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IMPORTANT ISSUES

In his Presidential Address, reprinted in this number, John Coats touches on a number of key concerns which are worthy of consideration by all members — indeed, by all students of Theosophy, whether or not they are members of the Society. Taken at their surface value, the points raised by the President might appear to many to be of little consequence, but their implications involve the most serious issues facing our Movement.

In regard to organizational unity, Mr. Coats rightly dismisses the goal of uniformity. The fear of one group that unity means taking on the characteristics of another has probably been the main cause for the failure of several reunification efforts over the years. On the other hand, there has to be an area of mutual agreement as to principles, otherwise there is no point in attempting reconciliation.

The suggestion by the President that a "standing committee" be created, "where the representatives of different groups meet together quite freely and without any feeling of constraint to discuss mutual problems and exchange news and views is well taken. Its existence is, in fact, long overdue in the opinion of many. This is similar to a suggestion that has been raised on more than one occasion in Mr. F. Pierce Spinks' publication, *Theosophists, Reunite!* but unless I have misunderstood the reaction, no organization — including the T.S. — has been agreeable to be represented on such a committee. Here, then, is an opportunity to take the

suggestion a stage further: if President Coats will affirm that the Society is ready to meet with others on the basis of his proposed basic terms of reference, it will be a start.

But what would be more meaningful is proof of the willingness to tear down the barriers that have resisted unity within the Theosophical Movement throughout this century. Even before a new committee is formed there needs to be a redress of an injustice that has lasted since the death of H.P.B. What better expression of goodwill could be given in this our Centennial year, than a forthright statement by the Society acknowledging William Quan Judge as one of its founders?

Some Sections have already gone all or part way in this regard. What is now needed is official recognition by the International Society of Judge's prime contribution to the modern Theosophical Movement.

The President is also to be commended for calling for the effort to "try to bring back a certain standard into those areas where it has fallen below the level of excellence." Our standards of excellence are embodied in the writings of the Mahatmas and of their chosen Messenger, H.P. Blavatsky, and it should be considered of the utmost importance to make these universally available in a form that is wholly reliable. Unfortunately, it is our own publishing houses that insist on reprinting editions of Blavatsky's works that are *not* verbatim with her original writings. It is a

shame that for dependable editions of *The Secret Doctrine* and *The Voice of the Silence*, it is necessary to buy those published outside the Society. Here is an example of standards that have "fallen below the level of excellence" and it is a situation that could be rectified instantly.

It is a good thing these issues are being

dusted off and presented to the membership in the form of a challenge to do something about them. If John Coats provides the necessary leadership so that they can be tackled with vigour by the members, we shall end the Centennial year a better Society than we were at the beginning.

T.G.D.

FROM THE PRESIDENTIAL ADDRESS

To The 99th Annual Convention Of The Theosophical Society

JOHN B. S. COATS, *President*

It is a number of years since the International Convention was held in holy Kashi; and I, on behalf of us all, should like to express our gratitude to the Indian Section for making it possible this year that the tempo of preparations for the next year's 100th Anniversary of the Society at Adyar can be stepped up undisturbed.

A number of projects envisaged last year have already begun to take shape. The Seminar conducted by Miss Joy Mills has already and most successfully run half its course. The Olcott School has been moved to Besant Gardens. Under its new headmaster, it is progressing very satisfactorily. Other magazines which might complement *The Theosophist* are being considered. Plans for various buildings needed for the Centenary Celebrations at Adyar next year have not only been drawn up, but have reached the stage of implementation.

Everything we do, however, has to be looked at relative to the work we are here to do; for it is the final effect upon the lives of our fellowmen that should characterize our efforts.

In this, the home of the largest section of our Society, we can look out over the world with its thousand problems that surround us and begin to lay our plans — as we enter our 100th year — for bringing to our fellowmen an even richer store of that fair wisdom, eternal and universal, which we

call Theosophy.

When we survey the world scene, we can hardly escape the conclusion that the experts in many fields are very concerned about what may happen to us.

When we read of that great Elder Brother of whom it is said that the future lies before His gaze as an open book, we may wonder how far it is possible for us to gain a glimpse of that future, applying ourselves wisely towards those actions, those ways of thought and living which can most easily help to bring about the pattern of tomorrow.

Do we, however, in this Society, view the present situation in the perspective of this great evolutionary plan? Is this a period of great difficulty which we might describe as intentional in order that the humanity of our planet may be deliberately forced to come together for its own future survival?

Man is still divided by so many of those very things which the Society was brought into being 100 years ago to alleviate and counteract. Who knows but that the oil crisis which is at present causing so many economic difficulties may not in fact be part of some wise plan, whereby certain realizations are being forced upon us — not least of these being the fact that the world has indeed become one and that we apparently either sink or swim together?

We must not, however, become too in-

fluenced by the difficulties around us. As members of the Society, it is our duty both to maintain and promote an optimistic point of view. However necessary to be aware of the problems which surround us, the knowledge of such things is useful only in so far as it can help us to deal constructively with them. The future is not entirely dark. There is so much in human nature that is resilient and buoyant and which has always been able to rise above all disasters and continue bravely into a new future.

To paraphrase a statement of Dr. Besant, we may well say today "were this dilemma an ordinary one, it would not rend us apart," but in this dilemma the conflict is not of men, but of principles of good and evil. In a spiritual organization men cannot remain in the safe and pleasant fields of neutrality without being forced to recognize their fundamental verities. It is up to us to act more strongly than ever to maintain the highest principles in the eyes of the world. It is the function of the heart to pump healthy blood around the body and when it has been purified on its return, to send it out again. We may look at what was said by H.H. Bharati Krishna Teertha, "India's function is to create and manufacture right knowledge, pour it forth into various parts of the universe and when, by contact with those other parts, knowledge becomes impure and comes back to India in another social or intellectual system, not to accept it as right knowledge but to purify it and send it back to the other parts."

It is the work of our Theosophical centres that we should concern ourselves continually, not only with sending out what we feel to be the pure waters of Theosophy, but also with maintaining our contact with the sometimes quite adulterated manifestations of that "purity". By our intelligent interest and effort, we can try to bring back a certain standard into those areas where it has fallen below the level of excellence.

We need to be well organized in a world which demands it. But sometimes people

ask whether we are becoming too organized and oriented towards the materialistic and commercialized society in which we live. We may feel that all spiritual organizations, amongst which we may be happy to include the Theosophical Society, have always accepted the idea that the purity of any teaching is to some extent lost and the power to channel truth defiled by too much contact with very material things. Our work is that of spiritualizing society and seeking to raise matter and all about us to a higher level.

It is easy to forget the need for a deep purity in our interest to make Theosophy known. Is it not true to say that however much we welcome needed funds, without which it would be difficult to proceed, the strength of such a society as ours depends in the long run more on the quality and sacrifice of our members than it does on our bank accounts? Whilst it is impossible to stand outside the many methods which are accepted by the world around us, such as mass media advertising and so on, we should be careful not to gear ourselves too closely to the current commercial trend.

In this world, the development and distribution of food supplies, the provision of health and help, especially after periods of national disaster, child and animal welfare, and in the plant world, the desperate need for more trees, all depend on man's care. The danger of nuclear power, even the production of it for peaceful purposes, involves us in a quite appalling problem of disposal of nuclear waste, and one hardly realizes sometimes what we are doing to nature about us. We have to be concerned and active and yet remain pure and inviolate in our deepest concern.

I think everyone will be interested to know that, for our World Congress in New York next year, we have invited a number of individuals and groups with aims that are similar to our own, and who might also be said to belong fundamentally to the Blavatsky tradition. There are those who press for unification of all Theosophical groups once again into one united Society.

Whilst this could be regarded in some ways as a very fine achievement, and a worthy offering on the occasion of our Centenary, I think that since freedom has always been one of the main features of the Theosophical way of life, other groups and societies, based on similar principles to our own, but differing in administration, must reach many people whom we in our Society have not been able to reach so far.

The precious truths of the wisdom are so immense that a thousand societies would not be able to do full justice to their diffusion amongst men. The aims of all Theosophical groups are basically the same and, in a deep sense, we are all united by a common desire to serve humanity by making Theosophy available.

Let us not be particularly concerned with uniformity which produces only a certain deadness, but rather be concerned more immediately with the creation of what in some other fields is called a "standing committee" where the representatives of different groups meet together quite freely and without any feeling of constraint to discuss mutual problems and exchange news and views. We could all probably benefit in this manner; and if such co-operation should lead one day to a closer working together, this could only be welcomed by all true students of the Wisdom.

Can one be mistaken in feeling that the blessing of the Elder Brothers must rest on all who serve them faithfully and worthily, irrespective in which part of the vast field they may happen to be working?

Theosophists awake! there can be a burning zeal in the heart of each, which, if given a fair chance to express itself, can achieve far more than we normally realize. Since we are in our deepest nature Divine, we can effect far more than we ever dreamt of if we have sufficient faith in the Law and enough courage to let go our conditioning and try. Let us determine in the year ahead to lay firmly the foundations upon which the workers of the next hundred years can safely build.

America: The major event in the American Section during the past year was the change in office of the General Secretary, or National President as it is called in that Section.

On September 1, Miss Joy Mills who had served as the Section's National President since 1966 resigned office in order to take up her official duties as International Vice-President; Mrs. Ann Wylie, the National Vice-President of the American Section, became National President to fill the unexpired term. Miss Mills, in her final report as head of the Section, comments on the continued growth in the activities in the United States, particularly as a result of the assistance given by the Kern Foundation. Quest Books, with over 100 titles now available in the series, continues to prove extremely popular, so that a new sales record was again set by the Theosophical Publishing House of Wheaton. This year a less expensive paperback for mass distribution was introduced, to be known as ReQuest Books; the series will include more popular titles of wider appeal to the general public. . . . During the year, as Miss Mills reports, a third Quest Books Film was completed; entitled "Theosophy: The Universal Flame," the film is keyed especially to the centenary observations.

From *England* the General Secretary, Miss Ianthe Hoskins, reports increased interest in some areas but no great change in the total membership which now stands at 2233. During the year a number of members from Uganda, now resident in England, have transferred to the English Section.

. . . The Annual Convention, held at Headquarters had as its theme, "Concerning the Spiritual in Art, Philosophy and Science." The Blavatsky Lecture, "Life, Death and Dreams," was given by Mr. Geoffrey Farthing.

Indian Section: Mrs. Radha Burnier, General Secretary, reports steady increase in membership for several years, although this year there has been a slight decline. Membership now stands 8168. Many more

study and training camps were organized than usual. A workers' Training Camp was held at Adyar and a summer camp at Bhowali, besides several camps in the Northern and Western regions. The General Secretary and the Joint General Secretary undertook extensive lecture tours visiting altogether seventy lodges.

Australia: . . . Convention was held for the second time at Sorrento, Victoria where I was Guest of Honour. Owing to pressure of my new duties, I had to curtail my tour of the Section, but visited most of the principal lodges and while in Sydney dedicated the new building in North Sydney and paid a visit to the Manor where a reception of Sydney members was held.

. . . The weekly Sunday evening radio broadcasts have proved popular resulting in frequent inquiries which show that this is one of the modern media by which we can bring our ideas to the public.

The Section has resolved to hold its Centenary Celebrations from Jan. 10-17, 1976, in the Kosciusko National Park at Thredbo in the Snowy Mountains, N.S.W. when it is hoped that members returning from Adyar on a round-the-world ticket can attend.

Deaths: Among the members who have passed on during the year were Mr. Kwao Brakatu Ateko, the "Father of the Theosophical Society" in West Africa. It was he who was instrumental in forming the West African Federation in 1956 when he became the organizing Secretary. He joined the Society in 1910 as an unattached member of the English Section.

In June Professor Dorab who joined the Society in 1940 and was an active member of the Indian Section up to the time of his death, passed on. He was Recording

Secretary at the International Headquarters from 1961-64.

Another member who will be greatly missed is Dr. Laurence Bendit who joined the Society in 1912. He was well-known throughout the theosophical world for his books written jointly with his late wife Phoebe (Payne). His many contributions also to *The Theosophist* will have been read by many members. He was General Secretary of the English Section from 1958-61.

International Tours: During the year I visited 8 countries and attended various summer schools and conventions. Included in these was the Annual Convention of the Australian Section at Easter. Miss Joy Mills, the International Vice-President visited Australia, New Zealand and Singapore on her way to take up her duties at Adyar. Mrs. Radha Burnier toured Central and South America, and parts of the United States and spoke at the American Convention at Wheaton when the Guest of Honour was Mrs. Gool Minwalla of Pakistan who also visited some of the summer camps. Mrs. Rukmini Devi Arundale visited Huizen and other places in Europe. Mr. Geoffrey Farthing toured the South African Section. Mrs. Seetha Neelakantan was Guest of Honour at the East African Convention at Nairobi. During her visit she spoke at all the lodges in this section. Mr. and Mrs. Geoffrey Hodson spent a month in the Philippines where Mr. Hodson gave several very successful public lectures and members' talks.

Adyar Library and Research Centre: The Librarian reports that the publication programme of the Research Section has gone on steadily, in spite of the shortage of staff in this section. Some of the works which will be soon completed are: vol. 2 of *Amarakosha*, a classic lexicon with rare, and hitherto unpublished South Indian commentaries; an English translation of the *Samnyasa Upanishads* on the path of renunciation; and a reprint of a classic work on Mimamsa philosophy,

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Manameyodaya which is of great value to students of Sanskrit. The Library has also brought out a special volume of its journal *Brahmavidya* devoted to Jaina studies to commemorate the 2500th Para Nirvana of Mahavira, the founder of Jainism.

The microfilm section continues its work of microfilming the valuable materials in the Theosophical Society Archives besides supplying copies of MSS. and books to Research Scholars for their studies.

The Library's rich collections continued to be used by research fellows in and outside India besides a number of western students interested in Indian philosophies and yoga. Out of the 3400 books received during the year, 93 were purchased, 40 were exchanges and the rest were gifts. The Library would like to get more books and journals published outside India on Comparative Religion and philosophies and western literature besides latest titles on scientific research, etc. and wishes to appeal to Section and individual members to help in acquiring these.

Theosophical Publishing House, Adyar: Publications of the T.P.H. are now available through more booksellers in India and an increasing number of bookshops are ordering them. The T. P. H. has made a modest beginning in stocking Quest Books and hopes to expand this activity. 33 books were printed this year, three new, 30 reprints. With the equipment of the Vasanta Press with an offset press, Adyar should be able to reprint books in languages other than English. The T. P. H. publications were represented at a number of bookfairs overseas through the National Book Trust of India, and the T. P. H. participated in a Bargain Book Fair arranged in Madras. A session of the International Theosophical Publishing Conference was held in January at Adyar, attended by representatives of the three publishing houses and a number of Theosophists associated with them. Lines of expansion and co-ordination were examined and agreed upon at these meetings.

The Vasanta Press: Much progress has been made this year in modernizing the Vasanta Press to meet the increasing demand for our literature. A large extension at the rear of the present building to meet the expansion programme was completed this year and the main type-setting department was transferred there. Another Mono Composing Unit with Sanskrit Equipment and one Original Heidelberg Automatic Cylinder Press were commissioned in the beginning of this year. One Original Heidelberg Fully Automatic single colour High Speed Sheetfed Rotary Offset Model and an Automatic High Speed Platen Press with embossing equipment which have been shipped from West Germany, will be installed in March 1975. This addition will complete the first phase of the modernization programme of the Press approved at the Publishing Conference held in January 1974.

Young Theosophists: The Young Theosophists have been active in the work of the T.S. Lodges as well as in their youth groups. Last January, I inaugurated a new youth activity at Adyar called "The Fire Garden," where young and old could meet for serious study, discussions and social enjoyment. There have been a number of Young Theosophists' Camps in Europe and U.S.A. In April the Inter-American Federation of Y. T.'s held their first congress during the summer school of the Argentine Section. A new addition to the Y.T. publications is their Information Bulletin which is issued in both English and Spanish. The Young Theosophists have many plans and much enthusiasm for the coming centennial celebrations and are working at organizing fine youth programmes for these events.

A true Theosophist must put in practice the loftiest moral ideal, must strive to realize his unity with the whole of humanity, and work ceaselessly for others.

- *The Key to Theosophy*

FORGING THE LINK

DARA EKLUND

A chain is only as strong as its weakest link. We might ask, just how strong is our link with the original inspirers of the Theosophical Movement? In these times of numerous false prophets, what have we done to keep our own channels open to the Teachers? We may have witnessed in other groups of students a claim that *their* teacher or founder has kept the link unbroken. We may have secretly felt our own chosen elder-student-teacher was actually the true successor of that chain. All such thoughts and speculations immediately throw us into a sense of separateness which weakens our only real link to that Invisible Chain of Brotherhood which alone is the living spirit of the Masters.

The personalities which the various groups revere mean far less than the genuine teachings streaming from the ancient but recurring impulse which each student is able to test out in his own life. Thus only can the individual student forge his own link to the Teachers behind the scenes.

The very idea of a link can only be conceived of as an inseparable part of a chain. Hence the chain of the teachings must be perceived as a continuous one. The Theosophical movement is always to be understood as the modern expression of an ancient tradition. It is ancient, because it formed the root of all religions springing up in man's primitive development on earth. It is a tradition, because it is the hidden stream of wisdom underlying all later developments. The teaching itself therefore must be a consistent whole, a body of truths and principles by which we may test any purported new dispensation.

Yet it is not a fixed channel, working only through one organization or person. In *The Path* magazine we find these words:

"All effects on every plane are the

result of forces set in motion, and cannot be the result of nothing, but must ever flow from causes in which they are wrapped up. If the channel is provided, the current will pass forward. Occult help from Masters requires a channel just as much as any other help does, and the fact that the currents to be used are occult makes the need for a channel greater. The persons to be acted on must take part in making the channel or line for the force to act, for if we will not have it they cannot give it."

"The Mahatmas as Ideals and Facts,"
by Eusebio Urban (W. Q. J.) *The Path*.
Vol. VII, March, 1895, p. 376.

While it is true that we may be moving into a new cycle, or a "New Age," all cycles are connected from within by an original impulse and direction from the Heart of the Universe. That Heart is neither old nor young, but eternally pulses within and behind the historical pattern. We are on the up-swing of the Evolutionary arc, or rather In-swing (eternally speaking). This means we are required to be more sensitive than ever to the spiritual spiral we are ascending. If we examine the so-called New Age teachings under many sects and guises today, it can be seen that they but repeat the old time-tested verities, often but changing the vocabularies or inventing new terms and phrases. While this may be granted by some as a marvellous demonstration of how eternally creative the world of ideas is, it overlooks the fact that Occultism is a Science with its own exact terminology and not to be distorted by vague fancies of dabblers in Occult fields who seek a personal following. This tendency puts us on guard against self-claimed adepts who give no credit to the source and inspiration of all teaching, fearing it may make seekers establish their

own bond to the Teaching rather than the teacher.

The true teaching always is that *man must seek out his own salvation*. It never promises easy solutions. The teaching stands: "The great way is very simple, but the people love the by-paths." (Lao-Tzu.)

The statement of Mr. Judge's in *Letters That Have Helped Me* regarding the Highest Master of each one of us is a curious one. He wrote on p. 112: "To meditate on the Higher Self is difficult. Seek, then, the bridge — the Masters." Approaching from another angle, we know that the Masters are the highest within each one of us. They act invariably from the Higher Self of all creatures. Hence it is utter nonsense to imagine that our association with any one tangible, living teacher or group necessarily bestows a special passport or grant to that Greater Association of Men. In fact we owe our debts in the midst of the common associations of our daily life. We can only demonstrate a profounder Loyalty by first paying our dues here, where we first conceived a loftier fraternity of Men in the making.

Mr. Judge also wrote, "If in the Self all

things *are*, then we cannot wish to be something which we can only compass by excluding something else." (*Letters*, p. 57) In other words: "Live the life and you will know the Doctrine." Live their teachings and you will know the Teachers, we might restate it. Each one forges his own link in the silence of a disciplined heart. What the disciplines of an aspirant to Chelaship *are*, Judge clearly outlined for us in his above-quoted letters to Jasper Niemand. He had learned that to lose all sense of personal selfhood and "aspire in *silence*," does effectively bring one in the line of help from "Them." Even so we are admonished by him:

"Your truest adviser is to be found, and constantly sought, *within yourself*. Only by experience can you learn to know its voice from that of natural instinct or mere logic, and strengthen this power, by virtue of which the Masters have become what They are."

This advised course ought to steer us clear of the false prophets, the promises of an easy path to adeptship and "instant initiation." A strong chain is not made in an *instant*, but may be forged, link by link.

GREAT PAN RETURNS

ALVIN BOYD KUHN, PH.D.

(Concluded from Vol. 55, Page 140)

The present essay is in no sense a brief for a philosophy of nature that presupposes or contemplates, much less demands, human participation in the life of nature only at the level at which nature expresses life. It is not contended that humanity should live at the level of consciousness of the mineral, the plant or the animal. Mankind must pursue its mode of existence at its own level and grade, which on the side of consciousness reaches one whole dimension above the range of even the highest animal. And it must even surpass that if it would realize its evolutionary

destiny.

A philosophy expounding man's proper relation to nature does not for a moment envisage the lowering of human nature to function on the plane of physical nature. This would be to urge that the human should have no interests to pursue, no faculties to cultivate above the instinctive functions of his body where, be it good philosophy or bad, he ineluctably must function. The body part of man *must* function in the plane of nature. For indeed it is an animal, and its well-being is maintained under the laws which govern

the animal. As Plato defined the human order, "Through body man is an animal; through intellect a god." Or, as Heraclitus defined the race, "Man is a god imprisoned in a body of earth and water." By body man appertains to the realm of *physis*. But by the endowment or the capability of mind and soul and their higher potencies of consciousness, man can range far beyond the instincts of the animal. He can partake of the miracles of a world open to the sentiency of being enlarged by the powers of a higher dimension of consciousness and live his life in a world of experience that would be beyond miracle to the animal.

But though man, for his sheer physical safety and well-being, must learn how to relate his life to the powers of nature, and the adequacy with which he can perfect this relationship is the measure or determinant of the happiness of his life on earth, our effort here has no immediate concern with the physical adaptation of our life to the world. That is the work of physiology, nutrition, science and industry. The concern is with man's *mental* correlation of his life with nature.

In the superficial view of the practical person of ordinary mentality no value could be discovered in an intellectual relationship with the world that could compare in importance to the practice of man's bodily relationship to nature. What we think of our relation to nature can matter infinitely less, in the opinion of the "average" person of our civilization. And from one quite solid point of view, this judgment of the common mind is unimpeachable.

Man, however, is more than animal body. He is divine soul, actual or potential, and always striding from unrealized potentiality to actualized power. Above and beyond all ground-elements of the relationship is the posture of the *mind* of man toward his environment, a posture which, inspired and supported by the keenest insights and most sublimated intuitions, will orient the human in such a glow of luminous intelligence as to crown

his mortal existence ultimately with the ecstatic joys of a beatific vision of blessedness. It will bring him close to what Spinoza must have described in the skies of elevated contemplation when he announced that the supreme achievement of the human consciousness was to be found in the "intellectual love of God".

Scores of saintly mystics have expostulated and rhapsodized over the entranced communion of the soul with the being of God, but little or no emphasis was accorded the play of the intellect in the experience of transcendancy. Always it was the feeling rapport of the soul with the Oversoul, or the All-Soul. But Spinoza so far kept his feet firmly on human reality as to have included in the high moment the exaltation of the mind along with the exuberance of the emotions.

It will be contended here that the supreme apotheosis of the human mind capable of being generated out of his relation to nature can come only by way of a combined interfusion of the powers of both the feelings and the intellect. In this combination the intellect adds, as it were, the *light* of vision of meaning to the *warmth* of the glow of feeling.

The ancient sages were most apt in tropes based on analogies with natural forces, and among the most felicitous was their poetization of Divine Love as the *heat* of cosmic power, and of Divine Intellect as the *light* of that shining power. One need not withhold the conclusion that for the perfection of the powers of the soul, the union of both Love and Wisdom is the indispensable prerequisite.

Our theme, then, is the light of comprehension of meaning, the significance of relations, the articulated play of forces and elements in the drama of life and consciousness which can be gained by the human intellect. One can feel the soothing influences of nature through purely sensual channels — the comfort of body, beauty displayed to the eye, the communication of outer "mood" to inner "mood". The agreeable and harmonious kinship can be

sensed. But only by the intellect, and that in its higher realms of intuition, can the message of meaning in all its forms of the exuberant nature that mothers and nourishes us, body and soul, be dialectically understood and rationalized. Our exalted theme is the intellectual vision of nature.

The enterprise has significance in a historical perspective. In the third and fourth centuries of the Christian era, when the besom of early Christian frenzy generated by the conversion of the dramatized Christos into the carnalized Jesus of Nazareth upset the balance of philosophical intelligence, the exultant cry went up from the mouths of religious zealotry, "Great Pan is Dead!" Yes, Jesus, embodying in his single flesh all the power and glory of the cosmos, mind and body, had, they believed ended the reign of nature and would henceforth rule the life of man. No more would man live under the law of the flesh, the interests of the world, the temptation of the pride and glory of life. Jesus, releasing the principle of Divine Love, would kill out the passionate nature, purify the temple of the body, and seat Love on the throne of mortal life. And, tragically, as far as a human fixation of thought can kill out an element affecting mortal life, yes, Great Pan was dead!

The religious mind severed its benignant association with nature: the body of man himself, his inseparable link with nature, was brought under the ban of all beneficent peace and function in life; pious religiosity demanded its mortification, its crushing by ascetic denial of its normal needs; the outer world of vegetation, earth, sea, sky, was given no chance to register its salutary efficacies on the spirit; all matter was held as a malignant diabolism. The soul was left to wage its battle for poise, balance and beatitude in the unreal purlieus of jaundiced theologies and extravaganzas of perfervid, mystical hallucinations.

All too truly, Great Pan was dead. And

dead, too, were all the benignant influences which mankind was naturally designed to receive from his wholesome ministrations both to the mind and the soul.

It needs only a scanning of the pages of European history covering the centuries following Pan's deposition from his throne in ancient thought to register the cataclysmic consequences of his ousting from his place in the human mind. The influence of Pan in the counsels of the mind is a balancing one. He holds in proper equilibrium the tendencies of the mind to levitate consciousness into the airy region of phantasy and psychotic unreality. He exerts his energies to hold man's feet firmly on the ground, so that if he soars aloft into ethereal skies he can still maintain his balance. With this steadying ballast lost, the ship of religious pietism was swept at furious rate out upon the seas of third-century fanaticism. Over the hallucinations of expectation of the coming of the Messiah and the end of the world the ship tossed wildly on wave after wave, carrying its crew and passengers into every extravagance of folly and passion until, in later days, they erupted into frenzies of the most barbarious inhumanities known to history.

Great Pan had been killed, as far as Christian civilization was concerned. The religious mind went raging into furies of dementia and hallucination. And not yet has the sylvan deity been restored to his legitimate place in the councils of human understanding. Lost and forgotten is the true science of Pan's efficacious office in the economy of life. With all its brilliance to discover the springs of power in nature's mighty pulse, the modern mind still stands agape at nature, with eyes blind to her revelations, and stolidly inept to read her legible script. A new age of enlightenment awaits the "recovery of sight to the blind" and the appearance of a great light "to them that sat in darkness" as *Isaiah* expresses it.

NOTES AND COMMENTS BY THE GENERAL SECRETARY

It is with much regret that I report the sudden death in Toronto on February 5 of Doris Dadswell, a member of Toronto Lodge. She had been a member since 1962.

We send our sympathies to Leslie Dadswell, her husband, a former member of the General Executive of the T.S. in Canada.

* * *

The death of Charles Carter is reported elsewhere in this issue but I beg leave to add my tribute to my old friend, who was a remarkable student of Theosophy.

Although he suffered excruciatingly in his latter years, in retrospect his friends will probably associate Charles with laughter rather than with pain. He had an unusual sense of humour coupled with a unique ability to share his fun. At our first meeting, a dozen or more years ago, he kept me in stitches for several hours while he described — of all things — his “investigations” into the unexplained laws of nature and the powers latent in man. His investigations, I might add however, were never lightly undertaken — he was very conscious of the pitfalls awaiting those who tread carelessly in psychic realms. On the serious side, he was deeply concerned that the Society rid itself of its encumbrances and again be the type of organization that would reflect the ideals of its founders.

Charles Carter was a gifted raconteur, and a writer of no mean potential. Several of his articles and short stories appeared in this magazine. One that is still remembered by older readers was “End and Beginning are Dreams”, a moving story with a Theosophical theme in a World War I setting (both of which he knew intimately).

It has been a privilege to be associated with Charles. In memory he will continue to stimulate gaiety, and his unqualified

devotion to H.P.B. and the Masters will ever be inspiring.

* * *

I moved recently to Calgary to take up a new business appointment. My temporary address is: Apt. 2516, 608 - 9th Street S.W. Calgary, Alberta. T2P 2B3 (403) 264-0175.

Although it is always a wrench to pull up roots, western Canada is an extremely attractive place to live, and Doris and I are looking forward to setting up our home in Calgary.

* * *

The third Quest film, “The Universal Flame”, has been purchased by the T.S. in Canada and is now available for free loan (within Canada). We also lend the two earlier films, “How Many Lifetimes” and “Reincarnation”.

Like its predecessors, “The Universal Flame” is a sound-colour film and runs for approximately 30 minutes. It attempts to present a broad outline of Theosophical concepts and how the Society came to be founded — much along the lines of answering a stranger’s questions on these topics. Among the “cast” of the new production are several familiar faces, including that of our International President, John Coats.

* * *

Canadian readers will understand why this issue of the magazine was published later than usual. Disruptions in the postal service came at a critical time in our editorial cycle, and we are fortunate not to have experienced a much longer delay. In this regard we are extremely grateful to our printers, Rannie Publications Limited, for their patience and cooperation in what have been very trying circumstances for them as well as for us.

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

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

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

RANNIE PUBLICATIONS LIMITED
Beamsville, Ontario

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

Member-at-Large
Kitchener Lodge
Montreal Lodge
Toronto Lodge
Victoria Lodge

Gordon Engel
Thomas Avik
Helene L. Parker
Philip Miller
Reano Castell
T.G.D.

VICTORIA LODGE

The Victoria Lodge decided recently to have a study group to encourage new members who are interested in Theosophy, and the results have been very good. We advertised weekly for two months in one of our popular papers and so far have had twenty-nine telephone calls. These enquiries have resulted in twenty-one newcomers attending our meetings, some spasmodically, but most of them regularly. Each advertisement put in by our President, Dorita Gilmour, dealt with different aspects of Theosophy.

We took for our study, "An Introduction to Theosophy", published by the English Section. The discussions on these papers have been very interesting and enlightening.

When we have finished the course of nine papers we hope that many who have participated will join our Lodge. Those who have attended have been of all ages and will be a great asset to our continued activities.

Sybil Bateman,
Secretary.

EDMONTON LODGE

At a meeting of the Edmonton Lodge the following officers and directors were elected for the ensuing year:

President Mr. Emory P. Wood
Vice-President Mr. Ernie G. Staniforth
Secretary-Treasurer Mr. Simon G. Postma
Librarian Mrs. Ann Redwood
Directors: Mrs. Nellie Dalzell, Mr. Karl Kaesekamp, Mr. Bertram J. Whitbread.

The Lodge is planning for the visit of Mr. Geoffrey Farthing in early May.

MONTREAL LODGE

At the Annual Meeting of the Montreal Lodge the following officers were elected for the ensuing year:

President	Mr. Fred Griffiths
Vice-President	Mrs. Phoebe Stone
Secretary	Miss Jean Low
Treasurer	Miss Mollie Goodman
Assistant Treasurer	Mrs. Phoebe Stone
Librarian	Mr. Fred Wilkes

As well as the regular Tuesday evening meetings a study group meets on Wednesdays at 8 p.m. to study the *Bhagavad Gita*. The library is open on Tuesday and Wednesday evenings at 7.30 p.m.

The Lodge is looking forward to a visit from Mr. Geoffrey Farthing of England in the latter part of May.

A NEW T.S. SERVICE IN WESTERN CANADA

Members and readers in Western Canada requiring T.S. books and literature are invited to write to:

Box 2983, Station "A"
Edmonton, Alberta
T5J 2G6.

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.

CHARLES R. CARTER

Charles R. Carter, President of the Canyon Lodge, died in the North Vancouver Hospital on February 4. He had suffered greatly for a long time, and his passing was a blessed relief for him.

Charles was born in Burwell, Cambridgeshire, England, in 1893. He served throughout World War I, in which he suffered severe wounds, and came to Canada in 1921.

He joined the Theosophical Society through the Vancouver Lodge in 1924. In 1950 he formed the Canyon Lodge in North Vancouver. Charles' commitment to Theosophy was outstanding, and was exemplified by his devotion to the Mahatma Letters, of which he had an almost encyclopediac knowledge. He had considerable talent, both as a writer and as a lecturer, and contributed many articles to the C.T.

Charles was no ordinary man: he was robust not only in body but also in personality, and these strengths were reflected in his social affairs. As a result, he was sometimes misunderstood, but his good nature, generosity and geniality more than recompensed for any offence. He had many friends, and his loss will be felt for a long time.

Ernest Wilks

Never the spirit was born; the spirit shall
cease to be never;

Never was time it was not; End and
Beginning are dreams!

Birthless and deathless and changeless
remaineth the spirit for ever;

Death hath not touched it at all, dead
though the house of it seems!

— *The Song Celestial*

THOMAS TAYLOR ON PLATO'S PHILOSOPHY

GARY DOORE

Thomas Taylor, born in England in 1758, devoted his life to the translation of the Greek Classics, believing the Platonic Philosophy to be the noblest revelation of divine truths ever imparted to man. Called by his admirers "the greatest Platonist of the modern world," he regarded Platonism as a workable philosophy of life, an illumined code of thought and action, which, if studied and lived, would bring man to a noble and enlightened state.

Taylor referred to himself not as a poet, but as "a feeder of poets," for it was his translations of the Platonic writings that provided inspiration for such Romantic poets as Blake, Wordsworth and Shelley, as well as for the American Transcendentalists Emerson, Thoreau and Alcott.

According to Manly P. Hall, author of the introduction to a recent republication of Taylor's book, *The Theoretic Arithmetic of the Pythagoreans*, Taylor was "a prodigy of erudition and industry." He translated into English the complete works of Plato and Aristotle, *The Commentaries of Proclus on the Theology of Plato*, the philosophical and mathematical commentaries of Proclus on Euclid, and numerous smaller but scarcely less important fragments of classical learning. Says Hall, "No other Greek scholar since Proclus, named the Platonic successor, has so perfectly understood the Orphic theology." Yet "Mr. Taylor was termed an impractical man because he chose to live in a world of high ideals and noble thoughts."

Far from being the dry pedant often expected of a classical scholar, however, Taylor wrote with genuine enthusiasm, often with inspiration, and with a sense of mission fired by his recognition of the

hidden thread of Ancient Wisdom running through the Platonic and Neo-Platonic writings. In one of his works he explained that he wrote not for his own age, but for other ages to come, believing that "the sublime theology which was first obscurely promulgated by Orpheus, Pythagoras and Plato, and was afterwards perspicuously unfolded by other legitimate disciples, a theology which, however, though it may be involved in oblivion in *barbarous* and derided in *impious* ages, will again flourish for very extended periods, through all the infinite revolutions of time."

But, like another inspired scholar of ancient philosophy and religion, H.P. Blavatsky, Taylor had to suffer the unceasing attacks and slanders of hostile critics in his effort to present this "sublime theology" to the world. As H.P.B. remarks in *The Secret Doctrine*, however, Taylor's admirers replied to those who criticized his translations of Plato by saying "Thomas Taylor may have had less knowledge of the Greek than his critics have, but he understood Plato far better than they do."

Elsewhere in *The Secret Doctrine* H.P.B. refers to Taylor as "the most intuitional of all the translators of the Greek Fragments," (I 425) and to one familiar with the Theosophical teachings it is easy to see, from a reading of Taylor's works, why this is so. In his "General Introduction to the Philosophy and Writing of Plato," for instance, it is apparent that his interpretation of Platonism rests squarely on Theosophical foundations. For example, after a detailed exposition of the Platonic cosmo-anthropogenesis, he summarizes as follows:

Here then we see the vast empire of deity, an empire terminated upwards by

a principle so ineffable that all language is subverted about it, and downwards by the vast body of the world. Immediately subsisting after this immense unknown we in the next place behold a mighty all-comprehending one, which, as being next to that which is in every respect incomprehensible, possesses much of the ineffable and unknown.

Thus we have, in almost identical language, the first fundamental proposition of *The Secret Doctrine*: "An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude." (I 14) And, in the "mighty all-comprehending one" subsisting immediately after the first ineffable principle, we may see a doctrine analogous to the Theosophical teaching of the First Logos, the first progeny of the Boundless or Absolute (Parabrahm). Many modern scholars have refused to attribute the doctrine of an ineffable first principle to Plato, on the ground that it is "too mystical," claiming that his exposition of it in *The Parmenides* was either a joke or a parody of pre-Socratic logic. Taylor, however, preserves the Neo-Platonic interpretation, which agrees with the Theosophical distinction between Parabrahm, or the Absolute which is beyond all things, and the First Logos.

But continuing, he then describes a Platonic doctrine corresponding to the Theosophical teaching of the emanation of the Second and Third Logos from the Absolute:

From this principle of principles, in which all things causally subsist absorbed in superessential light and involved in unfathomable depths, we view a beauteous progeny of principles, all largely partaking of the ineffable, all stamped with the occult characters of deity, all possessing an overflowing fulness of good. From these dazzling summits, these ineffable blossoms,

these divine propagations, we next see being, life, intellect, soul, nature and body depending; monads suspended from unities, deified natures proceeding from deities.

Further on, he outlines the Platonic teaching analogous to the key Theosophical "Doctrine of Hierarchies;" i.e., that every entity is both (1) a hierarchy or host of subordinate and lesser entities; and (2) itself a subordinate entity in a greater hierarchy:

Each of these monads too, is the leader of a series which extends from itself to the last of things, and which while it proceeds from, at the same time abides in, and returns to its leader. And all these principles and all their progeny are finally centered and rooted by their summits in the first great all-comprehending one.

And finally, he concludes:

Thus all beings proceed from, and are comprehended in the first being; all intellects emanate from one first intellect; all souls from one first soul; all natures blossom from one first nature; and all bodies proceed from the vital and luminous body of the world. And lastly, all these great monads are comprehended in the first one, from which both they and all their depending series are unfolded into light. Hence this first one is truly the unity of unities, the monad of monads, the principle of principles, the God of gods, one and all things, and yet one prior to all.

Elsewhere in his Introduction, Taylor touches on a Platonic teaching that is, in essence, identical with the key Theosophical and Hermetic Doctrine of Analogy, ("As it is above, so it is below,") and also hints at the teaching of "the Sevenfold Nature of Man", observing that according to Plato

... man comprehends in himself partially everything which the world contains divinely and totally. Hence . . . he is endued with an intellect subsisting in energy, and a rational soul proceeding

from the same father and vivific goddess as were the causes of the intellect and soul of the universe. He has likewise an ethereal vehicle analogous to the heavens, and a terrestrial body composed from the four elements, and with which also it is coordinate.

Such then, says Taylor, are the flights of the true philosopher according to Plato, "such the august and magnificent scene which presents itself to his view. By ascending these luminous heights, the spontaneous tendencies of the soul to deity alone find the adequate object of their desire; investigation here alone finally reposes, doubt expires in certainty, and knowledge loses itself in the ineffable."

But to the critics who, like Euclid's pupil, felt compelled to ask what profit there could be in such "impractical" studies, Taylor replied (with an irony again reminiscent of H.P.B.):

And here perhaps some grave objector, whose little soul is indeed acute, but sees nothing with a vision healthy and sound, will say that all this is very magnificent, but that it is soaring too high for man; that it is merely the effect of spiritual pride; that no truths either in morality or theology, are of any importance which are not adapted to the level of the meanest capacity; and that all that it is necessary for man to know concerning either God or himself is so plain, that he that runs may read. In answer to such like cant, for it is nothing more, — a cant produced by the most profound ignorance, and frequently attended with the most deplorable envy, I ask, is then the Delphic precept, KNOW THYSELF a trivial mandate? Can this be accomplished by every man: Or can anyone properly know himself without knowing the rank he holds in the scale of being? And can this be effected without knowing what are the natures which he surpasses, and what those are by which he is surpassed? And can he know this without knowing as much of those

natures as it is possible for him to know?

And will the objector be hardy enough to say that every man is equal to this arduous task? That he who rushes from the forge, or the mines, with a soul distorted, crushed and bruised by base mechanical arts, and madly presumes to teach theology to a deluded audience, is master of this sublime, this most important science? . . . In short, if this is to be the criterion of all moral and theological knowledge, that it must be immediately obvious to every man, that it is to be apprehended by the most careless inspection, what occasion is there for seminaries of learning? Education is ridiculous, the toil of investigation is idle. Let us at once confine Wisdom in the dungeons of Folly, recall Ignorance from her barbarous wilds, and close the gates of Science with everlasting bars!

Perhaps the "ages to come" for which Taylor wrote have not yet arrived, since many of his major works remain out of print. Yet there is evidence of a steadily growing interest in Taylor, as seen in the ever-increasing demand for his works and in the number of reprints now available. Perhaps the day is not far off when this remarkable scholar will finally receive the recognition and appreciation he so justly deserves.

(Note: indented quotations are from Taylor's General Introduction to the Philosophy and Writings of Plato, contained in the 1804 edition of the *Works of Plato*.)

Through joy and sorrow, pain and pleasure, the soul comes to a knowledge of itself; then begins the task of learning the laws of life, that the discords may be resolved, and the harmony be restored.

— *Lucifer*, Sept. 1887.

OUR TROUBLED TIMES

Sybil Bateman

We live in a world which is closely interlinked, thanks to modern communications. TV, radio and jet travel are all but taken for granted. What happens in one country is known instantaneously all over the world.

Previously, strife and wars were local. Weapons were primitive and did not annihilate mass populations. But science, in a relatively short time in our historical age, has created the most deadly weapons that can destroy not only units of fighting forces, but also whole cities.

These weapons are based on new discoveries which can also be used for the benefit of mankind. But clearly a change of attitude on our part is needed. We can no longer bury our heads in the sand and ignore strife and hatred, or else we will allow ourselves to be destroyed, as did the Atlanteans and Lemurians. We now have to strive for Brotherhood and recognize the ONENESS of all life, and realize that we are our brothers' keepers.

Greed and personal power have so obsessed our politicians that they no longer represent the people who elected them.

Wealthy nations, self-sufficient in money, arms and food, indulge in endless, futile debates, while their brother nations starve for want of sustenance.

The man Jesus (the Teacher of Righteousness) said: "Sell your worldly possessions and give to the poor and needy." His teaching should be applied by the churches, which hoard icons, jewels and wealth of all kinds while sanctioning prayers to a personal God to help the needy. How ironical it is that the churches have yet to realize their responsibilities to the ONE human race!

What is the answer? It is an age-old problem, one to which Plato devoted much attention:

"Men are not content with a simple

life: they are acquisitive, ambitious, competitive and jealous; they soon tire of what they have, and pine for what they have not; and they seldom desire anything unless it belongs to others. The result is the encroachment of one group upon the territory of another, the rivalry of groups for the resources of the soil, and then war . . .

" . . . even democracy ruins itself by excess — of democracy. Its basic principle is the equal right of all to hold office and determine public policy. This is at first glance a delightful arrangement; it becomes disastrous because the people are not properly equipped by education to select the best rulers and the wisest courses.

"Until philosophers are kings, or the kings and princes of this world have the spirit and power of philosophy, and wisdom and political leadership meet in the same man . . . cities will never cease from ill, nor the human race."

— Will Durant, *The Story of Philosophy*

Plato must have had great vision, as he speaks relevantly not only of his small world, but of our present situation, which takes in the whole globe. (H. P. B. stated that Plato was an initiate.)

Plato also suggested that youth should be trained — physically, morally and spiritually — to develop a well-balanced individual; and that governments should be picked for wisdom, not elected at the whim of the populace, influenced by parades and shows and promises that cannot be kept. He argued that the wise men who were selected should be kept by the populace and not allowed to acquire wealth: they should devote all their time while in office to good government by the wisdom of the Assembly. If this could be possible, the world would truly be Utopia.

We are now approaching a new cycle and are looking forward to a new great impetus, whether by an individual or by a great surge of spiritual forces. We have to change our old style, selfish way of life and

hope that the new spiritual forces will stimulate each and every one of us to realize that we are all ONE — not only mankind, but all life, human, animal, plant and the whole universe.

ALL MEN WERE BORN FREE

LEONORA PARKER

The beginning of a new year leads most of us to look ahead and think on those things which are to be done, and which should be done; to look back in retrospect to those things which have already been accomplished, and to assess their worth and durability. We weigh whether past actions, laws and conditions for future government have been based on the solid rock of faith, knowledge, unity and international friendship — on Divine Love, or on the sands of compromise and indifference — the Spanish “manana”.

Many thousands of years distant to this year of nuclear fission the Lord Buddha sat at peace under a tree in far away India, and thought on life; on the universal life which is the common property of all mankind and of all living things, whether bird, plant, fish or human being. He pondered the Truth, and in his pondering it came to him that he must impart this truth to others, so that they, too, might gain the freedom of width, vision and soul which had become his since he had become one with the ALL. What did he actually think about then — all those years ago? Did he, in all his conclusions and visions visualize a time when man would have so understood Science as to be able to use its natural resources in the manner which is done today? Did he, by the widest stretch of imagination, even, ever think for a moment that one minute particle of the natural products of this earth would be sufficient to blast into non-existence thousands, indeed, millions of human beings?

Perhaps he did. He was the Enlightened One.

Whatever his foreknowledge showed him, it determined him to set forth and return to the world of men, to the task of spreading the knowledge of the individual human freedom of the soul — without which no greater freedom can exist. All men are born free, but not all have the privilege, ability or conditions to continue to live as free men.

The fight for freedom to express individuality of opinion a few years ago led to the loss of the lives of thousands upon thousands of men, women and children because, peacefully but determinedly and without any violent intent, they were insisting on the right of free expression with which they were endowed at birth. The freedom to exercise the right to express opinion and to refuse domination and force; to reject darkness for light.

Channing says: “The only freedom worth possession is that which gives enlargement to people’s energy, intellect, and virtues. The savage makes his boast of freedom. But what is its worth? He is, indeed, free from what he calls the yoke of civil institutions. But other and worse chains bind him. The very privation of civil government is in effect a chain; for by withholding protection from property it virtually shackles the arm of industry, and forbids exertion for the melioration of his lot. Progress, the growth of intelligence and power, is the end and boon of liberty; and without this, a people may have the name, but want the substance and spirit of freedom.”

“The spirit of freedom . . .” Think on this for a minute or two. In these last three

words lie all the explanations of the world's problems today.

The Charter of the United Nations sets forth as its aims the following precepts for the preservation of freedom of all peoples of the world.

"To save succeeding generations from the scourge of war which twice in our lifetime has brought untold sorrow to mankind, and —

To reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women of nations large and small, and —

To establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and —

To promote social progress and better standards of life in larger freedom.

AND FOR THESE ENDS

To practice tolerance and live together in peace with one another as good neighbours, and —

To unite our strength to maintain international peace and security . . ."

The sea of Infinite and Divine Spirit endows each man with the precious heritage of individuality. Richter says that individuality is everywhere to be respected and spared as the root of all good. But individuality also sets us apart with the responsibility of reasonable and sound judgment and thinking — a responsibility that today in some countries is being taken from people, and a routine set of reflex thoughts and actions substituted. Nevertheless, no man by whatever barbarous or violent means, can suppress that which IS; that which calls for freedom within the soul of man. That "Voice of God." Those of us who seek to know the laws of nature and to work in uniformity and conformity with them, know the truth of F.W. Robertson's: "You are tried alone; alone you pass into the desert; alone you are sifted by the world". For the path and the way that the Lord Buddha and Christ took was, in its

initial stages, the path of solitude. Yet — from this solitude came the sure knowledge that all spirit is common, that all men are one in the sight of the Divine Wisdom, though of different developmental stages, as much as children are of different grades and standards of education while passing through high school.

In these days of enlightenment and education, science and faith should be travelling side by side in greater amity than ever before. Science has sometimes been said to be opposed to faith, and inconsistent with it. But all science, in fact, rests on a basis of faith, for it assumes the permanence and uniformity of natural laws — a thing which can never be demonstrated. Yet, the operation of natural laws is now being demonstrated in every department of atomic and nuclear investigation. Like a two-edged sword, the sword of Truth, it carries with it both construction and destruction. And, with the possession of scientific truth, the levelling-down process of men and nations begins, where the difference between large powers and small powers vanishes. When each and every nation in the world possesses the small grains that have the power to blast their fellow men into Eternity at any given moment, how can we say that we belong to a large power, or that another is a small nation?

Canada has taken the lead in much that will in the future make for enduring peace between the sorely troubled peoples of the world. She has a great future, and a correspondingly greater responsibility in leadership. Other countries have laid down the preliminary plans by which war will be made practically impossible. Yet these steps lead us all, as individuals and as nations, to an even more necessary task — that of ensuring that no hatred be left in the hearts of men to foster and breed anarchy. To meet and accomplish this task, countries must become spiritually greater — more spiritually self-conscious.

Only Love, that Divine Love which knows

all, hears all, bears all and understands all, can weld humanity together. And the sure knowledge of that Love is an individual sowing and gathering. What teacher can impart knowledge of let us say, civil engineering, when he knows not the rudiments of the lesson he is to teach?

Evolving mankind has more to its hand for progress and material and spiritual knowledge than it has ever had. More and more individuals are becoming conscious of their responsibility to construct a world in which all men can live in freedom, without fear of violence or force, with justice. Only God can give life, and being the Infinite Father of All-Patience, he gives with both hands a gift that he will never take away in a fit of petulance, or boredom, or anger. It is to our discredit that we do not always show the same tolerance, yet it is imperative in this present decade that it be shown.

Thomas Paine once said: "While disagreeing profoundly with the sentiments expressed by Mr. Burke, I would go to the stake willingly for his right to express them."

Kabir, in his lovely Hymns, says: "When love for God springeth up, there is mental happiness." There is also peace. But — we have to wage a war for this peace, a fight for freedom. With ourselves, our own set of Dark Age thoughts, our selfishness and sloth. When each individual knows the love of God, he will then truly know love for his fellow men. It is coming, slowly but very, very surely; and in a united nation of peaceful peoples lies strength.

Thus, with the crop that we have sown in the past year or even earlier perhaps not yet being ready for harvesting, and the results of our decisions and strivings as yet unknown and unseen, we can do no better than quote, as did the late King George VI in his 1939 Christmas broadcast to the world, the words of M. L. Haskins:

"I said to a man who stood at the gate of the year, 'Give me a light that I may tread safely into the unknown.' And he replied: 'Go out into the darkness And put your hand into the hand of God. That shall be unto you better than light And safer than a known way.' "

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 heart merely a pump, or has it an inner significance?

Answer. Even though the human heart is described as a four chambered double pump that receives blood into its two upper chambers and pumps the blood out from its two lower chambers, there is indeed an esoteric significance concerning the heart which is explained in *The Secret Doctrine*.

"The esoteric Mystagogy speaks of the mysterious relation existing between the hebdomadic essence or substance of this

angelic Heart and that of man, whose every physical organ, and psychic, and spiritual function, is a reflection, so to say, a copy on the terrestrial plane of the model or prototype above. Why, it is asked, should there be such a strange repetition of the number seven in the anatomical structure of man? Why should the heart have *four lower 'cavities and three higher divisions,'* answering so strangely to the septenary division of the human principles,

separated into two groups, the higher and the lower.” (S.D.II, 91-2; III, 100 6-vol. ed.; II, 96 3rd ed.)

Then referring to the physical organ itself, there is this statement:

“The heart is the king, the most important organ in the body of man. Even if the head be severed from the body, the heart will continue to beat for thirty minutes. It will beat for some hours if wrapped in cotton wool and put in a warm place. The spot in the heart which is the last of all to die is the seat of life, the centre of all, Brahma, the first spot that lives in the fetus and the last that dies. When a Yogi is buried in a trance it is this spot that lives, though the rest of the body be dead, and as long as this is alive the Yogi can be resurrected. This spot contains potentially mind, life, energy and will. During life it radiates prismatic colors, fiery and opalescent. The heart is the centre of spiritual consciousness, as the brain is the centre of intellectual. But this consciousness cannot be guided by a person, nor its energy directed by him until he is at one with Buddhi-Manas; until then it guides him — if it can. Hence the pangs of remorse, the prickings of conscience; they come from the heart, not the head. In the heart is the only manifested God, the other two are invisible, and it is this which represents the Triad, Atma-Buddhi-Manas.” (S.D.V, 555 6-vol. ed.)

Question. What is the organ of the physical body that is especially associated with the Linga-sarira?

Answer. The Linga-sarira (literally the “model-vehicle”) is usually referred to as the etheric double (or astral body). It is described as “the inert vehicle or form on which the body is moulded; the vehicle of Life (Prana)” (S.D. II, 593; IV, 165 6-vol. ed.; II, 627 3rd ed.) which transmits life to the physical body. The particular organ associated with the Linga-sarira is the spleen, about which H.P. Blavatsky remarked:

“Anatomists are beginning to find new

ramifications and new modifications in the human body. They are in error on many points, e.g., as to the spleen, which they call the manufactory of white blood corpuscles, but which is really the vehicle of the Linga-sarira.” (S.D.V. 518 6-vol. ed.)

“The white corpuscles are the scavengers, ‘devourers’; they are oozed out of the Astral (Body) through the spleen, and are of the same essence as the Astral.” (S.D.V., 553 6-vol. ed.)

There is yet another function of the spleen: “The Liver is the General, the Spleen is the Aide-de-Camp. All that the Liver does not accomplish is taken up and completed by the Spleen.” (S.D.V., 544 6-vol. ed.)

Question. Please elucidate the importance of the intellectual stream of evolution, and explain the influence of the Solar Dhyanis.

Answer. The evolutionary development of the physical frame of man is but one of three aspects of the evolutionary scheme postulated for the unfoldment of man; the other two aspects are not considered in connection with the evolutionary theories of scientists. Thus *The Secret Doctrine* postulates three distinct schemes of evolution for man. Although these three lines of development may be separated for purposes of study, in reality they are not pursued in three separable schemes, since the three processes are going on concurrently. This triple evolutionary scheme is set forth by means of three propositions, prefaced by this statement:

“...there exists in Nature a triple evolutionary scheme, for the formation of the three *periodical Upadhis*; or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or spiritual), the intellectual, and the physical evolutions.” (S.D.I., 181; I, 233 6-vol. ed.; I, 203 3rd ed.)

Three Upadhis may be rendered three bases for operation. The second scheme is

the most significant aspect of human evolution. It is termed the evolution of intellect — the technical term is *Manas*, the Mind principle — and is defined (in the second proposition) as:

“The Intellectual, represented by the *Manasa-Dhyanis* (the Solar Devas (the Solar Dhyanis), or the *Agnishvatta Pitris*) the ‘givers of intelligence and consciousness’ to man.” (S.D.I, 181; I, 233 6-vol. ed.; I, 204 3rd ed.)

By “intellectual” is meant the functioning of the Mind principle, *Manas*, its awakening, and the consequent spurring on of human evolution, without which man would have continued in somnolence for uncounted ages. It is because of this factor that man is able to hasten or retard his own evolutionary advancement.

This proposition states — that Superior Beings — termed Solar Dhyanis or *Manasa-Dhyanis* (i.e. Superior Beings who illuminated the Mind principle) — are responsible for “giving intelligence and consciousness to man.” Since the phrase is placed in quotation-marks it is evident that it is but a figure of speech. Actually, it is not a gift in the ordinary sense of the word, that is, the act of providing something which man did not possess. It signifies that these Beings stimulated the mind principle so that man could function intellectually. Before this awakening had taken place human beings were unable to use the mind principle consciously.

This second scheme of evolution, dealing with mental enlightenment for the human race, represents the pivotal point in the whole scheme of man’s career upon earth. Without any doubt, it is the most important factor regarding man’s development on this globe. For lack of this key, scientific theories are unable to fathom the problem of accounting for man’s appearance and development on earth. The Secret Doctrine explains the process which the Solar Dhyanis accomplished.

“... to complete the *septenary man*, to add to his three lower principles

(*Prana, Linga-sarira, Sthula-sarira*) and cement them with the spiritual Monad — which could never dwell in such a form otherwise than in an *absolutely latent state* — two connecting principles are needed: *Manas* and *Kama*. This requires a living *Spiritual Fire* of the middle principle from the *fifth* and *third states* of *Pleroma*. But this fire is the possession of the *Triangles*, not of the (perfect) *Cubes*, which symbolize the Angelic Beings (Solar Dhyanis): the former having from the first creation got hold of it and being said to have appropriated it for themselves, as in the allegory of Prometheus . . . These are then those ‘Flames’ . . . destined to incarnate as the *Egos* of the forthcoming crop of Mankind. The human *Ego* is neither *Atman* nor *Buddhi*, but the higher *Manas*: the intellectual fruition and the efflorescence of the intellectual self-conscious *Egotism* — in the higher spiritual sense.” (S.D. II, 79; III, 88-89 6-vol. ed.; II, 83 3rd ed.)

“What is human mind in its higher aspect, whence comes it, if it is not a portion of the essence — and, in some rare cases of incarnation, the *very essence* — of a higher Being; one from a higher and divine plane? . . . The mystery attached to the highly spiritual ancestors of the *divine man* within the earthly man is very great.” (S.D. II, 81; III, 90-91 6-vol. ed.; II, 85 3rd ed.)

BOOK REVIEW

Buddhism, An Outline of its Teachings and Schools, by Hans Wolfgang Schumann, translated by Georg Feuerstein. Published 1974 by The Theosophical Publishing House, Wheaton, Illinois, U.S.A. A Quest Book paperback, With drawings and plates. 200 pp. Price \$2.45.

This well-written book is a compendium of those Buddhist systems of thought which

originated in India. For its preparation the author consulted original Sanskrit and Pali works. However, he used secondary sources for his brief chapter on Tantrayana, as otherwise a knowledge of Tibetan and Chinese would have been mandatory and his specialty is Indology. The author's concern when writing this book was to comprehend and systematize Buddha's teachings using as his working principles "brevity, matter-of-factness, as well as abstinence from value-judgements and comparisons with Western systems of thought." This objective was accomplished with much success.

The general reader as well as the serious student would welcome this systematic and comprehensive introduction to Buddhist thought which has been further enriched with illustrations and diagrams; with a useful tabulated synopsis giving at a glance some of the characteristics of the various Buddhist schools; with a special chapter on Buddhist literature supplying the references consulted and a list of recommended works; and finally with a valuable index.

There are seven chapters to this work, and except for the first one dedicated to Buddha's life and the last one to literature, they are mostly concerned with the fundamental teachings of the several schools pertaining to the three branches of Buddhism, namely, Hinayana, Mahayana and Tantrayana. The latter is an extension of Mahayana and the vehicle of occult Buddhism. Of special value is the section that contrasts the doctrines and goals of Hinayana and Mahayana and that shows their similarities as well. The last ones are those essential features that all schools must possess in order to be called Buddhist, for instance, the unique doctrine which teaches that all existence is suffering but that deliverance therefrom is possible. Among their differences a significant one is their immediate goal: whereas the Hinayanist in general strives to attain *personal* liberation (Nirvana), the Bodhisattva ideal of the Mahayanist is to

lead *all* beings to liberation, their own being only of secondary concern.

There is one point in this book with which Theosophists are sure to disagree, but we fear that the cause is the author's own interpretation rather than any fault of Buddhist teachings. While correctly stating that suicide does not lead to liberation, the author takes exception to a saint for whom suicide "is not motivated by craving for destruction, but is the result of wise reflection of reasons, such as incurable illness." This statement sanctioning suicide in a saint, that is, one who "is exempt from rebirth," is not only inconsistent but contrary to a fundamental Buddhist doctrine — the Law of Karma.

Elinor Roos

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 has 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

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