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BE STRONG

“What good our growing if we bear but leaves;
Our hopes and longings are they all in vain;
Will He who in the end counts in the grain
Make aught of our unkempt and tear-stained sheaves?”

Not this—but that the sense of duty shows
The way of growing in the midst of pain,
How tender shoots may yield the golden grain
As later joys which spring from earlier woes.

Then live and work in Hope, nor pause to sigh
In useless longing for untimely rest;
Make good thy day, forego the selfish quest,
And night in peace will on thine eyelids lie.

Life's not the slave of Time; do thou unbind
Her flowerets sweet and strew them in the way;
Then take thy burden in the heat of day,
And live, while live you may, for ALL MANKIND!

S.

—*Lucifer*, May 15, 1890

WITHOUT DISTINCTION OF RACE OR COLOR

HELEN V. ZAHARA

Top on the late Helen Zahara's list of priorities was the practical application of brotherhood. To this end she threw her efforts into several projects, but she was also concerned with the misconceptions regarding race and colour that arise from certain interpretations of Theosophy. In the following article she drew on the original Theosophical message of H.P. Blavatsky to show it was consistent with an unequivocal acceptance of the reality of universal brotherhood. Eds.

Last year I was traveling through parts of Southeast Asia — Indonesia, Bangkok, Hong Kong, Taiwan and Japan — and in various places had the opportunity to meet with theosophical students. There is great interest in the concepts of Theosophy among many people, but they often are faced with important questions which concern them personally in connection with the esoteric teachings regarding root-races. As they begin to read theosophical literature they come across statements which indicate that people of different ethnic and cultural groups belong to different root-races or sub-races, which are listed in an ascending order. Those who are white-skinned or are from India (and Pakistan) are classified as belonging to the Fifth Root-Race, the Aryan. But the great majority of peoples — the Mongolians, Indonesians, Chinese, Japanese, Malays, and so on — are listed as being Fourth Root-Race, Atlantean as it is called. Some have interpreted this to be a rung lower on the evolutionary scale, although of course it is not so. On more than one occasion during my travels a highly educated, intelligent and aspiring seeker has come to me and referred to the idea that he cannot expect to make much progress this life as he is “only Fourth Root-Race.” The implication given to him from reading our literature is that he may be less evolved or even inferior to a man of the Fifth Root-Race.

The same question applies to people of

African descent, who are often labeled as “remnants of the Third Root-Race,” and the inference arises that they are somehow limited in their potentiality because of this. For instance, not long ago I met a young scientist from West Africa who had joined The Theosophical Society. He told me that when he began to study Theosophy he was informed by one of his fellow West Africans, also a member of the Society, that according to Theosophy the black race was the lowest on the evolutionary ladder, the white being the most advanced spiritually. While in black bodies they would make only limited progress; they would have to go through the yellow race and later the white race. When this young man traveled to Europe and North America he was told by Theosophists that he was probably in a white body during his previous incarnation and had been sent to Africa on purpose to help his fellows. What offended him was the idea that no intellectual or spiritual achievement could occur among blacks unless they had already been white. He began to believe that The Theosophical Society supports racism and he could not equate this with the Society's first Object which refers to the universal brotherhood of humanity, without distinction of race, creed, sex, caste, or color.

If we consider some of the studies of psychologists regarding the development of self-images and goals, and the idea that

people act in accordance with what is expected of them, one cannot help wondering what our literature and our comments about root-races may have done in affecting those who have reacted to these ideas in terms of their own self-esteem or expectancy. In our Society, whose first Object recognizes the brotherhood of humanity, we have this strange paradox of a great vision of unity in which there are no distinctions and yet a system of thought which often leads to the pigeonholing of whole groups of people into distinct categories, based on their color and ethnic background.

If we examine the concept of root-races as elaborated in our literature, we find it is very complex and we can understand how conflicting views could have arisen. There are references to the development of different root-races and sub-races occurring in various parts of the world, in different historical periods, and among particular peoples. For example, the cradle of the Third Root-Race, the Lemurian, is said to have been in the Pacific Ocean and to have stretched through what is now Central Africa. In the Third Root-Race, according to H.P. Blavatsky in *The Secret Doctrine*, there occurred the separation of the sexes. This was about eighteen million years ago, which is when true physical man with a bony structure appeared. Obviously, however, the descendants of those people today could not be the same. They must have evolved physically, emotionally and mentally. In fact, H.P.B. states: "When we speak therefore, . . . of men who inhabited this Globe 18,000,000 years back, we have in mind neither the men of our present races, nor the present atmospheric laws, thermal conditions, etc." (*The Secret Doctrine*, I, 609, or. ed., II, 333, 6-vol. ed., I, 667, 3rd ed.)

At the time of the development of the Third Root-Race, mankind — according to *The Secret Doctrine* — had developed only three senses: hearing, touch and sight. Since then two more senses have been awakened: taste in the Fourth Root-Race and smell in the Fifth Root-Race. We know

that the so-called remnants of the Third Root-Race have also acquired the five senses and therefore they have characteristics which belong to the Fifth Root-Race. So they cannot be thought of as being like their ancestors, and they should not be referred to as Third Root-Race at all.

If we consider also those who are said to be of the Fourth Root-Race, or their descendants, including the millions of Asia (excluding India and Pakistan), we know that they too have five senses. It is possibly about four million years since the Atlantean Root-Race reached its peak, and the evolution of the physical body, emotions and mind, has continued since then with peoples everywhere.

In *The Secret Doctrine* H.P.B. states there is an enormous overlapping of one root-race over the root-race that succeeds it, and the older root-races take on the characteristics of the younger: ". . . the Races, Sub-Races, etc., etc. down to their smallest ramifications, overlap and are entangled with each other until it is nearly impossible to separate them." (*ibid.*, II, 434, or. ed., III, 432, 6-vol. ed., II, 453, 3rd. ed.)

With the peoples of the world being thrown into closer and closer proximity, all cultures are beginning to share their talents and cultural patterns with others to a much greater extent, so that there is much more of a world culture developing. Therefore the overlapping and mingling is taking place to an even greater extent than when H.P.B. wrote those words nearly a century ago.

The most important aspect of the root-race teaching, it seems, relates to the flow of life and the unfoldment of consciousness. According to my understanding of the system, the first two root-races, although only at the etheric level, began to develop the capacity to comprehend sensation and perception in a very rudimentary way. Then, as physical man appeared, there occurred the awakening of emotion and the beginning of mentality. Later there was said to be the development of lower mind.

Now has come the awakening of the higher mind. We must remember, however, that these different states of consciousness are by no means fully refined and perfected. The mind, for instance, is not expected to reach its full potential until evolution has passed through the fifth round.

In all countries and within all cultures we find that all five senses are active. Likewise all five states of consciousness are awakened, although in varying degrees. The emphasis and development varies from culture to culture and from individual to individual, although the potential for unfoldment exists in all. It is as if a spotlight rests on a certain culture for the stimulation of a particular quality or capacity and then spreads out to embrace all. For instance, technology — as a product of the mind — has developed in the West, but if peoples everywhere did not have the capacity to comprehend and respond there would be no point in trying to teach them how to adapt technology for their own use. A good example of the ability of an isolated group to jump from a neolithic way of life to the twentieth century was the achievement of the people of Manus Island off New Guinea, which Dr. Margaret Mead observed between the 1920's and 1960's. In Africa too there are various groups taking a similar leap, indicating that the Fifth Root-Race tendencies exist in all. In this regard there is a very interesting statement by H.P.B. on Africa which we might well consider:

“The Africans have never left their continent for several hundred thousands of years. If tomorrow the continent of Europe were to disappear and other lands to re-emerge instead; and if the African tribes were to separate and scatter on the face of the Earth, it is they who, about a hundred thousand years hence, would form the bulk of the divilized nations. And it is the descendants of those of our highly cultured nations, who might have survived on some one island, without any means of crossing the new seas, that would fall back into a state of relative savagery. Thus the reason

given for dividing humanity into *superior* and *inferior* races falls to the ground and becomes a fallacy.” (*ibid.*, II, 425, or. ed., III, 423, 6-vol. ed., II, 443, 3rd. ed.)

In giving the example of technology as a product of the Western mind, it must be remembered that this in itself is not evidence of spiritual unfoldment. We know only too well that the great discoveries of science have been turned to the development of greater and greater instruments of destruction, although other discoveries have been used for the benefit of man. Mind, unless tempered by the qualities of compassion, understanding and brotherhood can be more savage in its action than the instinct of an animal. Furthermore, the aesthetic qualities infused with emotion are equally as important as mind.

So in our evolutionary unfoldment we need the qualities of all the developmental phases (root-races) in their highest and purest form. Not until we reach the perfect man will this occur.

Another important point arising from the occult teaching is that all humanity in the spiritual sense, as opposed to the psychic and physical, is made up of what is technically described as “second class monads.” (The “first class monads” are the “Lunar Pitris,” the “fathers” who provided the forms for the “second class monads” — our present day humanity.) We are all from one class of monads, moving through the various cultures as part of the evolutionary pattern of our globe.

It is interesting to study the origin of some of the terms used in the theosophical system which developed in the early days of our movement when the Adept Brothers were instructing Mr. A.P. Sinnett, Mr. A.O. Hume, and others, through their letters. Apparently there were no terms in the English language to describe some of the concepts which were being conveyed. Writing to Mr. Hume on June 30, 1882, the Mahatma K.H. said: “. . . I will draw your attention to the tremendous difficulty of finding appropriate terms in English which

would convey to the educated European mind even an approximately correct notion about the various subjects we will have to treat upon." (*The Mahatma Letters to A.P. Sinnett*, third ed., p. 60) The Mahatma M. wrote to Mr. Sinnett: "... you ought to come to some agreement as to the terms used when discussing cyclic evolutions. Our terms are untranslatable . . ." (*ibid.*, p. 70). The Mahatma K.H. again wrote to Mr. Hume in July 1882: "M. (the Mahatma Morya) advised Mr. Sinnett strongly to agree upon a nomenclature before going any further." (*ibid.*, p. 80.) And in the same letter: "Our mystic terms in their clumsy re-translation from the Sanskrit into English are as confusing to us as they are to you . . ." (*ibid.*, p. 83.) Also in that letter: "It is possible that my nomenclature is faulty; you are at liberty in such a case to change it." (*ibid.*, p. 82)

The term root-race became adopted to describe a phase of human development and it was carried over into *The Secret Doctrine* and later literature. In the interpretation of the teachings, however, this term somehow became crystallized and was more and more used to apply to physical evolution and ethnic groups, and to the term "race" as it is generally used, instead of its special meaning. The great concept of each root-race being a new phase of human evolution in which the whole of mankind shared — that is the unfoldment of each new sense and level of consciousness — seemed to become largely overlooked. As Geoffrey Barborka wrote in *The American Theosophist* (February 1970):

"... the term 'Races' is responsible for confusion on the subject. The word does not convey the meaning intended, especially

when the prefix 'Root' is omitted — as very often happens. For that matter, the ethnic connotation destroys what Theosophists mean by 'Root Races.' "

Wallace Slater, in his very valuable article, "Races, Civilization, Cultures," which appeared in *The Theosophist* (February 1971) points out that "the story of Man is not as clear-cut and straightforward as simplified versions in elementary Theosophical textbooks may have implied." The outline in fact is very confused and could therefore be misleading. Mr. Slater refers to Stanza 11 in Anthropogenesis (*The Secret Doctrine*) which indicates that the later Third Root-Race and the whole of the Fourth were destroyed. "This was when the Fifth Race was in its infancy." (II, 350, or. ed., III, 349, 6-vol. ed., II, 365, 3rd. ed.)

On of the sections which has caused confusion among students relates to the statement in Stanza 12, Sloka 47, which reads: "Few (*men*) remained. Some yellow, some brown and black, and some red, remained." This has been interpreted to mean that some of the Lemurian and Atlantean races remained and from this concept has possibly arisen the views already mentioned regarding the descendants of the Third and Fourth Root-Races. As Mr. Slater points out, the commentary does not refer to the Lemurian and Atlantean races, for the commentary specifically states that this sloka "relates to the Fifth Race," and especially to the sub-division of the first sub-race of the Fifth Root-Race. (*ibid.*, II, 351, or. ed., III, 350, 6-vol. ed., II, 366, 3rd. ed.) This the writer interprets as "... the first warning not to be too dogmatic in classifying existing branches of the human race."

This same idea is also given in the following quotation:

"The Aryan races, for instance, now varying from dark brown, almost black, red-brown-yellow, down to the whitest creamy color, are yet all of one and the same stock — the Fifth Root-Race — and

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spring from one single progenitor, called in Hindu *exotericism* by the generic name of Vaivasvata Manu . . ." (*ibid.*, II, 249-50, or. ed., III, 252, 6-vol. ed., II, 259, 3rd. ed.)

It is interesting that Sri Madhava Ashish, in his recently published book on the Anthropogenesis of *The Secret Doctrine* entitled *Man, Son of Man*, simply classified the Fifth Root-Race as the Human Race.

Much more could be said on this vast subject, and many questions arise because of the complex and conflicting commentaries which have been written. What I have suggested is by no means final or complete, of that I am very well aware. However, the comments from such students as Geoffrey Barborka and Wallace Slater quoted above, as well as those by others in recent years, draw attention to the challenge which is facing students of Theosophy everywhere. Have we misunderstood the real meaning of the esoteric teaching regarding root-races? Did early writers try to fit this teaching into the anthropological knowledge of the last century or the early part of this century, where it really did not fit? It seems that this is possibly what happened. For instance, references in *The Secret Doctrine* and in other literature to the Australian Aborigines considered to be remnants of the Third Root-Race) as being little more than animals and as dying out are simply not true, but these ideas were at the time part of the white man's false views regarding the Aborigines, ideas which are now largely dispelled. Some Australian Aborigines still move in tribes on walkabouts in the harsh Australian interior (which by the way requires considerable intelligence, otherwise they could not survive); but others are living in cities, going to universities, developing technological skills and taking their place in the white man's culture. Recently, for the first time, an Aborigine became a member of the Australian Senate. Another is a Wimbledon tennis champion.

Not only in Australia but elsewhere there are groups of people still living in a so-

called primitive state, without the accoutrements of Western culture, and now Western man, who has polluted the earth and the atmosphere, is beginning to respect some of their customs as being more in harmony with the laws of nature than the achievements of technology in many fields. There can be arguments that because some people are still living in a simple state they are therefore less evolved (if we use the Western way of life as a yardstick), but the point is that every man is a spiritual being, no matter where or how he may live, and each is of equal value in the scheme of things.

If there are misinterpretations regarding the meaning of the root-races, if our approach has been too materialistic, and if the picture is as confused as it seems, perhaps the time has come to rethink the whole subject and to consider our responsibility as to what books are published which give the cut and dried interpretation on the basis of ethnic groups, especially those which could have an unfortunate psychological effect on readers, turning them away from the wonderful theosophical system which is based on these fundamental principles: (1) ". . . the ONE LIFE, eternal, invisible, yet Omnipresent, without beginning or end . . . the one self-existing reality," (*ibid.*, I, 2, or. ed., I, 70, 6-vol. ed., I, 31, 3rd. ed.); (2) "The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root . . ." (*ibid.*, I, 17, or. ed., I, 82, 6-vol. ed., I, 45, 3rd. ed.) In these truths lie the basis of our brotherhood, and all differences of so-called race or ethnic group or root-race are only relative.

If we continue to stress the materialistic interpretation instead of the spiritual one, then we are missing an opportunity to contribute to the unifying of the human race on the basis of occult teaching. We are unconsciously contributing to prejudice and racism, even though we may not intend to do so, and we are feeding ammunition to Aryan supremacists. In fact, some people

quoting sentences from our literature could almost label us as Fascist, which of course would not be true. Some statements in our literature give the impression that people of so-called Third and Fourth Root Races may somehow be inferior to those of the so-called Aryan (Fifth Root) Race. This image is not helped by some of our publications which forecast the formation of the Sixth Root-Race some centuries hence in a community in California, which will be all-white and segregated, (which would be against the law of the land today as we know) with no marriage with people in the outside world. If the authors of some of these works were alive today I feel sure they would be writing more in tune with the times and with present urgent human needs, and probably would not phrase their

ideas in quite the same way. Therefore, if they works continue to be source books for study, they should be read in that light and not taken as dogma or creed.

If the principle of brotherhood and unity as given in the propositions of *The Secret Doctrine* represents the highest truth, and if brotherhood remains The Theosophical Society's first aim, then surely this should govern the way we look at life and each other, and should take precedence in our studies and in our literature. As the Mahatma K.H. wrote to Mr. Sinnett: "The term 'Universal Brotherhood' is no idle phrase . . . It is the only secure foundation for universal morality."

— *The American Theosophist*,
February, 1972

CHELASHIP AND THE PATH

ELDON B. TUCKER III

Much ado is often made by members of the Theosophical Society over the difficulties of Chelaship and Initiation. It is true that treading the Path is no easy thing, but no difficulty or challenge comes to one's lower nature until or unless he asks for it. Treading the Path is not something of immense difficulty, something one must put off for another few years or perhaps another life; it is something one can begin now. The single most important obstacle that faces one to the putting of his feet upon the Path is simply this desire to put it off. Anyone is strong enough to begin immediately, from where he is at; and now can be that future time one has been putting it off until!

In treading the Path, one can proceed at the rate he chooses and makes for himself. An individual far along the Path may be facing trials and suffering — from the standpoint of the personality — that we find ourselves utterly unprepared to meet. This is because he is living a higher, deeper,

more fully spiritual life than we can conceive. These events come to him and affect him no more violently than the more commonplace happenings in the lives of most T.S. members. It is just that his consciousness has awakened to such an vast expanse of awareness that its exteriorizations, his karmic circumstances, are so powerful.

This idea, of Karman, is of great comfort to serious students of the Esoteric Philosophy. It shows that nothing — absolutely nothing — can come to one from without that he did not call forth from Nature. It is the automatic and natural consequence of the workings of an individual's consciousness that calls forth the manifestation of appropriate circumstances to work it out. And it just naturally follows that the individual on the Path in awakening his higher principles will call forth from Nature circumstances and situations in life much more challenging than most people face. It is this

process of calling forth from Nature conditions suited to the workings of one's consciousness that we call the making of Karman.

This has a profound application in our lives, and in the lives of anyone who has caught a glimpse of the spiritual and can no longer be happy with material things, nor the dogmatism and darkness of the Kali Yuga. Where we presently find ourselves is where we have wanted to be, and we will remain where we are in life until we want something else. And in wanting a change — in wanting a change for things spiritual — we must do much more than merely hope or wish or dream of better things! It is we that must challenge and evoke from Nature any change in our lives that we want to see made manifest. To dream about better things is to produce just that — dreams — and make a long and happy devachan. To see actual, authentic changes made in our lives requires actual, authentic actions to better ourselves and help others. To dream of spiritual things is to have spiritual dreams; one must do spiritual things to see spiritual things done. And this is a matter of working with ourselves where we are, not of waiting for something grand to come to us in life to get us going. Nothing grand will come to us to light things up and set our feet on the Path that we have not called forth from Nature. We must, by ourselves, individually reach within for the spiritual and make it come into manifestation in our lives and the lives of others. If we do not make the effort it simply will not happen.

In working with ourselves, in challenging Nature and bringing forth aspects and facets of our consciousness to the surface to be made brighter, cleaner, stronger, we are working to unfold the higher side of all of our seven principles, from the physical (Sthula-Sharira) to the divine (Atman). One works with physical, psychical, emotional, mental and spiritual circumstances one has made, and serious problems in any one of them can bring one's spiritual growth to a dead stop. As

long as one can maintain a balance, significant setbacks or delays will not occur in the unfolding of the seven principles. And this balance is established in centering one's focus of conscious attention in Buddhi, the spiritual; and in keeping it there at all times, so that it forms the conscious background to anything one may do. As Mahatma Morya said to Sinnett, Buddhi “. . . has to assimilate to itself the eternal life-power residing but in the seventh (Atman) and then blend the three (fourth (Kama), fifth (Manas) and seventh (Atman) into one — the sixth (Buddhi).) Those who succeed in doing so become Buddhas, Dhyana Chohans, etc.” (*The Mahatma Letters to A. P. Sinnett* 3rd ed.; Adyar: Theosophical Publishing House, 1962, p. 77.)

In actual practice, then, the treading of the Path simply involves the self-initiated and self-guided efforts of an individual to bring forth and exteriorize his spiritual and divine nature. This manifestation of the spiritual within comes about through the individual's own efforts; he does not dream about expressing his hopes and aspirations sometime in the future, he brings them forth now so he can then proceed to bring forth something even more grand. And this bringing forth does not mean only to become cognizant of one's divinity within his seven principles; it means making it manifest in the consciousness of other beings! It must become manifest in everything living around one, in everyone and everything that one meets!

This brings us back again to the doctrine of Karman. As well as circumstances and situations that one calls forth from Nature, the very people that one meets are those he has called forth from the storehouse of Nature. They are the exteriorizations of his own consciousness; and they reflect to him only what he has in his own consciousness and thus has brought forth. We are all but extensions of one another, there is an all-pervading Unity of Life. And the state that we find people in around us we are responsible for. What we find is what we

have made, and the spiritual hunger we find in others but reflects our own.

The key to the Path, then, is Compassion. No real spiritual progress can be made until one can make it manifest in the minds and hearts of the people around us, humanity. And a lack of concern for others only reflects the fact that the individual is not really manifesting his higher principles; he sees nothing in others because he has brought nothing forth from within. And

looking all around us, there is a boundless Universe of unspeakable grandeur, of stunning beauty, of utterly pure love! It can all be found within; each of us can bring it forth into manifestation from within if only we want to, and would try to move in that direction. The only thing that holds any of us back is the shameful thought that such is too difficult for one, that one must put it off until one is stronger. Anything is possible if we will only try!

THE SNORTING SERPENT

THEOSOPHY TURNED UPSIDE DOWN

F. W. WILKES

(Concluded from Page 71)

The Roman Stoics, like the men of the Renaissance, believed in a hierarchy of beings in which men occupied a place in accordance with their talents and efforts. To strive to occupy one's true place was virtue and reason, to attempt to exceed it was hubris, or overweening pride. The Gnostic cosmos was without this continuity or scope for achievement. The world and its opportunities were an encumbering distraction, and the Gnostics engaged in its activities with less than half a heart. Like St. Paul in *I Cor. 7*, The Christian also felt that "the fashion of this world passeth away," and could commune serenely with what St. Paul called his "inner man". This was precisely what the Gnostic could not do. The Gnosis conveyed a recognition of the hidden presence in man of the pneuma, but not an awareness within it, while the seven souls of the Gnostic were a worldly wrapper enveloping the pneuma. The Gnostic could not commune within this treacherous self, but could only aspire to annihilation. Not until we achieve this full realization are we aware of how nihilistic Gnosticism was. Yet within the Gnostic

teaching the gnosis itself comes as a reviving breath of fresh air.

In the Apocryphal Acts of St. Thomas of India, we find a narration by a "Prince of the East" sent by his parents with provisions and attendants on a journey into Egypt. He had made covenant to bring out of Egypt the One Pearl which "lies in the middle of the Sea which is encircled by the Snorting Serpent." Having done so, he was to put on again his robe of glory and his mantle, and to return as heir to the Kingdom. The Prince had perforce to put on Egyptian clothes, and tasting of their meat and drink, he forgot his identity and purpose and sank into sleep. His parents saw this from afar off, and sent him a messenger in the shape of an eagle, which woke him. The Prince then charmed the Snorting Serpent to sleep by naming his father and mother over it. Seizing the Pearl, he resumed his robe of glory — which he perceived as a mirror image of himself — and wrapping himself in the mantle, he returned amid rejoicing with the Pearl to the East.

Here, Egypt is as usual the material

world; the Egyptians are the ignorant without gnosis; the Prince's provisions are the gnosis itself; and his companions angels. The Snorting Serpent is not the encompassing world-soul snake of the Theosophical Society's emblem, but is the "outer darkness" of the Pistis Sophia, which is a huge dragon whose tail is in its mouth. The sea it encircles is the dark world of matter into which the divine spark has been plunged. The Egyptians were despised until early Christian times as servile worshippers of beast-gods, as sorcerers with whom mummified death had its kingdom. The Prince, putting on the garments of ignorance in order to fit in with the Egyptians, has to be saved, in his turn, by the eagle messenger. The Heavenly Garment is, according to the Turfan fragments, an angel in a garment of light that hurries to confront those who die. The dying Zoroastrian of Sassanian times encountered his own conscience in the form of a beautiful girl, and the "garment" in the Hymn of the Pearl maintains the Prince's place in heaven, grows and changes in appearance with the absent self, in the opposite sense from Wilde's "Picture of Dorian Gray," as Hans Jones remarks in *The Gnostic Religion*, p. 122. The Prince's resumption of this garment is the moment when the Saviour is himself saved, the Heavenly Self and Earthly Self reuniting, the hidden divine principle in Man and its Heavenly Original. We are left with the puzzle, what is the Pearl? The Hymn says little about it, and indeed the Prince takes its place as the object of salvation, for the two seem interchangeable. The Prince, though himself the Saviour is so remote in Egypt from his divine source, that he forgets it, as do all men. He is all men, and when the eagle reminds him to fulfill his covenant and to retrieve the Pearl (the sum of all divine sparks in humanity) from the world-sea, the Prince, as we would put it, brings a Race and a Manvantara to an end, and "reintegrates the divine self."

Among the prophets and would-be Messiahs of the first and second centuries

A.D. was Simon Magus of Samaria (*Acts*, 8), who, like the others, announced himself to be the *dynamis*, or incarnate power of God, capable of redeeming others. Simon's cosmogony reminds the reader of the Vedantic Hymn of Creation, and of the Three Fundamental Propositions in *The Secret Doctrine*. In Hans Jonas' summary: The One, root of the All, became dual. The One Root (i.e., Mulaprakriti) is unfathomable Silence, pre-existent limitless power, existing in uniqueness. It stirs and becomes determinate by assuming Mind or Nous (Manas the Thinker), from whence issues the Thought, Ennoia, conceived in uniqueness. Mind and Thought are no more one, but two. . . duality is thus equated by Simon Magus with consciousness, subject and object. Thought is equivalent to the Mandaean Gnostic "Ruha", who in Genesis is Ruach Elohim, the female spirit of divine creation, "brooding on the face of the waters." Ennoia, Thought, was the Universal Mother by whom Mind begat the angels and made the world. The angels detained Ennoia to hide the fact that they were created. Ennoia, detained and abused by her angelic progeny, could not reascend to the Father, but migrated in the flesh by reincarnation for centuries. All cosmic powers contended to possess her, and strife and war followed her vehicle of reincarnation wherever it appeared, notably as Helen of Troy in the "Iliad". At last, Simon Magus found Ennoia in her final reincarnation in a Tyrian brothel and acting the part of the Father, redeemed her. Here is a Good Samaritan, indeed. A poignant aspect of Simon Magus and his Helena is the name taken by him in Rome: Faustus, the favoured one. Though the modern European Faustus was almost damned for wishing to preserve a moment of delight as sheer perfection, as the Ancient East was historically damned by its stagnant self-satisfaction, the historic Simon Magus taunted St. Peter with his refusal to listen to Gnostic "blasphemy" and novel doctrine. He rebuked Peter for sticking to what

(Continued on Page 91)

NOTES AND COMMENTS BY THE GENERAL SECRETARY

There will be no North American Theosophical Students' Conference this year. This disappointing news is balanced with a more cheerful announcement that plans are being drawn up for the next Conference to be held next Spring.

It is hoped that this popular event will once again be co-sponsored by the Theosophical Society in America. As in previous years, students of all Theosophical affiliations (or none) will be welcome to participate. "Student" is the key word.

A planning meeting will be held in Toronto at the end of September and no doubt a more detailed announcement will be possible after that time. In the meanwhile I shall be pleased to hear from any reader who has ideas on the nature, location and any other aspect of the 1974 Conference.

As was announced in the last issue, a North American Theosophical Students' Conference will form part of the Centennial program in 1975.

* * *

The Recording Secretary, Dr. Jean Raymond, has asked me to inform all members that the 25th Session of the School of the Wisdom, scheduled to be held in Adyar October 1973 to March 1974, has been cancelled.

* * *

Members planning to attend the Centennial celebrations in Adyar might wish to give some thought to visiting other centres en route. The General Secretary of the Theosophical Society in East Africa has issued a warm invitation to members to stop over in Nairobi, Kenya. I shall be pleased to provide further information on request.

* * *

A seminar and conference on Theosophy and Science has been proposed to be held

either before or after the main Convention of the Centenary Celebrations at Adyar in December, 1975. It is desired to obtain the opinions of likely individuals about such an idea, and whether they are interested in participating.

If any such will get in touch with me, I will be pleased to provide them with a copy of a questionnaire that has been drawn up to elicit views on the subject and scope of the seminar and conference. Planning is being coordinated by Dr. A. Kannan, Secretary of the Theosophy-Science Study Group in Adyar.

* * *

In the last few months I have received requests from three post-graduate students whose theses touch directly or indirectly on the lives of early Canadian Theosophists. Needless to say, it is a great pleasure to cooperate; but these contacts are also potentially mutually helpful because through them we might be able to add to our knowledge of the history of the Society in Canada.

Many members of the T.S. who preceded us distinguished themselves in various fields of endeavour — art, medicine and social reform, among others. Hence, the interest from the academic sector. They served their communities well, and will be remembered, if only in the pages of a Ph.D. thesis; but we should not forget that without their interest and effort our organization would not be what it is today.

* * *

Can any reader help identify the poem from which the following verses are taken?
"One ship drives east and another drives west
With the selfsame winds that blow.
'Tis the set of the sales and not the gales
Which tell us the way to go.

Like the winds of the sea are the ways of fate

As we voyage along through life;
'Tis the set of a soul that decides its goal,
And not the calm or the strife."

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RANNIE PUBLICATIONS LIMITED

Beamsville, Ontario

Mrs. Gaile Campbell writes to remind us that World Animal Day will be recognized this year on October 4. She also draws our attention to the description of Nawab, the horse that served H.P.B. in Bombay and Adyar in the early 1880's. "So gentle, so kind, so faithful, so affectionate — where shall we find another so loyal and willing a friend?" (These words were written by Col. Olcott and published in *The Theosophist*, September, 1892.)

World Animal Day is an appropriate occasion for us to remember our obligations to the animal kingdom. It is a dark shadow on our generation that we continue to allow animals to be exploited in so many ways and callously inflict pain or death on billions of them every year.

* * *

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

Edmonton Lodge. Patricia Alexander.

Members-at-large. Lauri Alho, Al H. Wiens.

Toronto Lodge. Christopher Coyle, Nancy Kelly.

— T.G.D.

LETTER TO THE EDITORS

The Editors

The Canadian Theosophist

In reply to Mr. Wilkes' incredible article on his so-called Gnostics, I would be pleased to provide a few notes. Dr. Jung's remark that Theosophy is pure Gnosticism in Hindu dress is far closer to the truth than Mr. Wilkes would have us believe. The problem lies in the fact that his *Gnostics* can be none other than *Manichaeans*, or followers of the Second Century Persian prophet Mani, whose followers reached such numbers that they vied for supremacy on an equal footing with Christianity in Third Century Europe. But true Gnosticism is not to be found in this short-lived sect that died because of its iniquity.

At the fount of Gnosticism are the Mandaeans of Iraq and Iran, whose numbers have steadily decreased until today but a handful remain in the mountains of Yemen. They are called Sabians by the Arabs, and among themselves they designate those who excel in learning and wisdom, *Nasoraean*. Yes, the same as Nazarene. Read the fine article in the 11th

Edition of the *Encyclopedia Britannica*, v. 17, p. 554 and also v. 12, p. 152, as well as the bibliographical additions to the recent reprint of King's *Gnostics and Their Remains*.

I am sure that a multitude of degradations can be dredged up from the perverted sects of Manichaeans living in Roman times, but to let the reader believe that this is Gnosticism, or even faintly representative of those sublime dogmas, is irresponsible.

The Secret Doctrine mentions Gnostic ideas on over 150 occasions. Of these, none are connected with Mr. Wilkes' so-called Gnostics, and the *only* reference to Manichaeans is in II, 238 or. ed., II, 249, 3rd ed., III, 241 6 vol. ed. Surely, as people trying to elevate the thinking of humanity, such errors as the last issue of the C.T. has spawned should be rectified in all haste. Even the casual reader will immediately see that the beautiful *Ginza rabba* (Codex Nazaraeus) has little in common with any sort of indulgence, as also the Hypostasis of the Archons, from the Coptic Gnostic mss found at Nag Hammadhi in Egypt. No, the term Gnostic should be used with care and with respect.

Richard I. Robb

ATMA VIDYA LODGE

In the year ending on White Lotus Day, the Lodge held meetings every week with the exception of a few in late winter and early spring. White Lotus Day was celebrated on May 8 at 8:00 p.m. amidst beautiful white blooms, the largest being a seventeen-stemmed white cosmos flower. In attendance were several guests who expressed delight at the meeting. Readings were taken from *The Light of Asia*, *Bhagavad-Gita* and *The Theosophist* magazine, edited by H.P.B. A very lively and interesting question and answer period was held afterwards.

In June Atma Vidya Lodge held a public meeting which was advertized in the press

and held in a Victoria lecture hall. There was a good turnout of the public, with several young persons present. The title of the lecture, given by the Vice-President of the Lodge, was "The Practical Cure for These Perilous Times". A number of visitors asked questions and left their names and addresses so that they might be informed of future lectures and meetings.

Elouise H. Wilson
Vice-President

MONTREAL LODGE

Montreal Lodge is looking forward to opening once again in early September, when it is hoped that some of the young persons who have been attending of late may resume their Theosophical studies with us.

The members and friends are preparing to welcome John Coats once more when he visits Montreal in mid-September. The writer is just back from Olcott and a rewarding attendance at the sessions there; Mr. Coats was Guest of Honour and it was interesting to see the young people surrounding him. Olcott is such a peaceful, beautiful estate, and any member going there would surely come away refreshed spiritually and be renewed with courage to carry on the work. Montreal Lodge is indeed small in numbers but there is an earnest desire to keep the Light burning and to continue with the work left to us by H.P.B. and those who followed her.

Viola P. Law
President

TORONTO LODGE

The program for July and August was confined to Sunday evening public lectures or discussions. These were well attended, even on some of the warmest days of the Summer.

The regular program will recommence in September. Mr. John Coats will be visiting the city in the middle of the month and will give two week night lectures, on the 19th and 20th.

OBITUARY

I regret to report the death in June of Mrs. Dorothy Laugher, a member of Toronto Lodge. Mrs. Laugher joined the Society in 1957. To her sister, Miss Evelyn Webley, and family, we send our deepest sympathy.

T.G.D.

FIFTY YEARS AGO . . .

"The grand ideal of the T.S. is the one most needed in the world today, and too few, alas, are attracted to it. We who have once glimpsed the glorious vision, must not, cannot, turn back. Pioneers, indeed, are we who 'take up the task eternal and the burden and the lesson. By those swarms upon our rear, ages back in ghostly millions, frowning there behind us urging, we must never yield or falter. All the rest on us depend.' "

Cecil Lloyd Williams

—*The Canadian Theosophist*, October, 1923.

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 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

CRYPTOSOPHIA

Here is a familiar quotation from a well-known Theosophical work. In its present form it is not easily recognizable because it is hidden in a cipher.

Can you decode it? Each letter of the alphabet simply stands for another letter.

What is the quotation, and from what book is it taken? Answer on page 95.

RV NPIROV, GY BNZP SZPOA'WB
MBBMGL BZ SGWAZI. RV NPIROVH
WBG00, SNVL SGWAZI BNZP NMWB
IMWBVHVA.

PLANETARY THINKING

MONTAGUE A. MACHELL

"The solution to the mystery of Being is then to be found within or at the root of our own beings, within our own hearts. Every individual can find for himself the solution of the mystery, but he cannot convey that solution to others; he can only. . . affirm the reality of his own knowledge. . . If (the disciple) but use the Wisdom Eye within his soul, even now the whirling cycles shrink to a point and cease. . . Neither beyond the starry skies nor yet on far off mystic planes of being must the Universal Mind be sought, but in ourselves. We are motes of dust dancing within its Light, which surrounds us everywhere. More, it pervades us through and through. . . Just as from the bottom of a deep well the stars of heaven can be seen, even in the daytime, so, by withdrawal of the consciousness from the dazzle of outer forms, those inner stars can be seen by the soul even now, without the need of waiting for the Night of trance or death. . . The inner Seven are reflected in the calm mirror of passionless Witnessing Consciousness and then projected outwards upon the heaven of the Universal Mind, there to become the shining Sons of Fire, the windows of the palace of the cosmos through which alone can come all light that is within it. . . The Inner Seven are the Fathers or seven moments of the Primordial Flame. . . They are not the inanimate stages of an entirely material evolution. We may call them the unmanifest and manifest archetypes — conscious powers manifesting in their different modalities what, in the human world, are known to astrologers as planetary types, a term that can describe a man's thought, as also the quality of a plant or a metal. . . The universe we experience is the manifest expression in Time of the Unmanifest Being. 'Time is the moving

image of Eternity' " — *Man, the Measure of All Things.*

The point of view of Life as *Unfolding Consciousness* in every man and every natural phenomenon, is not merely overlooked today; in a great many instances it is rejected. Such rejection is probably due to the fact that this viewpoint is so much more difficult to assimilate than that of the orthodox personalized deity, regarded as responsible for human "salvation", an assumption that relieves the worshipper of ultimate responsibility for his own redemption. The acceptance of such responsibility in a world of Unfolding Consciousness presumes a much loftier spiritual potential and destiny in man than the majority are prepared to accept; it also demands a far more profound understanding of his nature and origin than today's science or psychology show signs of possessing.

This deeper religious attitude leads the worshipper by gradual stages to see this manifest illusion of life phenomena as a distorted Reality — the *Unmanifest Reality* out of which this entire universe emerged. Manifestation as an imperfect and deluding aspect of the Unmanifest has validity not merely for all earthly phenomena, but also for man himself, in whom inheres a never-dying yearning to be and to reveal Unmanifest Reality. A degree of encouragement is to be found in the words, "By withdrawing consciousness from the dazzle of outer forms, those inner stars can be seen by the soul even now, without waiting for the night of trance or death." However, not until we clearly comprehend that "the universe we experience is the *manifest* expression in Time of the *Unmanifest Being*", and that "Time is the moving image of Eternity", shall we become aware that life itself is, actually, a very slow and very gradual release of the

eternal tension between the Unmanifest and the Manifest. Moreover, since the Unmanifest is pure Spirit, release of Life tension must be governed by man's capacity to reduce Manifestation, in thought, act and aspiration to its Unmanifest spiritual Reality — Life's challenge to Divine Transcendence!

To "work for results" in spiritual things is to place one's dependence upon Manifestation; whereas the impersonality of selfless service constitutes a conscious penetration of the sphere of the Unmanifest — SPIRIT, untainted by Time or Matter, which by no means implies running away from Manifestation, but spiritualizing it to the point that its Divine Reality finds expression. Let us remind ourselves again and again that Life, in its ultimate sublimity, is a Mystery, and all living a slow, patient initiation into its Mysteries that are, and ever will be, beyond mere sensory penetration. If "Seeing is Believing", we are well advised to seriously question the validity of our "beliefs". How many are the result of "the dazzle of outer forms"? How many partake of deathless REALITY?

In the words of Krishna: "*Without moving, O holder of the bow, is the travelling in this road. In this path to whatever place one would go, that place one's own self becomes*" — a reminder that man's pilgrimage in quest of Reality is a *Pilgrimage Inward*. "Neither beyond the starry skies nor yet on far off mystic planes of being must the Universal Mind be sought, *but in ourselves.*" "Self-knowledge", says *The Voice of the Silence*, "is of loving deeds the child." Why should this be so? Surely because he who engages in loving deeds is delving within himself for those jewels of eternal worth. He is turning from a lesser self to discover in the very depths of his being that divinity that is a ray of the ONE SELF. He who would seek the Kingdom of God must find his way to the altar of unutterable sanctity whereon falls the splendor of THE ONE — his own heart being the altar, his own divinity, the

splendor. Herein lies the unearthly holiness of Religion, literally, a Pilgrimage to God — ONENESS attained by Self-Knowledge.

So subtle, so secret, and so sacred is Religion in these terms that to touch it with the temporal mind is to desecrate it. Those words, "The Voice of the Silence", most perfectly express the silent Counsellor of spiritual intuition that is beyond personal imagining and attainable by constant surrender of the Manifest to the Unmanifest — of phenomena to spiritual origins, a surrender that can change one's entire relation to Life from temporal busy-bodiness to wordless watching for a ray of that "Light that lighteth every man that cometh into the world." It is so easy to miss The Voice of the Silence in the wierd noises we make by merely existing. All earthly existence is written in two keys: the Manifest and the Unmanifest, and they are untransposable. The first is deafeningly obvious; for the second one must be attuned to The Voice of the Silence, an attunement requiring fundamental purification of thought, act and motive. The divinely tuned Instrument stands largely untouched in your heart and mine, and the Music of the Spheres must remain eternally muted until we awaken the celestial harmonies of THE ONE LIFE.

Sri Krishna Prem writes: "What may be termed by astrologers in the human world as 'planetary types' can describe man's thought as also the quality of a plant or a metal."

If this be true, then "Planetary Thinking" must address itself to "the manifest expression in Time of Unmanifest Being", wherein we recognize the latter as the one Reality, and live and think accordingly. Such living cultivates silence, is chary of spur-of-the-moment judgements, never underrating the gulf that separates the Illusions of Time from the Realities of Eternity. It inclines thinking in the direction of meditation, which may slowly dissolve Illusion in the powerful solvent of Spiritual Reality.

Planetary Thinking offers two approaches to solving the mysteries of Karma. First, its all-embracing comprehension of the Illusion of Time returns to Karma its *Timeless* application (of not one, but many lives). Second, it reminds the disciple of its relation to the Infinite Self. Thus, the blessings and good fortune, as, likewise, the suffering, of this incarnation are not to be viewed as touching this personality alone; other lives, other climes, other circumstances, long forgotten, have made past, and will make future contributions to it. All these lives are but repeated characterizations of Infinite Unmanifested Being. To derive the fullest Karmic value from life, Planetary

Thinking must find a place in the meditations of the Unmanifested Being, MAN.

That cherished comforter — a clear, common-sense explanation of the Life Mystery — is denied the fearless disciple. Unearthly Mysteries call for unearthly penetration, wherefore, a capacity for Planetary Thinking *must* be achieved that it may open our eyes to the fact that the Mystery of Man and the Mystery of Life are a single riddle; for Man, as a Vehicle of Spirit, must partake of Its impenetrable significance, and therefore must remain what Sri Krishna Prem titles him — “The Measure of All Things”.

SECRET DOCTRINE QUESTION AND ANSWER SECTION

CONDUCTED BY GEOFFREY A. BARBORKA

Readers of The Canadian Theosophist are invited to participate in this feature by sending their questions c/o The Editors to be forwarded to Mr. Barborka.

Question. Is the cerebellum of the brain the physical organ of the instinctual mind and animal nature, and the cerebrum the physical expression of the reasoning and higher mind? (a) Where is the cerebellum located? (b)

Answer. (a) In answer to a question regarding the instinctual mind H. P. Blavatsky replied:

“The instinctual mind finds expression through the cerebellum, and is also that of the animals. With man during sleep the functions of the cerebrum cease, and the cerebellum carries him on to the Astral plane, a still more unreal state than even the waking plane of illusion; for so we call this state which the majority of you think so real.” (H. P. Blavatsky *Collected Writings*, X, 324).

The principles of the human constitution involved in the state of dreaming are Kama

and Manas — more often called the Lower Mind; whereas the principles associated with the higher mind are Buddhi and Manas. As for the process of dreaming, H. P. Blavatsky continued:

“The dream state is common not only to all men, but also to all animals, of course, from the highest mammalia to the smallest birds, and even insects. Every being endowed with a physical brain, or organs approximating thereto, must dream. Every animal, large or small, has, more or less, physical senses; and though these senses are dulled during sleep, memory will still, so to say, act mechanically, reproducing past sensations. That dogs and horses and cattle dream we all know, and so also do canaries, but such dreams are, I think, merely physiological. Like the last embers of a dying fire, with its spasmodic flare and occasional flames,

so acts the brain in falling asleep.”
(*ibid.*, X, 256)

(b) The cerebellum is situated in the back portion of the head, both below and behind the cerebrum and is in fact regarded as a part of the brain. It consists of a central lobe (that is, a rounded projection) and also two lateral lobes. During the waking state the cerebellum acts as the coordination centre of voluntary movements, posture and equilibrium. During the sleeping state the cerebellum is responsible for producing dreams. The word itself means a “little brain.” The cerebrum is situated above the cerebellum and extends over it to the top part of the skull above the level of the eyes.

Question. Please explain the significance of Antahkarana.

Answer. The term is a Sanskrit compound: *antar*, meaning internal, interior, intermediate (the same as the Latin *inter*); *karana*, an organ. In some schools of philosophy the term is rendered the seat of understanding, as for instance Sankaracharya states: “the original for understanding is *Sattva*” which he renders Antahkarana (S.D. I, 68; I, 136 6-vol. ed.; I, 98 3rd ed.) Other schools represent the term as the seat of the soul formed by the thinking principle and egoism; hence “the internal organ.” H. P. Blavatsky writes:

“... it may be represented as a narrow bridge connecting the Higher and the lower Manas. . . it is a projection of the lower Manas, or rather, the link between the latter and the Higher Ego, or, between the Human and the Divine or Spiritual.” (S.D. V, 496 6-vol. ed.)

And again:

“In order not to confuse the mind of the Western student. . . let him view the lower Manas, or Mind, as the personal Ego during the waking state, and as Antahkarana only during those moments when it aspires towards its Higher Ego, and thus becomes the medium of communication between the two. It is for this reason that it is called the ‘Path.’” (S.D. V, 497 6-vol. ed.)

The term is also written “Antaskarāna.”
Question. What is the purpose of evolutionary experience? Need the Monad have descended into the realm of mortality?

Answer. The answer to such questions can only be obtained by careful and persistent study of *The Secret Doctrine*. An attempt will be made to supply ideas enabling one to understand some of the basic concepts needed to understand what is presented in *The Secret Doctrine*:

Having been sent forth from its Sublime Source, the Monad seeks to become equivalent in status to its supernal Source. Starting from non-self-conscious existence the Monad ever seeks to attain Super-Consciousness, in process of attainment of Reality. To make use of an analogy: the spark (or the Monad) seeks to become the All-Flame itself, instead of being a detached spark from the Flame; for the Flame is its Source. In striving to accomplish this, it becomes necessary for the Monad to establish itself temporarily in Mansions of Life by means of subsidiary vehicles or vestures — these vestures being garnered from the realms through which the Monad passes on its return journey to its Source. However, its link and kinship with its Source remains unbroken, in spite of temporary abiding places made on the Mansions of Life — the “abiding places” representing imbodiments on the Sphere (or Mansions of Life). During intervals on the Spheres (as for instance between earth-lives) the Monad is enabled to return to its Parent Source for a brief sojourn. To make use of an idea presented in *The Secret Doctrine* in regard to the connection of the Monad with evolution: The Monad propels toward and forces evolution because of an inherent force within itself — that force being linked with All-Force. Here is the passage in full:

“That which propels towards, and forces evolution, i.e., compels the growth and development of Man towards perfection, is (a) the *Monad*, or that which acts in it unconsciously through a

THE SNORTING SERPENT

(Continued from Page 82)

force inherent in itself; and (b) the lower astral body or the *personal SELF*. The former, whether imprisoned in a vegetable or an animal body, is endowed with, is indeed itself, that force. Owing to its identity with the ALL-FORCE which, as said, is inherent in the Monad, it is all-potent on the *Arupa*, or formless plane. On our plane, its essence being too pure, it remains all-potential, but individually becomes inactive. . . .” (S.D. II, 109-10; III, p. 118 6-vol ed.; II, 115-16 3rd ed.)

Question. Do we actually meet our loved ones in the “heaven world”?

Answer. Not in their physical bodies, just as we do not physically meet our loved ones in our dreams; although at times our loved ones appear to be more lovely and more “real” while dreaming than what we see in the physical world. Devachan is a state of consciousness, a blissful state, in which no sorrow enters to mar the picturization. There is a passage in *The Mahatma Letters to A.P. Sinnett* describing the after-death state:

“There are great varieties in the Devachan states. . . as many varieties of bliss, as on earth there are shades of perception and of capability to appreciate such reward. It is an ideated paradise, in each case of the Ego’s own making, and by him filled with the scenery, crowded with the incidents, and thronged with the people he would expect to find in such a sphere of compensative bliss.” (p. 102; p. 100 3rd ed.)

“A mother from a savage tribe is not less happy than a mother from a regal palace, with her lost child in her arms; and although as actual Egos, children prematurely dying before the perfection of their septenary Entity do not find their way to Devachan, yet all the same the mother’s loving fancy finds her children there, without one missing that her heart yearns for. Say — it is but a dream, but after all what is objective life itself but a panorama of vivid unrealities?” (p. 103; p. 100 3rd ed.)

his listeners wished to hear, while he, Simon, struggled against execration for preaching the gnosis of absolute freedom. There seems to have been a Samaritan school of Gnosticism, and Simon was succeeded by Dositheus and Menander, neither of whom crossed to the other side of the street.

Plutarch of Chaeronia, a priest of the Delphian Apollo and a contemporary of Simon Magus, was educated as a Platonist. He wished to attain a purer, less superstitious idea of God, and denied the divine origin of evil, for which he held the world-soul responsible. At the moment of creation, the divine world-soul, that is, Mother Nature, participated in Reason, which is an emanation of the Godhead, and is an evil principle forming the duality with a remote and unknowable God. In between the God free from evil and the lower world are multitudes of angels and demons, some near-divine, others tainted by terrestrial evil. The soul in the after-life gains knowledge of the Truth, and enjoys the company of family and friends. This primitive gnosis was derived by Plutarch and other Eclectic philosophers of the Roman Empire from earlier philosophies — Pythagorean, Platonic, Stoic and Cynic. Plato’s nephew Speusippus was his immediate successor in the Athenian Academy, and Xenocrates followed him. Both had preached the origin of substances from the One and the absolute Many, and that the Good is the end-product, not the origin of evolution. The world-soul, Reason, proceeds from the One. Xenocrates named Nous, Mind, as the Father of the gods, and described three worlds, sublunar, heavenly and transcendental, all filled with angels and demons, the latter giving rise to evil acts and false, immoral gods. . . long before St. Augustine, be it noted. Stoicism itself, in this Eclectic phase, began to modify its cosmopolitan doctrine to include recognizably gnostic ideas, such as

recurring Manvantara-like cycles in which history repeats itself precisely.

The Jews, by reason of their determined defence of their religion at a time when Caesarism was not yet a semi-religious system, had acquired unique religious privileges. The combination of this deserved good fortune with their rigorous doctrine and severe moral code had aroused the admiration of educated Roman citizens, and had inspired some who were disaffected from Olympus to copy certain of Judaism's aspects. On the other hand, apart from the reverent insight of the scribes, and the unquestioning faith of villagers, we must set the awakened conscience of St. Paul (*Rom.* 7, 6-25), who amazes us by confessing, "Nay, I had not known sin, but by the law. . . For without the law, sin was dead. . . And the commandment which was ordained to life, I found to be unto death." This religious middle class of men like St. Paul had found the Law, both Mosaic and Stoic, to be insufficient. Christianity developed from their discontent as a very early gnosis. Practising Christians may protest that the Gospels contain no hint of these gnostic doctrines. To this protest the answer must be that St. Paul was himself a confessed gnostic. The Epistle to the *Colosseans* is almost pure Christian gnosticism. In the Greek text this is readily apparent, but in the King James Version the technical terms — gnosis, epignosis, Pleroma, Archons, Firstborn of the Cosmos — have been translated into more familiar terms. And in *Col.* 2, 20, St. Paul demolishes both the Stoic and the Gnostic positions on the "ordinances", the immutable influences of the stars on men. Christianity is thus a gnostic anti-Gnosis. "For we know that the whole creation groaneth and travaileth in pain together until now" (*Rom.* 8, 22).

The soul, having achieved gnosis, prepares to return to the Alien God. In its crudest early form, this preparation was the memorizing of ritual spells and passwords. More refined, later forms internalized the preparation so that the self

transformed itself psychologically while still incarnate, and might for a brief instant attain the Absolute and become not only transcendent, but immanent. The Hellenic world had begun to catch up with India of the Upanishads. The Poimandres of Hermes Trismegistus tells of achieving successive subtractions from the worldly self until the true self is left "naked", identical in form with the Primal Man before his break-out, and ready to reunite with the divine. It tells of shedding garments, untying knots and loosing bonds upon the journey upward, as the psyche is dismantled and cast off. The initiate of Mithras passed through seven gates of the planets, the *Klimax Heptapylos* of Origen, while the mysteries of Isis involved seven garments or animal skins. The initiate himself was always reborn as a god, the theology of such cults being broad and vague, and gnostic cults used their ritual to achieve the ecstatic state.

Thus far the gnostic optimist. From a more pessimistic viewpoint, the aspiring soul might feel some qualms about the efficacy of her passwords, for the Archons were pneumophagous — they ate souls. "It is said," Epiphanius tells us in the *Philosophoumena*, "that the soul is food to the Archons and Powers, which they need to live, because she is dew from above and sustains them. . ." Part of the Gnostic ritual was thus intended to render the soul invisible to the Archons, and instruction had to be given in the necessary passwords, which were memorized. An Ophite password preserved by Origen, "To Yaldabaoth, First and Seventh," goes: "I, being a word of the unmixed Nous, a perfect work to Son and Father, bearing a symbol imprinted with the character of Life — I open the world-gate which thou hast locked with thine aeon, and pass by thy power free again. May grace be with me, yea, Father, be it with me." (Hans Jonas' Translation).

Up till now, all gnostic systems interpreted parable according to faith and divine authority, even that of Simon

Magus. Valentinus, an Alexandrian, taught the gnosis in Rome until about A.D. 140. He attempted to determine by exercise of the human reason, the origin of duality within the godhead, and to show the necessity of salvation not of man by god, but of god-in-man by man. Not only evil and ignorance, but matter itself as the antinomy of spirit, is accounted for in a way that demonstrates that matter is a function of Being, rather than that drear "substance-in-itself" which Jean-Paul Sartre calls "facticity". This is a philosophical exercise of the first order, knowledge and ignorance being a result of divine failure. It is in fact the first cause of the lower world's creation, its creative principle and its stable substance. Just as matter is veiled and exiled from spirit, ignorance is the self-estranged and hidden form of knowledge. Ignorance here is not mere absence of knowledge, but a defect of the Absolute, our Avidya, arising within the Absolute. But if this is so, then knowledge, the opposite of ignorance, must surely be just as fundamental. . . and of course, every slightest access of knowledge by each individual directly affects the Absolute by cancelling ignorance and de-substantiating divinity. Gnosis, knowledge, is thus the means of salvation. It "affects not only the knower, but the Known itself" (Hans Jonas). The frustrated Christian blasphemer realizes that his angry words cannot directly harm the godhead, but that he is merely shutting out divine grace from his own soul. The inverse was not true in the inverted theology of Gnosticism. By gaining knowledge every Gnostic rendered the divine sun imperceptibly brighter, and knew it, and could be proud.

Thus Valentinus could reject the mumbo-jumbo of lesser Gnosticisms. "Knowledge," he tells us, "is the salvation of the Inner Man. . . The whole system springing from the Ignorance is dissolved by Gnosis." This is called the Pneumatic Equation. Valentinus and his disciples Ptolemy and Marcus developed the intuitive myths of gnosticism into a complete and satisfying doctrine, though not, un-

fortunately, without flaw. The "secret doctrine" of the gnostics was an account of the proliferation of the One, of which we have heard from Simon Magus, to produce a manifold of thirty divine beings called the Pleroma. The original One was the Abyss, who abode eternally beside Thought. The two begot Mind — thus far according to Simon Magus. But Truth (Alethia) was born a twin of Mind, and a series of emanations followed. The Valentinian Gnosis is an endless and unplumbable succession of such emanations in which the reader becomes lost. The final emanation, Sophia, the thirtieth, was projected beyond the Limit — apparently Anaximander's divinely policed limit — and underwent a series of mental adventures that gave rise to the world and humanity. Sophia's emotions of bewilderment, fear, grief, repentance and shock were all embodied in the Primal Man. This is strongly reminiscent of Hesiod's *Theogony*, wherein he tells us that the strife of gods and Titans gave rise to the offspring of Dark Night, "hateful Doom, black Fate and Death, painful Woe and the Destinies," and we must recall that Hesiod lived about 750 B.C.

Like all Gnostic systems, including William Blake's, the Valentinian myth breaks down. Its most glaring flaw is combining Gnosis with wickedness in the Cosmocrator, who rules the natural world, while the Demiurge who constructed it in all its inadequacy, is without the Gnosis, but is good. In the Valentinian Gnosis, the Passion and Atonement of Christ are replaced by the pre-cosmic passion of Sophia, which was a Fall, not Salvation. Original Sin is thus Sophia's, and to an extent, that of the Abyss, whose divine plan lacked a margin of error. Man is not merely guiltless, but is the predestined instrument of the godhead itself.

Carl Jung was wrong in equating Gnosticism with Theosophy. Gnosticism, all aetiological detail aside, is the question — is God guilty or not? Was the error of creation forced upon the deity from the outside, or was it a sin arising from within

the deity? The answer to this blasphemously impertinent question determines whether the created world is merely a degenerated heaven, or the projection of hell.

What has Theosophy to do with all this? Its very terms are alien to our teaching. Theosophists are more modest than Gnostics, though less so than Stoics. Like Anaximander, they deny that men can know or understand everything in the Universe, but they discern a sifting justice and a steady evolution behind the phenomena of an uncertain world. A century after Valentinus, his fellow-Egyptian Plotinus was to arrive at the creed that, basically, is that of all schools of Theosophists today. The Gnostics had dealt with Truth and Transcendence, using data that is almost the same as ours. Patently, they went wrong, and we can go equally wrong, not only in the Gnostic way. If we cease to question and re-examine Theosophical ideas and trends, Theosophy will wither and die. Nevertheless, the value of the study of Gnosticism to practising Theosophists is the understanding given by the Hymn of the Pearl and the close reasoning of Valentinus — that the Light itself grows brighter with each individual spiritual effort that we make.

BOOK REVIEWS

Yogi Ramsuratkumar, The Godchild, by Truman Caylor Wadlington. Illustrated. Published 1972 by The Diocesan Press, Madras, India. 92 pages. Paper Price \$1.25.

“For the writing of this book,” the author states, “I am indebted to the Theosophical Society Headquarters, Adyar, Madras, and to the Society’s President, Brother N. Sri Ram. My efforts found stimulus and fruition by the atmosphere of the estate and the kindness and cooperation of its President. In all truth, without N. Sri Ram’s assistance, this work could not have been done, and for that I am very grateful.”

Ramsuratkumar, born on the first day of

December, in 1918, along the banks of the Ganga, in a village near Kashi, the “city of light”, was drawn as a small boy to the saints, sages, rishis, and men of contemplation who built their huts on the river’s shore. Spellbound by their myths, tales and legends, he was divinely inspired and impressed by these holy men and attracted certain experiences which revealed the spiritual nature of his own destiny and led to the search for his spiritual Father.

The sensitivity, insight, wise choice of quotes, and the mature understanding of this young Theosophist, as he poetically tells the story of this search, presages much for his career as a writer.

“In every individual,” he writes, “there lies unlimited potentiality. One needs only to cut asunder the snare of the mind and senses and renounce the finite for the infinite. Once a person can catch a glimpse of the infinite reaches of awareness, the perfect forces, the wide expanses of knowledge, and the joyous freedom of being which await him in the unexplored regions of his inner self-existence, there will be no turning back as he takes to the Path leading to divine consciousness, for nothing will mean so much as the treasure of his own enlightened being.”

If this interesting little book helps the reader “catch the glimpse”, Truman Caylor Wadlington will have fulfilled his mission.

— James Allen

* * *

The Impact of Theosophy and Science, Modern Thought in the Light of Theosophy, by Dr. A. Kannan. Edited by C. R. Sankaran. Published 1971 by The Theosophical Publishing House, Adyar. 415 pp. Price \$7.00.

This valuable reference was written by the Secretary of The Theosophy Study Group (India). As Dr. Alfred Taylor rightly observes in the Foreword: “Dr. Kannan is a deep student, both of Theosophy and science, and is in a position to evaluate the

carefully selected and organized material from many sources."

The book is divided into four sections, each section containing a summary chapter of the four chapters preceding it. The sections are "Modern and Occult Approaches to Knowledge," "Approaches to Physical and Life Sciences," "Approaches to Man and Religion," and "Approaches to Humanities and the Modern World." The concluding chapter of the book is a brief contribution, "A Note on Modern Exact Science and Its Metaphysics" by F. L. Kunz.

Among other things, the author draws attention to the importance of "Depth psychology," as expounded by Ira Progoff, quoting from an article by L. J. Bendit to the effect that "Depth psychology offers a form of Yoga just as real and potent as anything to be found in India: and it is, moreover, adapted to the western mind." While calling attention to scientific advancements in many fields, he also shows where science is lacking. For example, while modern science has expanded man's knowledge of physical matter, it still has not discovered the mind's 27 powers, which Yoga philosophy postulates or gone "beyond the limits of organization and form in order to study the characteristics of life." The author considers evolution to have a purpose behind it, linking this purpose to the Divine Plan which Theosophy has assumed to be constantly operating. Methinks that in man this purpose is "reflected in all his actions." Dr. Kannan feels science's view of man is "broken and fragmentary" and seems to prefer instead a holistic view which he feels supplies the requisite unity. Particularly challenging is the author's contention that "the T. S. must have under review all major developments in mankind's thinking about life and the workings of the universe and can be the supreme body in the world integrating all knowledge." Certainly this book is a step in the right direction in implementing such a lofty goal.

— Richard A. Sattelberg

NON-ENGLISH PUBLICATIONS HELEN ZAHARA MEMORIAL FUND

On February 26, 1973, the Vice-Chairman of the Non-English Publications Loan Fund Committee, Miss Helen Zahara, died after a brief illness. Well-known throughout the theosophical world, Miss Zahara had devoted time and energy to the furtherance of publishing theosophical literature in all the languages man speaks. It is only fitting, therefore, and in keeping with her own wishes, that memorial gifts be contributions to the Non-English Publications Loan Fund.

At the last General Council meeting at Adyar, as recorded in the Minutes of that meeting, "It was reported that a number of Sections and groups were intending to publish translations of Theosophical works to coincide with the Centenary celebrations, especially works of H. P. Blavatsky. Unprecedented calls on the resources of the Non-English Publications Loan Fund were therefore anticipated to assist in this work." Consequently, some of the Society's resources were allocated to the Non-English Publications Loan Fund, but members throughout the world may wish to make special donations at this time, in memory of Helen Zahara, for all who knew and valued her work will always remember her tireless effort and concern for this project.

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