doors have been opened for us; new lines for

research; new subjects for study. Of course, our discoveries are not new. New only are the representations of that which has always been.

* * *

In closing, Miss Joy Mills spoke to us of the International Headquarters at Adyar, where there is a very beautiful and unique tree. It is the banyan tree, unique in that each one of its branches grows down to the soil to become a root.

Who then shall say what are the roots? We are “reliving” them because we are living today. Look within: there lies the root of all understanding. We always live what we know: we always know what we live. All education is simply knowing that which we have always known.

Another beautiful Students’ Conference was closed by Ted and Joy with the thought by T.S. Eliot: I am coming home to where I have always lived. I know it is home, for I have never been away. Coming home is coming to oneself.

THE THREE TRUTHS

There are three truths which are absolute, and which cannot be lost, yet remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendor have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.

Idyll of the White Lotus

MUSLIM THEOSOPHISTS OF THE MIDDLE AGES

DARA F. MIRZA

Dara Mirza lived in Canada 1965-67 and is remembered with affection by the members of Toronto and Hamilton Lodges who knew him in those years. Now in his native Pakistan again, he is still a keen student of Theosophy. His article which follows appeared originally in a brochure commemorating the 75th Anniversary of the Karachi Lodge, of which Dara is now a member.

Throughout history, and in all parts of the world, there have appeared men who have dedicated their lives to the rediscovery and promulgation of the teachings of the Ancient Wisdom. They have worked along many different lines — for the Ancient Wisdom is expressed in many ways.

Some have worked along the path of religion, striving to keep alive and fresh the great truths of the spiritual life. Others have emphasized the path of philosophy, teaching men to recognize the unity which lies behind apparent diversity. Yet others have worked along the path of science. In striving for true knowledge they have studied and searched, ever seeking a fuller understanding of life and the universe, and seeking a deeper understanding of the Law that upholds the universe.

Such have been the artists, who, in seeking the beauty by which life manifests itself in matter, have expressed this beauty in noble architecture, inspiring music and poetry. Such have been the social reformers, the dedicated statesmen who sought to improve the lot of mankind by striving to bring justice, freedom, peace and reform to the nations.

These successive efforts to reveal the Wisdom, in greater or lesser degree, through religion, philosophy and science, can be called "The Theosophical Movements"; and in a historical sense, these Movements have been characterized by the spread of accurate scientific and philosophical knowledge, cultural and artistic development, and above all, ethical and altruistic living.

Such Movements appear in every age and every land, and even though they are sometime severely opposed by the orthodoxy and ignorance of their times, they succeed in leaving a mark upon the world and in retrospect are seen to have been instrumental in the enlightenment and evolutionary development of man.

Such Movements, even though separated by time and geographical location, are identical in their objectives and in the teaching propounded. Howsoever different the age, howsoever different the language or the religion or the culture, the same underlying principles are clearly recognized, the same ancient Truths are once again expressed, the same beneficent results accrue to the civilizations that have fostered the Movements, the same darkness follows to such that have suppressed and rejected them.

Such was the experience of Europe following the destruction of the Neo-Platonic Schools. In the year 414 A.D. Hypatia, the last representative of these schools, was assassinated by the adherents of the organized religion of that age. The "Church", taking the form of a strong political organization, completely throttled the ancient religions, philosophies and sciences, and plunged Europe into an epoch that is still referred to as the Dark Ages, and characterized by the absence of philosophical and scientific learning.

The period from 600 B.C. to 600 A.D., is considered to be a spiritually descending cycle. (cf Judge, W.Q., *The Ocean of Theosophy*, Chap. 1. Ref. Apollonius of

Tyana). This becomes very evident when we compare the religious, philosophical and intellectual condition of the world about 500-600 B.C. (the Pythagorean Age), with its condition about 500-600 A.D.

The 6th century A.D. is supposed to be the darkest point of this cycle, the mid-point or nadir, and is supposed to correspond with the lowest or most material of the seven worlds. "Light of the Dark Ages," *Theosophy Magazine*—October 1937). The most careful scanning of the history of that century fails to reveal any overt traces of a Theosophical Movement in Europe and Western Asia. But, in the last quarter of the 6th century there occurred an event which was destined to change the history of the world. The birth of Mohammad in Arabia in 570 A.D., and his subsequent life and ministry, appears to have given an impetus to that dying age. His message to the world was: the Unity of God and the Brotherhood of Man; his work was dedicated to the restoration of tolerance and justice and to social reform.

A spiritual impulse was given — and the results were phenomenal. Within a century a brilliant Islamic civilization was rising on the ruins of the earlier nations. In Syria, Egypt, Palestine and Persia there was a great awakening of learning and intellectual development. Libraries and universities were built, the study of the Greek classics and of mathematics was revived. The sphericity of the earth was once again asserted and geography taught even in primary schools.

Great medical colleges were established and conducted along strictly scientific lines, with exacting entrance requirements. In these colleges physiology and hygiene were studied and their surgeons understood the use of anaesthetics and performed some of the most difficult operations known.

Religious thought became more enlightened and tolerant and, after many centuries, once again embraced philosophy and science. The concept of chivalry was highly idealized—an ideal that was sub-

sequently bequeathed to Europe. (cf. Yarker, John, *The Arcane Schools*, P. 297).

From the very beginning, the key-note of this impulse was for learning and social reform. A number of brilliant minds appeared (or reappeared!), making remarkable contributions to science, mathematics and philosophy. Prominent amongst these are Al-Kindi, Al-Farabi and Ibne Sina (Avicenna), all three of whom worked along the lines of the Neo-Platonists.

Abu Yusuf Yaqub Ibn Is'haq Al-Kindi — died c.873 A.D.

Al-Kindi, whose name was Yaqub Ibn Is'haq, and who was surnamed "The philosopher par excellence", was descended from the royal family of Kinda — hence the name Al-Kindi.

His father was the governor of Kufa under three of the Abbasid Khalifs. Born at Kufa, he was educated in the famous schools of Basra and Baghdad. Years of study made him very well versed in the language of the Greeks and Persians and also in Sanskrit. He was an ardent student of Neo-Platonic and Eastern Philosophy and he studied these in the original languages. He soon became widely known for the versatility of his genius and the profoundness of his knowledge.

The Khalif Mamun especially commissioned him to translate Aristotle and other Greek writers into Arabic, which he did, adding his own commentaries which are considered very valuable.

The *Encyclopedia Britannica* tells us that he wrote 270 works, of which 20 are still extant. The subjects he covered were:

Philosophy, Cosmology, Astronomy, Astrology, Optics, Mathematics, Geometry, Music, Medicine, and Meteorology.

In his philosophical works he discusses the concepts of spirit, matter, form, space and time.

The European historian Cardan places him "among the twelve geniuses of the first order who have appeared in the world up to the sixteenth century".

During the orthodox reaction under Mutawwakil, his philosophical ideas became suspect and his library was confiscated, but he himself seems to have escaped. He died c.873. His works were translated in Latin by Gerald of Cremona and others, and exercised a considerable influence on the West, through the great Muslim Universities at Cairo and Cordova.

Abu Nasr Mohammad Ibn Tarkhan Al-Farabi 870-950 A.D.

Abu Nasr Mohammad Al-Farabi is so called from his native city of Farab, in Transoxiana, where he was born in 870. He received his higher education at the University of Baghdad, where he learned Arabic, which was not his native tongue, and where he studied mathematics, medicine and philosophy. He was soon widely acclaimed as a distinguished physician, mathematician and philosopher and was considered the most learned man of the age.

It was probably through the works of Al-Kindi that he became deeply interested in Neo-Platonic thought and like his great predecessor he undertook voluminous commentaries on Aristotle. His commentary on Aristotle's "Organon" became the hand-book for two other Theosophists — Roger Bacon and Albertus Magnus — in a later century.

He enjoyed the patronage of Saif-ud-dowlah Ali Bin Hamdan, Prince of Aleppo, who took him to Syria and made it possible for him to live a quiet life of study, writing and teaching. He died at Damascus in the year 950 A.D.

In his "Ihsa-ul-ulum" (the Encyclopedia of Knowledge) he gives a general review of language, logic, mathematics, natural science and political and social economy. It was subsequently translated to Latin and became widely known in Europe.

Another famous work is called "The Philosophies of Plato and Aristotle" and of great interest to us is his "As-Sirat-al-Fazila" — "The Path of Perfection", which deals with the spiritual life and the Path.

Like Al-Kindi before him, Farabi

cultivated music, which he elevated to a science. In *The Story of Alchemy*, M. M. Pattison-Muir records a curious account of Al-Farabi's magical use of music. He wrote several treatises both on the theory and the art of music, as well as on the manufacture of musical instruments. These works on the Theory of Music, may have been instrumental in the introduction of harmony and polyphony to Europe, which started developing there soon after the 10th century.

Ibne-Khallikan, the famous historian, wrote of him: "Abu Nasser Mohammad al-Farabi, was a celebrated philosopher, the author of many works in logic, music and other sciences. He was the greatest of philosophers among the Muslims, and no one among them attained a rank equal to his in the Sciences".

The philosophical teaching of Al-Kindi and Al-Farabi.

There is hardly a book on the history of philosophy and science of the Middle Ages that does not mention Al-Kindi and Al-Farabi as the leading thinkers of the age.

The essence of their teaching is an echo of the Ancient Wisdom. They taught:

(1) God is not a "person" but a "Principle" — the Creative, Preservative and Regenerative Principle in Nature. The Beginning and Cause (al-Awwal) of all things, and the End and Consummation (al-Akhir) of all things.

The Universe is an "Emanation" of this First Principle, which is Life (Al-Hayy) itself. Therefore Life is universal, and there is nothing dead or inanimate in the whole of nature, nor can there be.

(2) This "Principle" is expressed as the fundamental Law of the Universe, which is the Law of Cause and Effect. In the Quranic and other Arabic texts, the following "Names" or "Attributes" are used synonymously for the Principle: Al-Haseeb, Al-Hasib — one who takes account, the Renderer of Accounts; Al-Muntaqim, Al Zuntiqam — the Retribution, the Dispenser of Retribution; Al-Muqet — the Controller of All. This Law is evident throughout nature.

(3) Of Man, they taught: The soul of man is one with the Universal Over-Soul (Nafs-e-Nafoos—Soul of Souls) and will be re-absorbed in it. Innumerable life experiences (and incarnations?) are needed before this final consummation can take place.

Abu Ali Husain Ibne Sina (Avicenna)
980-1037 A.D.

Abu Ali Ibn Sina was born in the year 980 A.D. in the village of Aphanah in the province of Bokhara. His family was connected with public service and his father was a governor of the district.

From a very early age he showed unusual intelligence and was, what would today be described as a "child prodigy". By the time he was ten he was well acquainted with the Quran and the Arabic classics. By the time he was sixteen he had acquired a thorough knowledge of philosophy, mathematics, astronomy and medicine. He had a prodigious memory and had memorized completely Aristotle's "Metaphysics". The inner meaning of this great work remained obscure to him, until, by what appeared to be "chance", he bought Al-Farabi's commentaries on this work. This apparently had a great impact upon him and placed him firmly on the path of Neo-Platonic thought.

When he was seventeen, his medical knowledge was so thorough that it enabled him to cure the Samani ruler, Nuh Ibn Mansur from a dangerous illness. When offered as a reward anything of his own choice he asked for access to the royal library, which request was granted him.

He seems to have spent a short time teaching in the city of Khiva and then to have taken up lecturing on mathematics and astronomy at Gorjan, near the Caspian. Ultimately he came to Hamadan where he occupied distinguished positions under the Amir of Hamadan and later, the Amir of Ispahan, as a physician and general literary and scientific adviser. In this capacity he spent the remaining thirteen years of his life, dying at Hamadan in the year 1037 A.D. During this period he

devoted himself completely to scientific and philosophical studies, and wrote two great works on medicine, the Kanun (Canon), and the Arjuza, afterwards the foundation of all medical knowledge. The Kanun was badly translated into Latin, but remained the standard text book in medicine in Europe up to 1650, when it was still being taught in the Universities of Louvain and Montpellier. Of no less importance is his work "Al-Shifa", which includes long treatises on logic, physics, metaphysics and mathematics.

Syed Amir Ali writes of him in the following words: "Avicenna was unquestionably the most gifted man of his age; a universalist in genius, and encyclopaedic in his writings. A philosopher, mathematician, astronomer, poet, and physician, he has left his influence impressed on two continents, and well deserves the title of Aristotle of the East. His philosophic ideas exercised an undisputed sway for several centuries in the schools of the East as well as of Europe." (*The Spirit of Islam* Pg. 386-387) "As a Philosopher he occupies a position hardly inferior to that of the great Stagyrte. He was unquestionably the master-spirit of his age, and in spite of the opposition raised against him by fanaticism and orthodoxy he left his impress in undying characters on the thoughts of succeeding ages". (*Ibid.* Pg. 427).

Syed Amir Ali, quoting from Shahrastani, summarizes his teaching, as follows:-

1. Hy systematised Aristotelian philosophy and filled "the void between God and Man".

2. His great object was to furnish the world with a complete theory of the Unity of the Cosmos which would satisfy, not only the intellect, but also the religious sense.

3. He endeavoured to synthesize religion, philosophy, science and ethics. (Like Ammonius Saccas before him, Ibne Sina worked for religious tolerance. In the Preface to his book, *The Jewish Religion*,

(Continued on page 117)

NOTES AND COMMENTS BY THE GENERAL SECRETARY

I regret to report the death in Ottawa on September 24 of Mr. Ronald Leavitt. He was in his 78th year. A member of Montreal Lodge, Mr. Leavitt joined the Society in 1947.

All who knew Ron will fondly recall his friendly nature and keen intellect — which qualities uplifted every study class he attended. For the past several years, when at home in Ottawa, he was a regular student at meetings of the United Lodge of Theosophists; during the winter months, he was active with the local Lodge at St. Petersburg, Florida. He will be remembered by an even larger number for his presence and participation at North American Theosophical Students' Conferences.

Our sympathies are extended to Mrs. Valerie Leavitt in her great loss.

* * *

In the last issue I mentioned the death of Mrs. Madeline Morrison, a member of Edmonton Lodge. Since then, a clipping of her obituary which appeared in an Edmonton paper has been sent to me and I am taking this opportunity to record some additional personal details.

Mrs. Morrison was a graduate nurse who served as a Lieutenant in the Canadian Army attached to the French Red Cross from 1915-1917. She lost her left foot during an air raid near the front lines and was awarded the Croix de Guerre and other French decorations.

* * *

Another link with the past was broken on October 22 with the death in Toronto of Mrs. Una Stanford. She soon would have celebrated her 97th birthday. Her husband, Jos. Stanford, an active member of Toronto Lodge in the early days, was the eminent architect who designed the Theosophical Hall at 52 Isabella Street.

* * *

This year's North American Theosophical Students' Conference was, in my opinion, the best of the series which began in 1969. Part of its success was no doubt due to the location — "Olcott", the headquarters of the Theosophical Society in America. The friendliness and helpfulness of the headquarters staff will be long remembered by the Canadian delegates. We are all grateful for their hospitality.

I was personally impressed with the study method adopted at the Conference. It permitted the greatest degree of individual participation and the quality of the presentations, following a relatively short time for research, was surprising. Of course, this method depends upon the resources of a first-class library, and we were fortunate to have easy access to the books in the extensive "Olcott" Library and Research Centre.

We are indebted to Mrs. Joan Sutcliffe, whose report on the Conference appears in this issue. She undertook the reporter's job in addition to being Chairman of a Conference Study Group. I am sure all who were present at the Conference will agree she did excellently in both capacities.

* * *

Those of us who went to Wheaton for the Conference saw the foundations being laid for a new warehouse, a much needed facility for the rapidly expanding Theosophical Publishing House operations. It is only three years since the TPH building was erected there, on the American T.S. headquarters property, and already business has developed to a point where space has to be found to store over half a million volumes, mostly in the Quest Book series. Until now, it has been necessary to rent warehouse space in Chicago, but this is expensive and inconvenient.

Two things impressed me at the TPH: the efficiency of the operation under the management of Clarence Pedersen; and the number of non-member customers who patronize the well-stocked book store.

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RANNIE PUBLICATIONS LIMITED

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In Toronto, if not in other parts of Canada, Quest Books may now be seen on the shelves of university and downtown bookstores. This is unquestionably an important aspect of presenting Theosophy to the general public, and one cannot help but respect the perspicacity of Herbert Kern, whose bequest made this venture possible.

* * *

In this issue appears the fiftieth "Secret

Doctrine Question and Answer" column. For more than eight years this popular feature has been conducted by Geoffrey Barborka, that untiring student of the Ancient Wisdom.

In aggregate, Mr. Barborka's columns would make a fair sized book in themselves. During the same period, however, as well as making two European lecture tours, he has written that brilliant study, *H.P. Blavatsky, Tibet and Tulku*, together with *Pearl of the Orient, H.P. Blavatsky, The Lightbringer*, and, most recently, a *Glossary of Sanskrit Terms*. While speaking of his literary output, I am pleased to learn that *The Divine Plan* is now available in the Dutch language.

Questions to be answered in the S.D.Q & A column have been received from many countries. The editors are well aware of the respect it is given by the readers and I am sure all will join me in thanking Mr. Barborka for continuing this work on our behalf.

* * *

The Fall Meeting of the General Executive of the T.S. in Canada was held in Toronto on October 22 with the following members present: Miss M.E. Seaton, Messrs. L.A. Dadswell, W.C. Schmitt and C. Weaver.

Among the business attended to was the acceptance of the Auditor's Report and approval of the Annual Report of the Section. (A copy of both reports appears in this issue.) Items on the Agenda of the upcoming General Council Meeting in Adyar were discussed. A discrepancy was noted in the reporting by the International Society of Section dues paid to Adyar as shown in the Society's Annual Report, and the concern of the Executive will be conveyed to the Honorary International Treasurer. In view of the added expense of sending the magazine to members and subscribers in arrears for three months (who do not qualify for the reduced rate under our second class mailing privilege), it was decided to remove their mailing plates until their dues-subscriptions were

received at Headquarters. There was further discussion of Centennial projects which might be undertaken by the Canadian Section.

* * *

If any members are planning to visit the International Headquarters of the Theosophical Society in Adyar in the coming year, would they please write to the Recording Secretary in advance: the address is simply, The Theosophical Society, Adyar, Madras 600020, India. They should also obtain from me a letter of identification — this is very important.

* * *

This is the first issue of *The Canadian Theosophist* to be printed by a new process. The printer and the editors have to become familiar with it, and the indulgence of our readers is asked if the current issue is below our usual standard. Printing technology has made giant strides in the past few years, and the new method should improve the efficiency of our modest publishing efforts.

* * *

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

Edmonton Lodge	I.oft Houghton
Toronto Lodge	Milvia Frey, Donna Mae Koch, Mary Machalski, Emma Obodiac, Sonia Sava, Barry Uriew.
Victoria Lodge	Jean Ferguson, Nellie Tripp.

—T.G.D.

ANNUAL REPORT FOR THE YEAR ENDED SEPTEMBER 30, 1972

There is evidence of a new vitality throughout the Canadian Section. If the trend continues perhaps it is not being overly optimistic to anticipate a much-needed period of growth in the near future.

This mention of growth does not indicate a preoccupation with numbers. Far from it. Like most segments of the Theosophical Movement the work in Canada needs to improve in every direction if we are to

present Theosophy to the public at a level of quality consistent with the ideals and standards of the Founders. Only if this improvement occurs can we take any satisfaction in the number of new members who are being attracted to the Society. Of these, by the way, it is gratifying to remark that a large proportion are in a relatively young age group.

In this regard we are faced with both problems and opportunities: the mobility of today's young people is a challenge to our organizational capability. For instance, during the year a Canadian Lodge lost a substantial number of its members who collectively or individually decided to travel far and wide. It is a pity that, thus scattered, the Society as a whole is deprived of their enthusiasm and vitality. Tomorrow's members of all ages will probably be global travellers unwilling to be fettered with geographical roots, and this requires that the T.S. give serious consideration on how best to serve their needs. Although an international organization, our structure is essentially localized, and obviously this is going to have its limitations in the future. Perhaps it will be necessary to devise a more flexible membership category; ways will also have to be found to ensure that the day-to-day management of the Society's affairs will not suffer under the new conditions.

While not as pronounced as elsewhere, a gradual increase in the number of Canadian members-at-large is noted. This is probably related to the new and altering life-styles of young people, and is yet another indication that changes in our structure are desirable and in any case inevitable.

One of the highlights in the year under review was the 1971 North American Theosophical Students' Conference, which was held in Toronto on Thanksgiving Weekend. Once again co-sponsored by the Theosophical Society in America, the Conference brought together a large number of students of several Theosophical affiliations who worked in pleasant har-

mony. The guest speaker on this occasion was Professor Raghavan Iyer, of the University of California. He is one of the students of the Santa Barbara United Lodge of Theosophists.

Thanks to the generosity of a member, the Section was enabled to bring to Canada in June Mr. Rex Dutta of the English Section. He lectured on flying saucers to the general public and led Secret Doctrine classes for members in Montreal, Toronto, Hamilton, Vancouver and Victoria. It was an exceptionally successful tour. In several centres Mr. Dutta's presence resulted in an unusual amount of good publicity.

The Canadian Section has long stressed the importance to the Theosophical Movement of the writings of H. P. Blavatsky, and has an ongoing program to donate all her works to university libraries in Canada. To further assist making her miscellaneous work more generally accessible, during the year an interest-free loan in the amount of \$7,500.00 was made available to the Theosophical Society in America. This is earmarked for the publication of Volume XI of *H. P. Blavatsky Collected Writings*. Like its predecessors, this volume is being compiled by Boris de Zirkoff.

With the Society's centenary only three years away it is only natural that planning should already have started for this auspicious event. Thanks to the generosity of the Kern Foundation the Section obtained a sufficient quantity of the pamphlet, "Centennial Celebrations 1875-1975" for distribution to all members. A fund has been established, the moneys in which will be used to help defray registration expenses for members of the Canadian Section attending the centennial programs. It is hoped that more projects aimed at enhancing the celebrations will be initiated in good time for the anniversary.

Business trips enabled the General Secretary to visit the Lodges in Western Canada in June. It had been six years since such a visit was made and it is to be hoped that such a long interval will never be repeated. It was a great pleasure to

fraternize with the Western members: their enthusiasm for serious study of Theosophy is an inspiration.

Ted G. Davy General Secretary

"REINCARNATION"

The New Quest Film

The new film, "Reincarnation", commissioned by the Theosophical Society in America, and financed by a Kern Foundation grant, is now available for free loan anywhere in Canada.

Unlike its predecessor, "How Many Lifetimes", which in spite of its title touched only incidentally on reincarnation in its general treatment of cycles, the new film explores several aspects of spiritual evolution through many rebirths. Directed to audiences to whom the concept of reincarnation is new, "Reincarnation" utilizes the visual and aural facilities of its medium to express symbolically those ideas with which Theosophists have long been familiar from the printed word.

A story line depicts two young persons gradually becoming aware of cyclic influences in their lives — that they have lived before, and by inference will come back. This is supplemented by some superb camera work which attempts to reinforce the theme by presenting a number of analogous impressions of the movement of time. In addition, the spoken word is used to reinforce the eye-appealing images: some familiar, some not so familiar reincarnation quotations are recited. Last but not least a theme song, written especially for the film adds yet another dimension to this unique presentation.

The "Reincarnation" film is likely to appeal to thoughtful persons of all ages, but especially to young people. As already mentioned, it may be borrowed without charge (except return postage) and is available to groups or organizations and TV stations in Canada on request. Write: The Theosophical Society in Canada, Box 5051, Postal Station "A", Toronto 1, Ontario. (The "How Many Lifetimes" film is also still available under the same terms.)

— T.G.D.

VICTORIA LODGE

Annual Report 1971-72

Victoria Lodge has enjoyed an active year. We continued our study of the *Bhagavad-Gita*, but devoted two meetings to Questions and Answers which brought forth enthusiastic participation by all members and visitors.

Our group has been enlarged by the admission of two new members and the return of a former member from England. Several visitors have faithfully taken part in our activities.

Atma Vidya and Victoria Lodges joined forces to welcome three visitors who brought matters of considerable and varied interest to us. The first of these was Ted Davy, the General Secretary, whom we see too rarely. He addressed a luncheon meeting, informing us of current events and future plans of the Society in Canada and abroad.

The second visitor, from England, was Rex Dutta. He delivered a thought-provoking lecture on flying saucers, relating the subject to information to be found in Theosophical studies. Interest was aroused regarding a special study course of the Secret Doctrine proposed by Mr. Dutta.

In the Summer a special meeting was held for our third visitor, Boris de Zirkoff of Los Angeles. His subject consisted of some quotations from reports of scientific findings recently made and which confirm information already to be found in the Secret Doctrine, which was written in the nineteenth century. As well as Boris it was delightful to welcome to this meeting Dorita Gilmour, President of Montreal Lodge, Margaret Rathbun of Arizona and Audrey Hallas of Toronto Lodge, as well as several friends of both the Victoria Lodges.

We look forward to an interesting season. We plan a study based on the Proem of the Secret Doctrine. A variety of subjects on tape and a new film, "Reincarnation", available from headquarters, may form the background for discussion groups. The forthcoming visit of Geoffrey Farthing

added to these plans suggests that the year ahead will provide us with fresh material to investigate and new ways to broaden our outlook and considerations together.

Election of Officers.

President	Mrs. Dorothy Armstrong
Vice-President	Mrs. J. Andrews
Secretary	Mrs. Sybil Bateman
Treasurer	Mrs. Mollie Griffith
Librarian	Mrs. Mollie Yorke

Mollie Yorke
Secretary

TORONTO LODGE

Toronto Lodge will welcome Geoffrey Farthing, former General Secretary of the T.S. in England, on Sunday, November 19, when Mr. Farthing will speak on "The Psychic Nature of Man" at the evening public lecture at 7:30 p.m. Mr. Farthing will also speak on Tuesday, November 21, at 8 p.m. when his subject will be "Theosophy — What's It All About".

The Lodge is planning to hold a Bazaar and Book Sale on Friday, November 24, from 4:30 to 9:30 p.m., and on Saturday, November 25, from 2:30 to 8:30 p.m. In addition to books there will be white elephants, Christmas gifts, preserves, demonstration of non-polluting soaps and detergents and draws for autographed hockey sticks. Lunches will also be on sale at the Bazaar.

In addition to the regular Sunday morning Secret Doctrine class and Sunday evening public lectures, the Fall program includes classes on "Occult Studies" (Tuesdays 8:00 p.m.) and "Mental Alchemy" (Fridays 8:00 p.m.). Other classes are being planned. The library is open on Wednesday and Sunday evenings.

The Lodge operates a Travelling Library and enquiries as to book list and loan of books should be made to The Travelling Librarian, Toronto Theosophical Society, 12 MacPherson Avenue, Toronto 185, Ont.

THE MESSAGE OF H.P. BLAVATSKY

CAPTAIN P. G. BOWEN

The following article is reprinted by request. It appeared in the January, 1936 issue. — Editors.

Every student of The Ancient Wisdom regards H.P.B., or professes to regard her as a *Messenger* who brought Light and Freedom to a generation buried in materialism, or fettered by lifeless orthodoxies. Not because her Message was one hitherto unknown, but because she restated it with a degree of force, and completeness which gave it much of the character of a revelation. To those who became awakened to its real meaning it was a true revelation, but it is questionable if one in five hundred who have given it lip-acceptance understood, or understand what that real meaning was.

H.P.B. gave the name of Theosophy to the doctrines she taught, and she called the society which she founded to help in the work she had undertaken, The Theosophical Society. Her Theosophy lives, as it always did, and always will live, but her Theosophical Society is dead—not dead as is a body that grows senile, parts with its life-force, and crumbles to dust, but non-existent as is the primary cell which by subdivision, and subdivision of its subdivisions gives rise to a living body of immense complexity. The body of which H.P.B.'s T.S. was the parent cell is the Theosophical Movement of to-day. No single one of the many societies calling themselves Theosophical Society, or any variant of that name, is the Parent T.S. of H.P.B., any more than is any single cell in a living body the original cell from whence the body grew.

This is a simple, logical fact, and though it may be one not palatable to many who call themselves Theosophists, it, nevertheless, has to be fully recognized if the real Message of H.P.B. is to be understood, and put into practice. No serious student of Theosophy will refuse to admit as his ideal the vision of the whole Theosophical

Movement working as a united body with all its parts co-operating harmoniously. But how can we have a co-ordinated body when the hand, or the stomach, or the heart, or even the brain each claims to be the body itself, and refuses to work in harmony with the other parts, or even to recognize their existence?

The original Theosophical Society had three formulated OBJECTS:

1. To form the nucleus of a Universal Brotherhood of humanity, without distinction of race, creed, sex, caste, or colour.

2. To promote the study of Aryan and other Eastern literatures, religions, and sciences.

3. A third object—pursued by a portion only of the members of the Society—is to investigate the unexplained laws of nature and the psychical powers of man.

Careful consideration of these objects will give a sound basis upon which to develop a true understanding of the nature of H.P.B.'s message. The first object is obviously not placed first at haphazard. Its appeal is to all, whereas that of the second object, and still more the third is to a strictly limited number. Every man, every *thinking* man at least, is potentially capable of exhibiting a brotherly spirit towards his fellowmen. Comparatively few are capable of real study of the kind indicated in the second object, even if they are sufficiently interested to attempt it. As for the third object, it is expressly stated that it is for but a few: the number capable of pursuing it usefully is exceedingly limited. Yet, observation and experience of the various Theosophical bodies and study of the literature published and read by their members shows beyond all question that their main pre-occupation is with the third

object, or with things which appertain to it rather than to the first, or even the second. Why this is so it is not difficult to understand. The reason is that the *Desire for Sensation* in all its protean forms is the strongest force ruling common human nature. The third object appears to promise to gratify that desire in certain directions very attractive to persons newly emancipated from the prison of religious orthodoxy. On the other hand, the first object receives but lip-service, if that, because its true meaning is by no means easy to realize, even intellectually, while to put it into practice entails so many sacrifices of personal inclinations that the majority regard it as a beautiful ideal impossible of realization.

Nevertheless, Universal Brotherhood was the thing for which H.P.B. lived, and laboured, and died. Her supreme literary achievement, *The Secret Doctrine*, is before anything else a philosophic demonstration that UNITY is the basic law of universal nature. The First Fundamental Proposition established by *The Secret Doctrine* is:

"An omnipresent, eternal, boundless and immutable principle. . . which is the rootless root of all that was, is, or ever shall be".

If that is accepted—and every Theosophist does profess to accept it—it means that the fact of Universal Brotherhood is accepted also. To accept this, and yet to fail to strive to exemplify one's faith in one's life means to be but as "sounding brass and tinkling cymbal".

We Theosophists, as a body, have failed most lamentably to understand, much less to practise the thing for which our acknowledged leader and teacher lived and died. It matters not what our affiliations may be, we are all in the same boat. No section of us, and no individual among us has any right to regard itself, or himself as essentially better than others. Let us honestly admit our failure and turn and try to discover its reason and its remedy. Its reason is simple and obvious: it is that in our nature we are exceedingly limited and

imperfect beings. But how to remedy our condition? The first step towards better things is to do that already said, to turn and look at ourselves, and recognize our weakness and imperfection; and having done that to admit in the depths of our hearts the truth of our recognition. To recognize a failing means that one has stepped away from it, to some little extent. For recognition is impossible while identified with it. But recognition without the inward, spiritual acceptance of the truth of that which is perceived is but a step half taken which may, and usually does lead into another snare, that of finding excuses for the state one is seeking to leave, and so, subtly, becoming reconciled to it. Weakness and ignorance are excused in one way, only, by recognizing them, and then quitting them with whole-hearted determination.

The reality of brotherhood is shrouded by illusions which are numerous and complex. A great teacher has said that the unbrotherly spirit is the true Satan, and he maintains his kingdom by greeting his victims in the guise of brotherhood, thus holding them his willing slaves. We find in many, and may perhaps find in ourselves strange contradictions such as worship of the words of the teacher whose message was brotherhood, on the one hand, and on the other excuses for our failings on the score that the teacher herself was not always brotherly. There are those who allege that H.P.B. was no model, since she often attacked the ways and works of others. So did Jesus, and every other great teacher, but in doing so they were not unbrotherly, but the reverse. The *Man* is not his ways and works, any more than is the prisoner the dungeon which confines him. To attack his limitations is not to attack him. Jesus condemned theft and adultery, but he forgave the thief and the harlot. Similarly did H.P.B. remember that it was only upon *Satan* that Jesus ever turned his back. Upon the slaves of Satan he called down the forgiveness of the Father.

It may not be easy to understand the

attitude above indicated, much less to adopt it, but all who call themselves Theosophists with the least knowledge of what that name implies may at least begin to struggle towards it. The path which leads to it is not that which is trodden by those who pursue what they imagine to be the Third Object of the T.S. It may be begun by genuine devotion to the Second Object, for does not H.P.B. tell us in her neglected, but most illuminating article, "Occultism vs The Occult Arts" to begin by studying "The philosophy and the Science of the Soul?" It is not the Wisdom of the *East* that will ever lead us into Ways of Shadow.

How subtle and varied are the snares which "Satan" sets for the unwary may be realized when it is found that numbers of Theosophists doubt that Universal Brotherhood was really the Gospel which H.P.B. was commissioned to spread. Fortunately we have not to depend upon hearsay or speculation to tell us what the chief concern of the Masters of H.P.B. was. Their letters exist and can be studied by all who desire to know the truth. Yet, amazingly, there are those who can read them, and fail to see the real purpose of the writers, because they come to the study with perceptions blinded by innate, or acquired prejudices and preconceptions. Beyond all else the Masters insist on brotherhood, and this can be demonstrated by turning over at random the pages of the volume, *Mahatma Letters to A. P. Sinnett*, thus:—

On page 8 we read:—

"... you have ever discussed but to put down the idea of a universal Brotherhood, questioned its usefulness, and advised to remodel the T.S. on the principle of a college, for the special study of occultism. This, my respected and esteemed friend and Brother—will never do."

On page 9, referring to an Anglo-Indian branch of the T.S.:—

"... The new society... must (though bearing a distinctive title of its own) be... a Branch of the Parent body... and contribute to its vitality by promoting its

leading idea of a Universal Brotherhood".

On page 17:—

"The term 'Universal Brotherhood' is no idle phrase. Humanity in the mass has a paramount claim upon us. . . . It is the only secure foundation for universal morality. If it is a dream it is at least a noble one for mankind; and it is the *aspiration of the true adept*".

On page 20:—

"... in Europe more than anywhere else a *Universal Brotherhood*. . . is necessary for successful achievements in occult sciences".

On page 24:—

"The *Chiefs* want a 'Brotherhood of Humanity', a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds".

Over fifty years have passed since the CHIEFS of the Adept Fraternity expressed that desire, but how has the Theosophical Movement "arrested the attention of the highest minds"? As a "real Universal Fraternity"? No, but rather as a pitiful congeries of warring sects.

Again on page 209, referring to the Anglo-Indian Branch:—

"Finally she (H.P.B.), through my mediation got the consent of our highest CHIEF, to whom I submitted the first letter you honoured me with, but this consent, you will please bear in mind, was obtained solely under the *express and unalterable condition* that the new Society should be founded as a Branch of the *Universal Brotherhood*".

Page 210, speaking of the British T.S.:

"They are of the Universal Brotherhood *but in name*, and gravitate at best towards *Quietism*—that utter paralysis of the Soul. They are intensely selfish in their aspirations and will get but the reward of their selfishness".

(Italics in all quotations are the Masters')

The Letters abound in passages similar to those quoted, but these are enough to show beyond all question what the in-

tentions of the teachers and inspirers of H.P.B. and the true Founders of the T.S. were.

The WAY has not been hidden from us by those who know it. Again and again and again in a myriad forms of words they direct us how to walk towards our own regeneration, and for the salvation of mankind. We have remained deaf to the words of the Messenger, or have twisted them to suit our narrow purposes. in three words, WE HAVE FAILED.

For our failure, one more reason worth considering may be given. It lies in the societies which we have built up, which should be *instruments* to be used to aid us in regenerating our lives, and serving mankind, but which we have made the special objects of our devotion and loyalty. Loyalty is acclaimed by many as highest virtue, but in truth it is in itself neither virtue nor vice. It becomes either indifferently according as its object is lofty or low. Only a child, or a savage would seriously put loyal devotion to an instrument above the work which the instrument is designed to do. Yet that is the attitude of those Theosophists, perhaps the majority, who think first and foremost of aggrandizing their particular society, and consider little what the society was intended to do. On this point H.P.B.'s own words remain to furnish us with an object lesson. They appear in her magazine *Lucifer* in reply to certain statements emanating from the headquarters of the T.S. at Adyar:—

“It is pure nonsense to say that ‘H.P.B. . . is loyal to the Theosophical Society and to Adyar’ (?) H.P.B. is loyal to the death to the Theosophical CAUSE, and to those great Teachers whose Philosophy alone can bind the whole of humanity into one Brotherhood. . . She is the chief Founder and Builder of the Society which was and is meant to represent that CAUSE. . . Therefore the degree of her sympathies with the ‘Theosophical Society and Adyar’ depends upon the degree of loyalty of that Society to the CAUSE. Let it break away

from the original lines and show disloyalty in its policy to the CAUSE, and the original programme of the Society, and H.P.B. calling the T.S. disloyal will shake it off like dust from her feet”.

Could anything show the true attitude of the true Theosophist in clearer light than those words of the teacher to whom modern Theosophy owes its existence? Ought they not clear the way for the many sincere students who stifle their consciences with the false idea of loyalty to persons and to man-made institutions. They show the only true spirit, that which cares for a worthy instrument, but which casts aside an un-serviceable one without hesitation.

Having written the foregoing paragraph it remains to elevate a warning signal to those who may see in my words advice to leave their society. I advise no such thing, except in special and extreme cases in which the individual's own power of discrimination must be his guide. H.P.B.'s words are indicative of an *attitude*, not of a line of conduct to be pursued unthinkingly by all. For the vast majority the attitude will be assumed by turning and using the society, or such fragment of it as can be grasped for the purpose for which its own stated “Objects” show that it exists. A society is what its members make it. What the individual member makes of it depends upon his power and circumstances. If he makes a determined effort to use it instead of letting it dominate him, his example may stimulate many to like effort with the result that what was once an unwieldy tool becomes easy and serviceable to the hand. But if all such efforts fail, and a handier instrument offers, or can be fashioned, then no false “loyalty” should prevent him from availing himself of it.

To honour the memory of H.P.B. while we fail to carry on the work for which she lived and died is to prove ourselves whited sepulchres. If we honour her in our hearts, then from our hearts we should register a vow, to pay her the utmost tribute in our power, namely that of *imitation*.

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 Atman the Monad?

Answer. As this is a direct question, the precise reply is: Both Yes and No. In explanation: in its usage in *The Secret Doctrine*, the Monad is either a unit or a duad. Examples will be given to illustrate the point. (1) In the two quotations that follow, Monad signifies Atman (a unit):

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

“For the Monad or *Jiva per se* cannot be even called spirit: it is a ray, a breath of the *Absolute*, or the *Absoluteness* rather, and the *Absolute Homogeneity*, having no relations with the conditioned and relative finiteness, is unconscious on our plane.” (S.D. I, 247; I, 292 6-vol. ed.; I, 267 3rd ed.)

(2) In stating the second fundamental proposition of *The Secret Doctrine*, in connection with the definition given to the word “Pilgrim” the Monad is defined as a duad (“two in one”), referring to the cycle of incarnations on the earth; the duad signified Atma-Buddhi.

“‘Pilgrim’ is the appellation given to our *Monad* (the two in one) during its cycle of incarnations.” (S.D. I, 16 fn.; I, 82 6-vol. ed.; I, 45 3rd ed.)

Aware that a confusion might arise in regard to the word “monad,” since the

original meaning of the Greek word signifies a unit, *one*, a clarification was provided in *The Secret Doctrine*:

“Thus it may be wrong on strictly metaphysical lines to call Atma-Buddhi a MONAD, since in the materialistic view it is dual and therefore compound. But as Matter is Spirit, and *vice versa*; and since the Universe and the Deity which informs it are unthinkable apart from each other; so in the case of Atma-Buddhi.” (S.D. I, 179; I, 231 6-vol. ed.; I, 202 3rd ed.)

“The ‘Monad’ is the combination of the last two ‘principles’ in man, the 6th and 7th, and, properly speaking, the term ‘human monad’ applies only to the dual soul (Atma-Buddhi), not to its highest spiritual vivifying Principle, Atma, alone. But since the Spiritual Soul, if divorced from the latter (Atma) could have no existence, no being, it has been thus called.” (S.D. I, 178; I, 230 6-vol. ed.; I, 201 3rd ed.)

However, there is still another use given to the term ‘monad,’ specifically applying to the after-death state of the immortal components. In this state the Monad is referred to as the three-in-one — Atma-Buddhi-Higher Manas:

“The monad — a truly ‘indivisible thing,’ as defined by Good, who did not give it the sense we now do — is here rendered as the *Atma* in conjunction with *Buddhi* and the higher Manas. This trinity is one and eternal, the latter being absorbed in the former at the termination of all conditioned and *illusiv*e life. The monad then, can be traced through the course of its

pilgrimage and its changes of transitory vehicles only from the incipient stage of the manifested Universe." (S.D. I, 570; II, 293 6-vol. ed.; I, 623 3rd ed.)

In this quotation, the reference to the absorption of the Higher Manas (or the Reincarnating Ego) into Buddhi refers to the period termed a *pralaya* (between two Manvantaras) NOT to the after-death state; for in the latter state the Reincarnating Ego experiences the state of Devachan, following which it returns to the Earth for another incarnation.

MUSLIM THEOSOPHISTS OF THE MIDDLE AGES

(Continued from page 106)

H. Pereira Mendes records that the liberal thought of Ibne Sina, on reaching Europe, led to moderation in the treatment of the Jews in those countries.)

4. Human nature is dual. Within man, the passive intellect (Lower Self) is in contact with matter and form, and subject through them to change and death; and the active Intellect (Higher Self) which has the nature of the Immutable and Eternal, remains unchanged in itself.

By patient and self-exerted discipline of the heart, mind and emotion, man can elevate himself to conjunction with his Higher Self. This discipline was to be as much moral and spiritual as intellectual.

(A Western biographer wrote of his teaching: "For ethical earnestness it would be hard to find anything more impressive than the teaching of Avicenna.")

5. His main endeavour was directed towards the demonstration of the fact that there existed an intimate connection between the human Soul and the Primary Absolute Cause, a concept subsequently expressed in every line of Jalal-ud-din Rumi.

6. He discussed the doctrine of "Origin" (Mabda) and "Return" (Ma'ad) coming (from God) and returning (to Him). This doctrine was founded on the conception of a

Primal Cause — the Originator of all things and the Goal and Consummation of all things.

He proclaims the permanence of the individual human soul or "Ego" which is the Abstract Soul individualized in humanity and argues that it will retain its individuality after its separation from the corporeal body. Through innumerable existences the human soul is struggling to attain the goal of Perfection — to get back to the source from which it emanated. This is "Ma'ad", the "Return" which the Prophet taught; this, he says, is the rest and peace inculcated in the Scriptures. This far off goal can be hastened by purity of life, by self-discipline, self-knowledge and intellectual study.

7. Of human experiences, he taught: The pleasures and pains, the joys and sorrows that men encounter on their long pilgrimage are the result of their use or misuse of moral, mental and physical powers.

Conclusion:

Thus, in the life and work of these three men, we have convincing evidence of the continuity, through the Middle Ages, of the Theosophical Movement, the light of which is never extinguished, although at times the flame burns low. Like the quenchless lamps of the fabled Alchemists, the undying light of this great Movement burns steadily throughout the centuries, however unaware of the fact the world may be.

It is up to the Theosophists of this era to keep the Lamp alight.

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 THEOSOPHICAL SOCIETY IN CANADA
STATEMENT OF RECEIPTS AND DISBURSEMENTS
FOR THE YEAR ENDED JUNE 30, 1972
(With comparative figures for 1971)

To the Members,
The Theosophical Society in Canada.

We have examined the statement of receipts and disbursements for the years ended June 30, 1972 and 1971. Our examination included a general review of the accounting procedures and such tests of accounting records and other supporting evidence as we considered necessary in the circumstances.

In our opinion, this statement of receipts and disbursements presents fairly the cash transactions of the Society for the years ended June 30, 1972 and 1971, prepared on a basis consistent with that of the preceding year.

Toronto, Canada,
October 12, 1972.

Eddis & Associates

CHARTERED ACCOUNTANTS.

	<u>1972</u>	<u>1971</u>
Receipts		
Lodge dues and fees	\$ 1,190.30	\$ 1,045.50
Magazine subscriptions	375.00	250.85
Magazine donations	189.52	48.30
Magazine and book sales	60.00	63.70
General donations	126.05	54.21
Special donation		10,000.00
Investment interest	2,664.73	1,333.83
Bank interest	10.70	3.10
Exchange	2.79	4.15
Students' conference receipts	1,344.50	
Sundry	7.50	
	<u>5,971.09</u>	<u>12,803.64</u>

Disbursements		
Adyar, per capita	156.83	199.38
Adyar, donation - Century Fund	500.00	
Adyar, library subscription		8.00
Students' conference disbursements	1,327.05	
* Loan to Theosophical Society in America	7,500.00	
Legal fees, Frost and Redway re loan	100.00	
Bank exchange on loan	65.63	
Speaker's Expenses - G. Barborka		100.00
Conference		40.95
Expenditures re Rex Dutta	959.57	
Magazine expenses		
Printing	1,657.85	960.00
Express	21.70	26.90
Postage	148.34	147.01
Envelopes and binding	196.37	111.66
General and office expenses		
Postage	64.10	80.81
Stationery	27.76	19.11
Office	154.69	111.51
Bank charges	18.61	18.75
Audit		60.00
Insurance	25.00	25.00
Donation, Toronto Lodge	180.00	180.00
Moving and storage		100.00
Investment purchases	1,500.00	
Books, pamphlets	103.73	13.00
Ballot expenses		102.12
Sundry		3.60
	<u>14,707.23</u>	<u>2,307.80</u>
Excess, (deficiency) of receipts over disbursements for the year	(8,736.14)	10,495.84
Cash on hand and in bank, beginning of the year	<u>11,080.98</u>	<u>585.14</u>
Cash on hand and in bank, end of the year	<u>\$ 2,344.84</u>	<u>\$11,080.98</u>

* Interest free loan earmarked for publication of Vol.XI of H.P.Blavatsky Collected Writings.

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