

THE CANADIAN THEOSOPHIST

VOL. 56, No. 4

TORONTO, SEPT.-OCT., 1975

Price 50 Cents

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document

THE END OF A CYCLE

Only a few more weeks, and the Theosophical Society will have completed its first hundred years of existence. In terms of age, we are still a young organization. Depending upon the nature and quality of fresh inspiration from time to time, and the sincerity of its members, there is no reason why the Society should not continue its existence for several more centuries.

But this is a unique organization, and this is a very special, perhaps even critical, anniversary. Our predecessors and we have been travelling hopefully towards November, 1975. Now that we are about to reach that date, there is a feeling of apprehension in the air. What of the second century?

A similar question is dealt with in an all too brief article reprinted in this issue. In it, Boris de Zirkoff asks, "What of the Future?" His conclusion, simple though it appears, is one we should all take to heart. "The future of the Theosophical Society," he says, "depends upon us all."

This assertion is unlikely to be taken seriously by those who are awaiting impatiently the arrival of a new "messenger". (At least, those whose concept of a "messenger" corresponds to the image of the self-proclaimed gurus who appear among us with amazing frequency.) On the other hand, those to whom Mr. de Zirkoff's observation rings true will also

recognize their individual responsibilities to the Cause. Even if few in number they will provide a strong foundation for a Movement that could still be viable in the twenty-first century and beyond.

In looking to the future, however, we should not lose sight of the past. We could choose no better time than the Centenary to try to assess the strengths and weaknesses of our Movement. Such an assessment, though, should only be with the motive of learning from it lessons that might be helpful in this and in the next phase. As in our personal quest, so with that of organizations, relative successes and failures tell us little. We should direct our attention to those incidents that evidenced qualities (or their lack) such as altruism, self-responsibility, and willingness to try to follow the difficult path indicated by Theosophy. As practised by those who influenced the course of the Society's affairs over the years, these qualities are the main ingredients in the present character of the Society.

Our first thought should naturally be one of gratitude to the founders; also to those who came after them and valiantly upheld their principles. But again—gratitude for their qualities, not homage to their personalities. Indeed, it is salutary to reflect that many of those who "made the headlines" left little of lasting value as far as the organization is concerned. In con-

trast, many who worked quietly, without seeking recognition, are among those to whom we owe the most.

As we look back on the history of this organization we shudder at its narrow escape from being an instrument for the promotion of a personality-dominated cult or cults. Perhaps inevitably, there have been a number of attempts to "use" it for all kinds of unsuitable ends, and many have been the aberrations from the ideals of the Mahatmas who were behind the founding of the Society.

One example, and timely because it was promoted at the time of our Jubilee, fifty years ago, was the astonishing attempt by the then leaders of the Society to affiliate the T.S. with an organization known as "The World Religion". Such a relationship could easily have destroyed us. The Canadian reaction to the amazing proposition is easy to guess. The incident is mentioned because it should not be forgotten that the Society of fifty years ago is not the Society of today, for which we should be thankful. But there is no room for complacency, because the Society is still a long way from what it should be; moreover, there will always be attempts to "use" it, and in this respect we must ever be on guard.

An honest assessment would have to conclude that as an organization the T.S. has only been partially efficient as a vehicle for the preservation and propagation of the Ancient Wisdom, or at least that portion of it that was released to the world at large as an integral part of the same effort by its custodians that included the formation of the Society. This aspect of organizational responsibility will no doubt be among the challenges facing us in the next phase.

Then there are the deficiencies mentioned in Mr. de Zirkoff's article. We cannot but admit to them. Again, we should look forward to the opportunity of correcting them in the years to come realizing, however, that the task is easier spoken about than practiced.

Yet as we approach the end of this one-hundred year cycle there is much to be thankful for. The organization is still intact and is not without potential for further use. Also, we possess in unadulterated form most of the Theosophic teaching it was deemed permissible to give the world in the last quarter of the nineteenth century. Whether or not another effort to make known the Ancient Wisdom will be attempted in the corresponding period of this century, we have more than sufficient from the last for our requirements and ability to assimilate — and probably enough for those who will follow after us.

For at this time, increasing numbers of our brothers in this world are becoming disillusioned with materialistic science and dogmatic religion. It is to them that we must try to pass on what we have helped preserve. It is they to whom the organization will be bequeathed. In application of the Golden Rule, therefore, perhaps one of our centennial efforts should be to make repairs and clean house.

The end of a cycle. At the very instant a cycle completes its swing, a new one begins. . . T.G.D.

If Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy is ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then, the GOLDEN AGE will be there, indeed.

— H.P. Blavatsky

MAN'S CENTRE OF UNRESOLVED POWER

A. TYRO

During the nearly one hundred years since H.P.B. bequeathed her writings to us, it has doubtless been the aim and ambition of the exponents of Theosophy to explain and make clear its teachings and the implications thereof. Yet despite the vast quantity of material that has been written or otherwise expounded since the early days of the Society, that aspect of the human psyche which plays the most significant part in the drama of human life has received scant attention in comparison with other aspects of the teachings.

In the protean nature of the self of man encompassing everything from the sublime to the inimical, our first concern should be to understand ourselves; to cognize the elements in our nature which determine why we do the things we do; to observe our actions and reactions to the events of life which also determine the way we think. Whatever else we do or study will be influenced by these determinants. To transcend our limited perceptions, we must know the cause of our limitations and of the drives within us that tend to blind us to the deeper needs that lie within our hearts.

Notwithstanding all the information regarding Man and the Universe provided in the various literature on the subject, this knowledge of ourselves can be acquired only by ourselves through our own efforts. We are empowered to do so by a "Will" arising from the allegiance we give to those promptings from our higher nature. Vague and perhaps ill-defined as the promptings may be, once realized they become a potent force in our lives that we can ill afford to neglect.

Only when we turn from the superficial calls of life to our inner potentials of enlightenment do we discover how narrow and restricted is our conception of life and of the world we live in. This knowledge we

gain of ourselves will confirm and give substance to what we learn from the teachings, and especially where it states that we are what we make ourselves, that it is our thoughts and deeds which fashion the mould that casts our future; and that what we are now has been cast from the mould patterned by our actions in the past.

The confrontation of the Will in us, born from our allegiance to all that is fine and noble within us, *with that of the established thoughts and habits of the personal self*, creates a tension. Because of our aspiration to know ourselves, this tension enables us to discern those elements which cause us to act or react in the way we do.

This is no easy task. To sustain our allegiance and to dispassionately survey the elements and forces that come into play under such circumstances is one of the hardest things we can do. It is also one of the most rewarding. However, in the well-worn grooves of our habitual way of acting and thinking — largely in conformity with our social environment — there is not much occasion for the sort of conflict which brings the two aspects of our nature clearly to consciousness.

To suggest that our lives are pervaded by some sort of Doppelganger which makes us do the things we do is possibly an exaggeration of the true nature of the elements which affect our lives. Yet we have to admit that there are strong contending elements in our makeups seeking our allegiance. The knowing and understanding of these two different aspects is most important for us because the more firmly the contending parts can be identified, the more effective will become the tension which arises between them when events or circumstances occasion the conflict.

It is in the dialectic of this tension that we

can become more aware of the forces, or elements, in our makeups as we allow ourselves to become selfconsciously involved. But it is this selfconscious involvement that is most significant, because that unresolved part of our nature will instinctively react to oppose such involvement. On the other side, that aspect of Self which underlies the establishment of our values perceives that here, in this tension, the lower self most effectively reveals itself.

This is an experience that anyone can try out for himself. It will prove itself and requires but the will to do it. This, however, is not a task to be undertaken lightly. By using our imaginations we should try to discover fully the implications of what we are trying to do. We should realize well beforehand that any attempt to make an inroad upon our established habits and thoughts will bring strong reactions which may well dampen our enthusiasm for self-knowledge if we proceed too recklessly. If we are sincere in our search, Life will bring us all the experience we need.

If we look back again to see what brought us to our present resolutions — vague and illusive as perhaps the reasons may be — we will see that we have encouraged entry into the consciousness of ourselves a motivating force which evokes a sense of fulfilment to a strange new element in our nature. Verbal descriptions such as goodness and truth cannot portray the longing and aspiration for enlightenment, hidden within those words, which now possess us.

It defies analysis, yet it is an impelling force which will quicken our reaction to those events we meet in our lives which cause us now to take a second look and which perhaps will conflict with our new found outlook. This new attitude can open up for us an entirely fresh prospect of life that is both vital and stimulating, leaving us little time for slackness or boredom.

The seeming impossibility of dealing with those more deeply inlaid, separative and self-indulgent elements in us will

always delude us until we become more aware of that other aspect of ourselves which alone can awaken the incentive to make the effort. Only those completely motivated by materialistic ends could deny the intrusion of that other aspect of our being into their consciousnesses at some period of their lives. Mysterious and subtle as this experience may be, we will find it very hard to consciously refute it.

The fact that it is there, albeit only as in a dream, provides a clue to the whole mystery of human life with all its suffering and joy, its beauty and degradation. We have but to open our inner eyes to realize the darkness of our ignorance.

It needs no great insight, however, to perceive that we cannot expect to become enlightened as long as we are mostly concerned with our physical needs and wordly thoughts so that our energies are expended in one direction only. Living in this self-centred atmosphere, as most of us know from bitter experience, brings little satisfaction to us no matter where we are placed on the social scale.

If life is "One", then such separative and self-centred living is discordant whichever way it is seen, and must inevitably bring unhappiness and suffering. But do we have to wait for this to happen before we turn and look within ourselves to find a better way of living?

We are here to learn from the experience of living, not merely to participate in life but to assimilate our experience and to discover from our contact with the events of life those elements within us which cause us to be attracted or repelled by the various things that happen to us and dispassionately to seek the reason.

It is the bringing together selfconsciously the two aspects of our nature to deal with the events and problems with which life confronts us, that enables us to live fully and significantly.

If we think about it, it will become apparent that it is our own ability to think about things that enables us to discover how to do them. It is this mind of ours that

is the key to all knowledge, wisdom, and to living — in the fullest meaning of that word. Experience indicates very definitely how the working of our minds can be developed and extended. We have only to walk through the various sections of our libraries to realize that. This is also an interesting experience in that most of us can pass through this accumulation of knowledge undisturbed by our own lack of it.

But it is really when we begin to think for ourselves about life and about ourselves — our how, whence and whither — that the door begins to open and reveals how utterly ignorant we are about everything in life that really matters to us. The discovery of the relative value of the things we put our life's energies into can only come about through our own efforts and discoveries. It should be obvious that until we have made some attempt in this direction our lives must remain largely in the hands of forces over which we have little control.

To evoke the "Will" to overcome our habitual way of acting and thinking, we must turn to that part of our lives in which it finds its natural element or harmonious accord. As we are at present constituted it might be said that the transmutation of the energies of our separative self into accord with those of our "whole being" is our main purpose in life.

To find a satisfactory place for Man's separative egotistical nature in a scheme of things which places Man's perfection — i.e., his transcending all the discordant elements within himself — as the ultimate goal, we come to the consideration of selfconsciousness. This is a phenomenon which demarcates — except in a minor degree among the higher animals — the

human from the animal kingdom. The evolutionary process, which may be thought of as the manifestation or unfolding of the content of the Universal Mind, enters into an entirely new phase with the advent of selfconsciousness in Man. Hitherto, the evolution of forms both biological and mineral seems to have been largely brought about by natural causes. But with the evolution of Man the expansion of consciousness takes form through the mind of man rather than by producing ever more complex forms. In the exercise of his mental faculties Man became increasingly aware of himself as a separate being, an "Individual".

Whether it was more by default than by decree that Man became more concerned with his own creations and the satisfactions they gave him, in consequence of these self-centred activities he has given expression in material form to the content of his consciousness as he has drawn upon it to satisfy his needs. This creation is expressly and uniquely "Man's World". With all its nobility and degradation, its beauty and ugliness, and its good and evil, it is the expression of the content of consciousness as wrought by Man.

"That" of which consciousness is the essence is not selfconscious. To acquire that state, it seems that first it must give expression to its content. To know itself it must evolve a vehicle capable of expressing both aspects of its nature. This is Man's job, and to complete his purpose, having created his World, he has now to draw upon that other aspect of his consciousness which resides in his higher principles. This, which is characterized by a clear-seeing, unitary selflessness, enables him to envisage his problems and to balance the unbalanced forces in his World.

It is this unique characteristic in Man which enables him to remain selfconscious yet draw upon both the material and spiritual contents of his consciousness to resolve the problems of his World. It is this that permits the raising of a consciousness

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of a Self that embraces both Worlds in harmonious relationship.

In his outgoing awareness of external phenomena, man, through his senses, first becomes aware of himself as a separate entity. Then, as he becomes increasingly aware of the external world and its ability to give him pain or pleasure a sense of self is built up. It is a subtle entity, reflecting and expressing back to us the way we have acted and reacted to the events of life as they have come to us in the past.

As we become more mature in the process of living, the energies we project into life build up this subtle counterpart of ourselves, becoming more and more organized into a strong separative sense of self. This Kama-Manasic entity is commonly referred to as the "lower self", and it is here, for the most part, that our sense of self is centred.

It is in this part of our makeup that our elementary physical and emotional needs draw upon our higher faculties for their satisfaction. It is this incursion of the mind into the physical realm of Man's makeup that brings about the conjunction of Spirit and Matter through which the consciousness of Self is enabled to become a living reality. Pure consciousness is unitary and universal in its nature, but when it is linked through the principle of mind to the physical nature, it gives rise to the feeling of a separate sense of self.

It is this entity, born of the union of mind and the fourfold elements of his physical nature that largely constitutes Man as we know him. All that has been created by man in this world of ours is due to the interaction of these two aspects of his nature. In this passage through Eternity, Consciousness has given, through Man, expression to its content, but only partially of itself.

In this process Man has been inclined to give his interest more to the expression of material and worldly things than to that of his Spiritual side. To attain an equitable balance in expressing the two aspects of his dual nature, which is essentially his func-

tion as a human being, Man must free himself from the bonds he has engendered which hold him to ways of living, and from habits of thought that tend to limit his perceptions to one side of his nature only.

It is said that Man cannot reach his goal unless he knows that goal. It is also indicated that knowledge of that goal is the goal itself. Notwithstanding, it seems to become increasingly clear that in freeing our perceptions to enable them to bear upon our human problems *unclouded by personal aims and desires* we are making it possible to understand ourselves and the purpose for which we are living. It seems that a whole new world opens up for us when we have taken this step towards freedom.

Why, then, do we not take it? Man has been impressed down the ages to be good, kind and considerate — and so most of us are, "to a degree". But it is that aspect of self that lies beyond that degree that keeps us bound. Deeply imbedded, it invades our consciousness only when its power is threatened and then it strikes terror in our hearts. It is a centre in which the unresolved evils of our past misdeeds are assembled and through which we are persuaded to act against our better judgment in times of stress.

To overcome it we must invoke a stronger power. Evil has no place in eternity, so we must invoke that which is Eternal within us to destroy it. There is no other way! We must forever be on our guard, for "it" will use every device to persuade us that that power, which in essence is our True Being, is not really there!

We should deeply realize that all the suffering in the world is wrought through this centre of unresolved power within mankind. It follows that the greatest contribution to humanity anyone can make is to deal first with this evil power within us and take the first step towards "Freedom".

SOME COMMENTS ON “TRY AND BECOME”

EMORY P. WOOD

An article by Madame H. P. Blavatsky, which appeared in the September, 1875, issue of The Spiritual Scientist, was reprinted in The Canadian Theosophist, May-June, 1975. Unaware of his intentions, nor he of ours, we were pleased to discover that Mr. Boris de Zirkoff had also seen fit to reprint the same piece in the Summer, 1975 issue of his magazine, Theosophia.

In the article, which incidentally was among the first published writings in English by H.P.B., she noted the strict standards demanded of those who aspire to the occult path. Her frank remarks prompted the following comments by Mr. Wood. — Eds.

The Editors are to be commended for reprinting the article “Try and Become”. This important statement had been written by H.P. Blavatsky about the time the decision was made to form the Theosophical Society, viz., September 7 or 8, 1875. There then being no theosophical magazine, of course, it was published in *The Spiritual Scientist*, Boston, on September 23.

An important paragraph reads:

“If a man would follow in the steps of Hermetic Philosophers, he must prepare himself beforehand for martyrdom. He must give up personal pride and all selfish purposes, and be ready for everlasting encounters with friends and foes. He must part, once for all, with every remembrance of his earlier ideas, on all and everything. Existing religions, knowledge, science must rebecome a blank book for him, as in the days of his babyhood, for if he wants to succeed he must learn a new alphabet on the lap of Mother Nature, every letter of which will afford a new insight to him, every syllable and word an unexpected revelation.”

The article is important because H.P.B. proclaimed the occult nature of the Hermetic teachings one hundred years ago.

Along the same lines, in her magazine *The Theosophist*, September 1883, she wrote in a footnote to an article by Dr. Fortin, President of the Theosophical Society of Paris: “. . . Hermetic Philosophy, or rather so much as can be found now of it in traditions, differs in nowise from the Arhat-Tibetan or Aryan secret doctrines . . .” (*H. P. Blavatsky Collected Writings*, Vol. V, P. 279-80.) Hence, the Hermetic Philosophy and Theosophy are synonymous, and her article in *The Spiritual Scientist* necessarily applies to all members of the Theosophical Society.

Again, the article is important because it sets a high standard for Theosophists to follow. Let us look at some history. Madame Blavatsky and Col. Olcott arrive in India, following orders from their Masters, and settle in Bombay on February 16, 1879. Damodar, a youth of twenty-two years, who had read *Isis Unveiled*, applies for membership in the Society on July 13. He is accepted, and in due course, because of his faith in H.P.B. and her teachers, renounces his Brahmin caste and religion, surrenders his interest in his ancestral inheritance to his child-wife, gives up his next-of-kin, and devotes himself assiduously to the work of the Theosophical Society. In October he begins a

correspondence with W.Q. Judge in New York, from which we get a glimpse of the character of the man. In his first letter, he says:

“We must consider the whole mankind as one brotherhood for the whole creation has emanated from that eternally Divine Principle which is everywhere, is in everything and in which is everything and is therefore the source of all. We should therefore do all we can to do good to humanity . . . You must remember that for a person whose Spiritual Sight is opened time and space offer no obstacle. He can travel any distance whenever he pleases in no time. Such men are actually in search of persons who truly and sincerely desire to go to them and study occult Sciences.”
— Damodar, P. 27-8.

Seven years were usually the time given a disciple for his period of probation. Damodar left Adyar on February 23, 1885, less than six years. Of the seventy odd Theosophists who presented themselves for discipleship, Damodar was apparently the only complete success. A desire to see the Adepts in person or to witness phenomena caused many to accept the rigors of chelaship, but one by one failed as they placed their own personalities and idiosyncrasies above the common good of the Movement.

T. Subba Row, a year older than Damodar, did not renounce caste, position, religion or his family. He even refused to review H.P.B.'s *The Secret Doctrine*, for the Brahmins repulsed her by claiming that she was giving out too much of their secret teachings. Yet she was only carrying out the orders of her Adept teachers, one of whom was also Subba Row's guru. Subba Row resigned from the Society. Because of his brilliance as a lecturer, it would seem that history has given him more prominence than Damodar, but I am suggesting that Damodar is the better example of the fulfilment of H.P.B.'s article, “Try and Become”.

Two other worthies of the same period were A.P. Sinnett and A.O. Hume. They wanted the Adepts to teach them that they might in turn teach others according to their own ideas. The Masters did not take kindly to their request, but did correspond with Mr. Sinnett mostly, and this correspondence is contained in the work known as *The Mahatma Letters to A.P. Sinnett*. Hume left the Society. Sinnett became President of the London Lodge and, during the regime of Annie Besant, was Vice-President of the Society.

Following the death of H.P.B. in 1891, Mrs. Besant became prominent in the affairs of the Society with the help of Col. Olcott, the President, and succeeded him in the Presidency after his death in 1907. She was a powerful lecturer, and her admirers thought she was a god incarnate, but she did not give up “every remembrance of earlier ideas”. Having learned politics with Charles Bradlaugh in her younger days, she returned to it in her labours in India.

Nor did Mrs. Besant's collaborateur, Charles Webster Leadbeater, measure up to H.P.B.'s dictum. He too never even suspected that to be a great occultist, “existing religions, knowledge, science must rebecome a blank book for him.” A curate in the Church of England, he went to India, later Ceylon, where he took Pansil — thus becoming a Buddhist — and eventually became a Bishop in the Liberal Catholic Church, or first, the Old Catholic Church, under peculiar circumstances.

When a new teacher comes to resuscitate the original Aryan teachings of the Masters and H.P.B., what a conglomerate mixture he or she is going to find in the tangled web of the Theosophical Society, which, with unblushing face, will celebrate its first century of existence this year. Can we say that the article, “Try and Become”, written by H.P.B. should be perpetuated for the next century? Hopefully, with better success, for it would seem that Damodar was the only one who measured up to its requirements in the last century.

INNER AND OUTER GOVERNMENT

MOLLIE GRIFFITH

In our studies of Theosophy we often come across the statement that analogy is an important key to understanding. Such examples are given as the macrocosm and the microcosm, sleep and death, spring and reincarnation and many more. Another example we might consider is that between the caste system of India and some divisions of man's own principles, or in other words an analogy between inner and outer government.

The Indian caste system consisted of four main divisions: briefly, the Sudras or workers in the physical field; the Vaisya or traders and merchants; the Kshatriya or warriors and rulers; and, the highest of all, the Brahmins whose chief duty it was to act as Spiritual guides to the others. Looking at this from an outer point of view it is very easy to see (and this is the reason for taking this as an analogy) that if the members of the various castes fulfilled their special duties, in cooperation with each other, and all accepted the guidance of the Brahmins, the system would have worked well indeed. It did not work that way for very long (understandably at our stage of evolution) but it could still stand as a blueprint for good government in any field, both inner and outer.

In the case of our human principles, the physical, the emotional and the mental, which in some ways correspond to the three divisions of the caste system, we do not find it easy to see what should be done and we usually do not find it easy to act, so that we often fail to control or hold the balance between them.

From our studies of Theosophy we know that guidance must be sought from our higher selves, corresponding in this analogy to the highest division of the caste system, the Brahmins. Unfortunately, our personal interests and concern with the material objects of life often prevent this.

In the past there have been many conflicting ideas about the treatment of the physical body. It has been tortured with the avowed object of saving the soul, and some spartan individuals have even worn hair shirts and other uncomfortable devices to test their will power and endurance. As opposed to that the body has been indulged to the point of degradation. In the light of our own teachings we know that during earth life the body is considered to be the carrier of all the other principles. In that case its health is very important, for if it breaks down, the other principles cannot function properly. This explains the fact that when the "Sudras", the lowest division of the caste system, were treated as un-touchables, the system degenerated.

When it comes to our next or Kamic principle, this is invaluable when used in its higher aspects especially when combined with mind, the next higher principle, but if allowed to go unchecked it can cause a great deal of trouble.

Dealing with the mental principle we all know how hard it is to control the lower mind with its useless, senseless and often harmful thoughts. However since these same thoughts affect other people and the world in general, as well as having an enormous effect on our own present and future lives we have to give them very serious consideration.

There is a very interesting teaching in Theosophy which may not be too easy to fully grasp at first but which nevertheless seems to help our understanding in these matters. It is that each of our principles, which we are told are derived from the Cosmic principles, are divided into seven divisions, each division corresponding to one of the other principles. We have to remember in this connection too that, in our teaching, certain numbers stand for

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WHAT OF THE FUTURE?

BORIS DE ZIRKOFF

In this year of Nineteen Hundred and Seventy-Five, the Theosophical Society marks its One Hundredth Anniversary.

Against the background of its inception and development, a few thoughts concerning its present status and viability seem to be in order.

The fragmented nature of the organized movement, though based upon reasons which to some students appear to be valid, is nevertheless a strong evidence of a lack of Universality and is contrary to that Universal Brotherhood which its first and foremost object unequivocally states.

Its second declared object is a study of comparative religions and philosophies — a field of endeavor which has had in our century a world-wide development and which is pursued today by eminent scholars all over the globe. While having given a strong original impetus to this sort of study, the Theosophical Society cannot be considered as a leading exponent of it now.

As to its third object, the study of the psycho-spiritual potencies and latent powers of man, the organized movement has no scientific approach or systematic investigation to offer, and has, for one reason or another, overlooked it almost entirely.

In connection with this third object, the Theosophical Society is experiencing its gravest danger, as it faces a world in which paranormal, parapsychological, psychic and mediumistic phenomena are increasing by leaps and bounds and often produce sufficient mental and emotional confusion to affect some lodges and individuals with their psychic effluvia.

In the last analysis, the present-day Theosophical Organizations are not the unified and spiritually-oriented power which was intended by the original Founders to be an irresistible challenge to the materialism of the age.

What then of the future, and what of the second century?

A change of climate is demanded by the condition of the patient.

The principle and especially the *practice* of a genuine Universal Brotherhood must become a far greater force throughout the length and breadth of the organized movement than it is today. Sectarian attitudes, deep-seated prejudices and entrenched dogmatisms must give way to mutual understanding and sympathy. Personal ambitions and the worship of personalities must be forgotten in the realization of common origin and destiny, and our "togetherness" on the journey we have undertaken towards a nobler future for all mankind.

As to the dangers of rampant psychism, the only way to overcome it, or to face the effects of its lethal smog, is to become proficient in the teachings of the Esoteric Philosophy, to understand what the tenets of the Ancient Wisdom actually are, and to encourage a consistent study of them. This will provide all of us with a touchstone for the appraisal of the confused ideas, visions and mediumistic lucubrations that are thrown at us these days from innumerable sources by well-meaning but often erratic people.

The future of the Theosophical Society depends primarily upon us all.

—*Theosophia*, Summer, 1975

Theosophy is divine nature, visible and invisible, and its Society human nature trying to ascend to its divine parent. Theosophy . . . is the fixed eternal sun, and its Society the evanescent comet trying to settle in an orbit to become a planet, ever revolving within the attraction of the sun of truth.

—H.P. Blavatsky

NOTES AND COMMENTS BY THE GENERAL SECRETARY

I regret to report the passing on May 21 of Mrs. Beatrice Long, a member-at-large. She had been very ill since last summer.

Our sympathies are extended to her husband, Mr. Orlo H. Long.

* * *

The summer meeting of the General Executive of The Theosophical Society in Canada was an historic occasion. It was the first time that this committee had ever met in Western Canada.

The combination of circumstances that led to the holding of this meeting in Vancouver included a vacation visit to that city by Mr. Fleet Berry and a business trip by me. Mr. Emory Wood made it all possible by flying in from Edmonton for the occasion. We foregathered in the home of Miss Judith Myrtle, whose hospitality we very much appreciated.

At the meeting, tribute was paid to the late Dudley W. Barr, former General Secretary and Editor of *The Canadian Theosophist*. His activity on behalf of the Canadian Section over half a century had been outstanding and his presence among us will be sorely missed.

Among the business discussed at the meeting was the appointment of a new Treasurer to succeed Mr. Ralph A. Webb. On the recommendation of Mr. Wood, Mr. Simon G. Postma, a member of Edmonton Lodge, was appointed to this position. The Executive expressed its deep appreciation of Mr. Webb's long and faithful service to the Canadian Section.

Upon learning of the forthcoming publication of a new translation of *Caves and Jungles of Hindostan* as a separate volume in the *H.P. Blavatsky Collected Writings* series, it was agreed to offer to donate the new volume to Canadian university libraries. This is part of an ongoing Section project in which Madame

Blavatsky's works have been placed in more than twenty university libraries.

The Executive also considered a request from the Public Archives of Canada that historical records of the T.S. in Canada be placed in their safe keeping. Unfortunately, the Canadian Section's archives contain little of historical value; however, it was agreed in principle to provide acceptable material.

With regret I announced the surrender of the Canyon Lodge charter following the death of its founder-President, Charles Carter. The remaining members of Canyon have transferred to member-at-large status.

At the meeting I announced my intention to attend the Centenary World Congress at New York, but at the time was unable to commit myself beyond the intention. It was agreed by the Executive that in the event of my inability to attend, Mr. Wood should be named as the official representative of the T.S. in Canada at the Congress, and provided with the necessary financial support.

* * *

After more than fifteen years of devoted service to The Theosophical Society in Canada, Mr. Ralph A. Webb finally found it necessary in June to relinquish the office of Treasurer. In recent months his eyesight had become increasingly weak until it reached the stage where reading and writing were difficult for him. As it was, he carried on until what he felt was the last possible moment.

Conscientious to the very end, in mid-July he flew out to Calgary in order to hand over the Section's books to me in good order. It was fortunate that at this time he was also able to make a day trip to Edmonton in order to meet Simon Postma, the new Treasurer, whom he instructed in our accounting procedures.

Ralph Webb carried out the duties of Treasurer for the Section (for several years he was also Treasurer for Toronto Lodge) in a selfless, efficient way. I know that all members of the T.S. in Canada, if

THE CANADIAN THEOSOPHIST
IN CANADA

Published Bi-Monthly

Second Class Mail Registration Number 0784

Return Postage Guaranteed

Subscription: THREE DOLLARS A YEAR



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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.

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RANNIE PUBLICATIONS LIMITED
Beamsville, Ontario

they knew the magnitude and excellence of his performance, would want to echo the appreciation expressed to our former Treasurer by the General Executive.

Doris and I worked very closely with Ralph over the past several years, and our relationship was a close one, going beyond our overlapping commitments to the T.S. We shall miss our regular (almost daily) contacts with him, and are grateful for the privilege and pleasure of working with a person of such a kindly disposition.

* * *

While in Vancouver in July, Doris and I had the pleasure of attending a joint meeting of the Vancouver and Orpheus Lodges, in the Vancouver Lodge Rooms.

This was a happy occasion, and we were delighted to see so many of our old friends again. Mr. Fleet Berry, President of Toronto Lodge, was also present at this meeting, one of the all-too-seldom opportunities for an exchange of views between Eastern and Western Lodges.

Mrs. Dorita Gilmour, President of Victoria Lodge, paid a brief visit to Calgary during the Summer, and Doris and I enjoyed a long chat with her.

It is gratifying to report a vibrant atmosphere among the Western Lodges. I look forward to hearing reports of increased activity from all of them in the coming months.

* * *

Canadian members who attended the North American Theosophical Students Conferences a few years ago will remember with pleasure their fellowship with Virginia Hanson on those occasions. I know all will want to join me in sending Virginia best wishes on her forthcoming retirement as an active worker for the American Section.

Virginia is an extremely talented editor, and has served well in that capacity both for the American Theosophist and for the Theosophical Publishing House.

* * *

In this column in the last issue was mentioned the Centennial project of Hamilton Lodge — the design and production of "H.P.B." hasti-notes. It was stated that enquiries should be addressed to the Lodge President, but I have since learned that the Secretary, Mrs. Muriel Mitchell, is coordinating this project. Sorry!

Prospective purchasers — and I hope there will be many for these attractive cards — are invited to write to Mrs. Mitchell at 102 Rosedene Avenue, Hamilton, Ontario L9A 1G4. T.G.D.

VICTORIA LODGE

At the Annual Meeting of the Lodge the following officers were elected for the coming year:-

President	Mrs. Dorita Gilmour
Vice-President	Mrs. Dorothy Armstrong
Secretary	Mrs. Sybil Bateman
Treasurer	Mrs. Jean Ferguson
Librarian	Mrs. Ellen Page
Social Convener	Mrs. Rose Sadler

At the last executive meeting the matter was discussed regarding changing the time of election of officers, from the first meeting of each season to the last meeting of the season. This was put before all members and was unanimously approved.

The election took place on June 24, 1975, our last meeting of the season.

Meetings will commence again on September 9, 1975.

Sybil Bateman,
Secretary.

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WHY I JOINED THE THEOSOPHICAL SOCIETY

DUDLEY W. BARR

Several years ago, our late friend Dudley Barr, whose obituary appeared in the last issue, was invited to contribute to a booklet with the title "Why I Joined The Theosophical Society". The following was his reply. The booklet was published by the Utkal Theosophical Federation in India. — Eds.

Why did I join the Theosophical Society? I don't know. Oh, of course I know some of the outer reasons — dissatisfaction with Church teachings, the appeal of the broad platform of the Society, the ready acceptance of reincarnation and karma and of the concept of Universal Brotherhood. But my friend who attended with me a few first meetings of the local lodge and with whom there was a close association of mind, dropped out very quickly and never returned.

But what were the inner and more compelling reasons? Again, I do not know. I know there was a sense of coming home, of finding something which had been missing from my life. From my present un-

derstanding of Theosophy, I would attribute this to tendencies from the past which drew me into the companionship of like-minded students. It is interesting to remember the early steps of re-discovery. My first books were *The Voice of the Silence*, *The Bhagavad Gita*, *Light on the Path*. At the lodge I attended it was the custom to read a short passage from *The Voice of the Silence* before the evening lecture on Sundays, and long before I had any inkling of the meaning of the Sanskrit words, I knew that I must have this book; from then on it was my constant companion. Gradually, so very gradually, my understanding of a few of the many implications of Theosophy became

established, for truly, "the mastery of a great idea comes but slowly over the mind."

I did not particularly wish to join the Society — I was content to remain a student of Theosophical literature, and with the endeavour to so shape my life to its ideals so that fuller understanding might come to me. But I recognized that the Society was the vehicle for the transmission of these ideals and that without the Society I might never have learned of Theosophy — and that without some organization, many other persons might never have the opportunity.

In one of his poems, Walt Whitman, the American poet, has a line, "immense have been the preparations for me" and students of Whitman will know that when he uses the words "me" and "I", he does not mean the personality, but the Inner Self of which Whitman was the expression. While we may not know all the reasons that brought us together this time, we may be sure that "immense have been the preparations" over many lives, and that our contact with Theosophy this time is a picking up of threads of labour from former incarnations, a culmination of many significant preparations.

WISDOM — THE ONLY RICHES

MONTAGUE A. MACHELL

"Great Zeus, and all ye other gods that haunt this place, teach us to esteem Wisdom the only riches." — Socrates.

Possibly the last form of wealth sought for by him who would "make his fortune" is Wisdom — not to be confused with Knowledge, which "... dwells in heads replete with thoughts of other men, Wisdom in minds attentive to their own ..."

When that Wisdom is the fruit of Self-Knowledge, it is supremely important, in that it concerns the only person who can choose his life-pattern — oneself. That knowledge which, by sound spiritual search, one acquires, concerning himself, can never be stolen by another, since it is utterly secret and *sui generis*. To master the riddle of how I can live most rewardingly, I must acquire enlightenment regarding the "I" who is to do the living. Each truth I master concerning this "I" becomes my life-long capital. Even though I were to inherit great material wealth or achieve great power, the value I obtain from these will be governed by my perfect understanding of "me".

In this sense, "Wisdom" becomes a key, fitting more or less perfectly, this locked door of life. In obtaining the riches life holds I am utterly dependent upon that key. And, since all earthly wealth, fame or possessions, are merely incidental to the treasure of an interiorly enlightened self, my ultimate "riches" will be calculable in terms of such Wisdom as I have acquired. Still, for better or for worse, I inhabit a body instinct with desire-ful reactions to sensory and emotional stimuli. So varied and demanding are these that their gratification can make up a large part of what I refer to as "life", such gratification primarily seeking to enhance this personal "I". As a result, I, with a large majority of mankind, become subject to an incipient schizophrenia more familiarly known as "selfishness", involving a gigantic enlargement of a not too desirable fragment of the whole man, an enlargement that can beget in time a kind of insanity.

This is an insanity that keeps the victim in constant turmoil. Serenity is the precious jewel that it is because it reflects a calm awareness of the *relativity* of personal desire to Absolute Truth, with which man in his deepest self is identified. He who is in quest of such identity does not confront "life" merely as a problem to be solved. He perceives its Wholeness to be the sublime Wholeness of his Greater Self, and in seeking to achieve it, he tends less to "battle" with life than to rejoice in his *identity* with it.

Wisdom is the ultimate fullness of this stupendous discovery. All power, all knowledge, all serenity can be his who knows himself to be one with All Life. The last word of Wisdom is a perfect conviction of this spiritual identity, the pricelessness of which makes all other riches appear trivial and temporary. Through this discovery, the personal man, a Vehicle of the Spirit, "grows" in identity with the treasure he enshrines. That treasure, being infinite, can never be calculable in finite values. Nothing that I can possess can ever approach in value THAT which life requires me to become. The Wisdom of that "becoming" is "the only riches", the final discovery of that "becoming" laying bare the unearthly preciousness of "conscious living" on earth. It represents the utilization of Life's treasure that is, thereby writing *finis* to a fevered search for specious rewards of questionable value.

Wisdom, in its final refinement is *knowing* Truth, which "knowing" unlocks the inexhaustible treasure upon which Man Spiritual subsists. But, before Socrates' admonition can be seriously regarded, a fundamental change in one's thinking must occur. Our concern for what we *are* must replace concern for what we *possess*. Jesus exemplified this lofty concern when he reminded his disciples: "The son of man hath not where to lay his head." His concern was completely with Being, never with Possessing. It is for man today to unlock the treasure chamber that *he is*. No other treasure is of comparable worth. To

do this, it must at last dawn upon each of us that we "possess" only what we *are*, since what we are represents as much treasure as we ourselves have created. And only we can commit depredations upon that treasure, which we do when we allow the schizophrenia of selfishness to make us behave irresponsibly. Even in our sanest moments it is possible to fall a victim to vacillations between Being and Having, ending up with a wealth of counterfeit currency!

To yield our hearts consistently to the quest for unearthly riches, Man Spiritual must at last take command of the life, such perfect discernment being within the reach of *Buddhi Manas*. The daily arguments of the personal mind are all too prone to a belittling of spiritual riches while they cast loving glances in the direction of earthly fame and fortune. To counteract those arguments a man has to meditate constantly upon the *glory* of the true Self, which becomes a reflection of The One that makes all earthly riches appear as nothing.

Reflections of that glory are to be found in the creations of the world's supreme artists: Phidias, Plato, Socrates, Michelangelo, da Vinci, Beethoven, Mozart, Milton, Tennyson, Shelley, Wordsworth, Blavatsky, Judge — all these in their creations offer to mankind Wisdom, Truth and Beauty which waken their response in the hearts of men.

To live richly is to live *wholly*, so that the glory of Truth, so often concealed and disguised in us, shall reveal its guarantee of a Reality beyond the power of money to purchase. Surely that transcendent universe unveiled by the Great Ones is an empire worthy of conquest by the Spirit of Man. What does he know of "successful" living in terms of stocks, bonds and monopolies when these are placed beside the timeless sublimity of the Immortal Self? To know and understand that sublimity one must take his place on the plane of the Eternal Self, that he may discover the inadequacy and futility of mere earthly attainments.

It is to be borne in mind that we ourselves, in this complex, inflationary pattern of daily living, have created the almost insuperable obstacles to that creative living that Wisdom dictates. It is this dilemma that calls for Faith based on Knowledge. We must *know* that to the extent that we accept and live in accordance with our own divinity, we render ourselves accessible to the guidance and protection of Divine Law. "Never to an evil place goeth one who doeth good." Complete surrender to Wisdom is synonymous with assured accessibility to Beneficence. However dark our destiny may seem, the light of Divine Law can reveal a way to make our problems serve us. First we must *know* that the Law *works*. How far its workings can aid us depends upon the sincerity of our surrender to It. "To esteem Wisdom the only riches" is to awaken to the fact that our sole dependence must at last rest upon the deathless Truth that is the fibre of our spiritual being. Insofar as this is true, Wisdom must help us to *know* that, as spiritual entities, we are *invincible*!

By him who adequately values Wisdom, it will be recognized as the flower of self-knowledge. But it is a question how many seekers after self-knowledge are fully cognizant of all its implications when viewed from the standpoint of the soul's immortality. In a physical organism with its nerves, senses, emotions and ponderings primarily Time-bound, it stands to reason that a man's mortal equipment must be subject to the limitations of Time. Yet, at the same time, the destiny of the Self is eternal. However, the very fact that earthly destiny includes seasons of "living" and seasons of "dying" physically, suggests that part of this self-knowledge must include an appreciation of this earthly compromise between Time and Eternity. This compromise means that spiritual unfoldment on earth must be constantly governed by a clear awareness that Earth-time and Heaven (Devachanic) Time are *not* identical.

To the degree that the seeker is dedicated

to conscious spiritual unfoldment here on earth, he must realize that temporal accomplishment and spiritual unfoldment differ in nature and degree. The Eternity the Spiritual Self is identified with is too powerful an ichor for the mortal man to experience at will. Genius, the embodiment of high-tension Awareness, lays the human personality open to an unearthly drive — the drive of the Spirit's immortality. All through history we encounter records of geniuses, unenlightened as to spiritual unfoldment and struck down by *too much life*, i.e. too much Awareness. In each of these, because the earthly drive became divorced from the Heavenly drive, the mortal creator died before his time.

In almost every instance, had the artist allowed an Awareness of his spiritual immortality (his Self-Knowledge), to shape his earthly vision and program, he would have resisted the drive to achieve unlimited earthly accomplishment, devoting some time and some of that drive to a serene expansion of spiritual unfoldment of the Self, whose timeless magic could have amounted to a genuine bequest to his society and his age. This argument is, of course, based on the contention that life, being an esoteric experience, "accomplishment" is not in every case visible and measurable. Certainly there are aspects of the magic of genius that operate upon unseen but *very real* planes of consciousness — aspects that are, in essence, a nurture of deeper spiritual Awareness. "Wisdom, the only riches" may sum up the conscious, unseen achievements of men on the plane of self-knowledge, a plane on which temporal economy can contribute to spiritual unfoldment in place of obstructing it.

Let us never lose sight of the leagues of fundamental difference separating earthly riches and those of the Spirit — a difference that separates universal from personal values. The true genius is dedicated, consciously or unconsciously, to *eternal* values, whose revelation is dependent upon eternal Spiritual Awareness. His ob-

structions, in almost every case, are born of the *temporal* self. His Awareness demands that he transcend that self by clearly understanding it. Herein, surely,

“self-knowledge” is the indispensable attainment of genius, and Wisdom, born of self-knowledge, the only riches.

THE SHINING AUGOEIDES

In Vol. 1 of *Isis Unveiled*, H.P.B. writes that the union of two races, one purely physical, the other purely spiritual, produced the third, or Adamite race.

“Sharing the natures of both its parents, it is equally adapted to an existence in the material and the spiritual worlds. Allied to the physical half of man’s nature is reason. Allied to his spiritual part is his *conscience*, which will serve as his unerring guide through the besetments of the senses; for conscience is that instantaneous perception between right and wrong which can only be exercised by the spirit, which, being a portion of the Divine Wisdom and Purity, is absolutely pure and wise. Its promptings are independent of reason and it can only manifest itself clearly when unhampered by the baser attractions of our dual nature.

“Reason, being a faculty of our physical brain, cannot be a quality pertaining to our divine spirit.” (305)

Serving as a medium between shining spirit and body is the astral human soul. Man and soul had to conquer their immortality by ascending towards their immortal and eternal spirit. (315)

“The man who has conquered matter sufficiently to receive the direct light from his shining *Augoeides*, feels truth intuitively; he could not err in his judgment, notwithstanding all the sophisms suggested by cold reason, for he is ILLUMINATED.” (306)

“The Divine, the higher and *immortal* spirit . . . is not merely a flame lit at the central and inexhaustible fountain of light, but actually a portion of it, and of identical essence. It assures immortality to the individual astral being in proportion to the

willingness of the latter to receive it. So long as the *double* man, i.e. the man of flesh and spirit keeps within the limit of the law of spiritual continuity; so long as the divine spark lingers in him, however faintly, he is on the road to an immortality in the future state.” (327)

“Physical death, or the death of the body, was a provision of the divine economy for the benefit of man, a provision by means of which he attained the higher ends of his being. But there is another death which is an interruption of the divine order, and the destruction of every human element in man’s nature, and every possibility of human happiness. This is the spiritual death, which takes place before the dissolution of the body. ‘There may be a vast development of man’s natural mind without being accompanied by a particle of love of God, or of unselfish love of man.’ . . . The higher principles which constitute the essential elements of his humanity perish and he lives only on the natural plane of his faculties. Physically he exists, spiritually he is dead. . . . But the spiritually dead have still their delights; they have their intellectual endowments and power and intense activities. All the animal delights are theirs, and to multitudes of men and women these constitute the highest happiness. The tireless pursuit of riches, of the amusements and entertainments of social life, social preferment, scientific distinction intoxicate and enrapture these dead-alive . . . A high development of the intellectual faculties does not imply a spiritual and true life.” (317-8)

“Harmony is the great law of nature.” (330)

It is only through observing the law of harmony that individual life hereafter can be obtained; and the farther the inner and outer man deviate from the font of harmony, whose source lies in our divine spirit, the more difficult it is to regain the ground.

“The world is sustained by the same law of equilibrium and harmony upon which it was built. The centripetal force could not manifest itself without the centrifugal in the harmonious revolutions of the spheres; all forms are products of this dual force in nature. Thus, to illustrate our case, we may designate the spirit as the centrifugal and soul as the centripetal spiritual energies. When in perfect harmony, both forces produce one result; break or damage the centripetal motion of the earthly soul tending towards the centre which attracts it; arrest its progress by clogging it with a heavier weight of matter than it can bear, and the harmony of the whole, which was its life, is destroyed. Individual life can only be continued if sustained by that twofold force. The least deviation from harmony damages it . . .” (318-9)

Harmony in the physical and mathematical world of sense, is *justice* in the spiritual one. Justice produces harmony and injustice discord, and discord in a cosmical scale means chaos-annihilation. (330).

(All the above page references are from the Original Edition of *Isis Unveiled*.)

In *The Mahatmas and Genuine Occultism*, G. de Purucker points the way:

“O my Brothers, unlock the divine in your own being! It is very easy to begin this effort. Aspire, forgive, love impersonally, control yourself, exercise your spiritual faculties, cultivate your intellectual powers, do good to others. But always learn to love, to love more, to love still more greatly, to love more grandly still; and let your compassion reach even to the stars in thought and in feeling. Then you are indeed on the pathway to the gods. You are becoming a genuine Occultist, and some day great powers will be yours and you will see the Vision Sublime — that vision which will enable you even while yet in the physical body to look within and beyond, and to see Truth face to face.” —Jenno.

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. (1) Is there a relationship between the Mayavi-rupa and the Linga-sarira and the Kama-rupa? (2) Are the Mayavi-rupa and the Kama-rupa elements of one rupa?

Answer. First replying to the second question. The Sanskrit word *rupa* is derived from the verbal root *rup*, meaning to form, to represent; hence it signifies a form, a shape, a figure. Then since one of the dictionary definitions of the word ‘element’

is ‘constituent’, the constituents pertaining to the Mayavi-rupa differ from those pertaining to the Kama-rupa. Mayavi-rupa is a Sanskrit compound signifying the ‘illusory form’. It is produced by means of the Karanopadhi (*karana*, causal; *upadhi*, basis of operation) representing the Buddhi-manas principle. Kama-rupa, literally the desire-form, is produced principally from the Kama principle. Quoting specific passages:

“The Mayavai-rupa or Manasic body, has no material connection with the physical body, no umbilical cord. It is spiritual and ethereal, and passes everywhere without let or hindrance. It entirely differs from the astral body (Linga-sarira), which, if injured, acts by repercussion on the physical body.” (*The Secret Doctrine*, V, 518)

“The Kamarupa is furnished from the animal dregs of the Auric Envelope, with its daily karmic record of animal life, so full of animal desires and selfish aspirations. It is this Kama-rupa alone that can *materialize* in mediumistic seances, which occasionally happens when it is not the Astral Double or Linga-sarira, of the medium himself which appears.” (S.D. V, 473)

“It is erroneous to call the fourth human principle ‘Kama-rupa.’ It is no Rupa or form at all until after death, but stands for the Kamic elements in man, his animal desires and passions, such as anger, lust, envy, revenge, etc., the progeny of selfishness and matter.” (S.D. V, 472)

Further to designate the difference between the rupas: the Mayavi-rupa may be made visible to an individual when so desired by a Mahatma. But the Kamarupa is made visible by means of a medium. The Kama-rupa remains in Kamaloka; the Mayavi-rupa becomes temporarily visible in the physical world.

Replying to Question No. 1: the “relationship” between the two rupas and the Linga-sarira may very well be due to the fact that the term “Astral Body” has been applied to all three rupas. However, the three Sanskrit terms have their distinctive meanings, therefore the so-called relationship is illusory. Definitions have been supplied for the Mayavi-rupa and the Kama-rupa. As for the Linga-sarira: the word *linga* signified a characteristic mark, hence a model or pattern: *sarira* (pronounced *sharira*) is derived from the verbal root *sri* — to dissolve, or easily destroyed. An equivalent

term is Sukshma-sarira, signifying the fine or subtile form which is easily dissolved. In *The Key to Theosophy* the Linga-sarira is defined as “the aerial symbol of the body.”

“This term designates the *doppelganger*, or the ‘astral body’ of man or animal. It is the *eidolon* of the Greeks, the vital and *prototypal* body, the reflection of the man of flesh,” (*The Key to Theosophy* P.343).

“The Astral (body) supports life; it is the reservoir or sponge of life, gathering it up from all the natural kingdoms around, and is the intermediary between the kingdoms of Pranic and physical life.

“Life cannot come immediately from the subjective to the objective, for Nature goes gradually through each sphere. Therefore the Linga-sarira is the intermediary between Prana and our physical body, and pumps in the life.” (S.D. V, 566)

Question. Is the “etheric double” equivalent to the Linga-sarira; and is it formed after the physical body?

Answer. In view of the fact that the term “astral body” was applied to three rupas, some writers decided to apply the term “etheric double” to the Sanskrit compound “Linga-sarira”, reserving “astral body” as an equivalent for the Kama-rupa. However, it may be remarked that the term “etheric double” does not convey the meaning of the Sanskrit compound.

As to the question whether the Linga-sarira is formed after the physical body, *The Secret Doctrine* states:

“The Linga-sarira is the double, or protoplasmic antetype of the body, which is its image. It is in this sense that it is called the parent of the physical body.” (V.440)

And further, regarding the Linga-sarira H.P. Blavatsky wrote:

“Man has his ‘double’ or shadow, properly so called, around which the physical body of the *foetus* — the future man — is built. The imagination of the mother, or an accident which affects the child, will affect also the astral body.

The astral and the physical both exist before the mind is developed into action, and before the Atma awakes. This occurs when the child is seven years old, and with it comes the responsibility attaching to a conscious sentient being. This 'double' is born with man, dies with him and can never separate itself far from the body during life, and though surviving him, it disintegrates, *pari passu*, with the corpse. It is this, which is sometimes seen over the graves like a luminous figure of the man that was, during certain atmospheric conditions . . . This 'double' is what we have agreed to call Linga-sarira, but which I would propose to call, for greater convenience, 'Protean' or 'Plastic Body.'" (H.P. Blavatsky, *Collected Writings*, X, 218)

INNER AND OUTER GOVERNMENT

(Continued from page 81)

certain principles, for instance No. 4 stands for the emotional or Kamic principle, No. 5 for the mind or Manasic principle, No. 6 for the Buddhist to name three of the seven.

To illustrate this point we could take the fifth division of the Kamic principle, where emotion would be the dominant note, but in its fifth division it would blend with mind. On the other hand we could take the fourth division of the fifth principle where mind would be the dominant note but where it would blend with emotion. This points to the fact that all our principles have a range from the spiritual to the material. We could for instance have an emotion with a spiritual aspect or one which was grossly material.

As in the caste system, all castes fulfilling their special duties were necessary for the success of the system, so in our makeup each principle is important when used in its appropriate field. It also shows how Spiritual light, as from Buddha for instance, can affect the lower prin-

ciples, since in each there is a Spiritual level, a passage through which the light can flow if we keep that passage clear.

In learning to put our own house in order we may see the same necessity in the outer world, the most important thing for both being that at no time can Spiritual values be ignored.

To seek these and try to put them into practice is to fulfil in some measure the objects of the Theosophical Society, to join which the only belief one must subscribe to is "The Brotherhood of Man". This surely means All Men, not just those of our own race, religion, family or system of government. The object of this effort is not self-development for its own sake, but just as one healthy cell in the body contributes to the health of the whole. So even one person attempting to live according to whatever light he is conscious of must affect the One Life of which he is a part.

As the caste system failed so we shall surely fail too if we separate life into fragments. When this belief in the One Life, held now by some, becomes universal knowledge then this seed of thought will have taken root and a different kind of life should emerge for mankind.

To sow this seed was the work of H.P.B. and other great teachers; ours to nourish it in any way we can.

BOOK REVIEW

The Origin and Significance of the Great Pyramid, by C. Staniland Wake. Originally published London, 1882. Photographic Reprint for Secret Doctrine Reference Series published 1975 by Wizards Bookshelf, Box 66, Savage MN 55378, U.S.A. x 131 pp. Price \$6.95.

This reprint is a boon to all students of the Great Pyramid. Until now, this material has been next to impossible to obtain, and its importance is summed up in a paragraph on the inner cover. I quote: "The Great Pyramid is shown to be a

timeless representation of the theorem—mathematics is to spirit as geometry is to matter. He who can unravel the mystery will be shown a system fundamentally apparent in nature—revealing cycles, proportions, distance, time and measures in relation to man and his world.”

Isn't this the fundamental teaching of the Secret Doctrine?

On the fly leaf of *The Canon*, by William Stirling is this summary:

“The Canon is the cosmic law and, since man is a microcosm of the universe, it is also the law of human nature.

“The history of all civilizations is the history of their interpretation of the Canon. Codified by the ancient philosophers, guarded by priests in the temples, the Canon sanctified the society that possessed it, regulating its institutions in accordance with the laws of nature. By observation of the Canon and by cultivating the science of interpreting it throughout the changes of time and season the stability of the ancient world was maintained. Plato, writing in ‘The Laws of the Egyptian Canon’, claimed that by its use the high civilization of ancient Egypt had been preserved from deterioration for 10,000 years.

“It is an ancient belief that changing fashions in music presage and produce changes in the social order. The Canon was therefore set up as a standard in music, architecture, and all other arts.”

H.P.B. states in *Isis Unveiled*, I, 519, “. . . (the Great Pyramid) symbolized the creative principle of nature and illustrated also the principles of geometry, mathematics, astrology and astronomy.”

Is it any wonder, then, that the Great Pyramid was built to demonstrate this universal Canon, this cosmic law, and that it is universal is nowhere better illustrated than in J. Ralston Skinner's book, *The Source of Measures*, where he shows the measurements of the pyramid to be duplicated in the Jewish Kabala, the Tabernacle of Moses, King Solomon's Temple, and even in the Garden of Eden myth. It is gratifying to see that an introduction to Mr. Skinner's book is included in this reprint.

This book is a “must” for anyone interested in the pyramid mysteries, and would be a continual source of reference when reading or studying other publications on the subject.

— Ernest Staniforth

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

THE THEOSOPHICAL SOCIETY CENTENARY WORLD CONGRESS

NEW YORK CITY — NOVEMBER 14-20, 1975

STATLER HILTON HOTEL
7th AVENUE AT 33rd STREET

ABBREVIATED PROGRAM

FRIDAY, NOVEMBER 14, 1975

Arrival and Registration of Delegates; Registration will be in the rear of the Exposition Hall on the Mezzanine Level of the Statler Hilton Hotel.

SATURDAY, NOVEMBER 15, 1975

10:00 a.m. Opening Session of the Congress

Introductions and Brief Greetings, John B.S. Coats, International President.

Greetings from the City of New York from The Honorable Abraham Beame, Mayor.

Address: "Religion and its Contributions to World Peace"

The Honorable C.V. Narasimhan, Under-Secretary General for Inter-Agency Affairs, The United Nations.

2:00 p.m. Symposium: "In The Footsteps of the Founders . . ."

3:30 p.m. Formation of Task Force Groups

8:00 p.m. Reception for Delegates

SUNDAY, NOVEMBER 16, 1975

10:00 a.m. Plenary Session of the Congress; Symposium.

3:00 p.m. Public Presentation by John B.S. Coats.

8:00 p.m. Concert.

MONDAY, NOVEMBER 17, 1975

10:00 a.m. Plenary Session of the Congress; Symposium

2:00 p.m. Meetings of Task Force Groups

6:00 p.m. Banquet

8:00 p.m. Banquet addresses, music, and Centenary celebration

TUESDAY, NOVEMBER 18, 1975

10:00 a.m. Inter-American Theosophical Federation Congress

2:00 p.m. Meetings of Task Force Groups

8:00 p.m. Films - Music - Dance Programs.

WEDNESDAY, NOVEMBER 19, 1975

FREE DAY FOR DELEGATES

THURSDAY, NOVEMBER 20, 1975

10:00 a.m. Plenary Session of the Congress: Reports from the Task Force Groups

2:00 p.m. Continuation of Plenary Session and Task Force Reports

8:00 p.m. Closing of the Congress

TOPICS FOR THE TASK FORCE GROUPS AT THE THEOSOPHICAL SOCIETY'S CENTENARY WORLD CONGRESS

- 1. The Relation of Theosophy to The Theosophical Society**
- 2. Theosophical Educational Programs**
- 3. The Contribution of Theosophy to the Solution of Social Problems**
- 4. Theosophy and Modern Science**
- 5. Examining the Society's Objects**
- 6. The Role of Youth in The Theosophical Society**
- 7. Should the Structure of The Theosophical Society be Changed?**
- 8. Implications of the Society's Neutrality in Light of Its Universality**
- 9. Theosophical Publications: Programs and Policies**
- 10. Ethical and Moral Values in the Light of Theosophy**
- 11. The Third Object: Its Implications and Implementation in Light of Modern Research**
- 12. The Contribution of Theosophy to Modern Religious Thought**

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