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THE USE OF THE SECRET DOCTRINE

BY ROY MITCHELL

Introduction

The finding of an old copy of the pamphlet *The Use of the Secret Doctrine* by Roy Mitchell brought back many memories of a very active and stimulating period in the life of Toronto Lodge. Roy Mitchell was then one of the regular lecturers along with other stalwarts such as A. E. S. Smythe, Charles Lazenby, Felix Belcher, Harry Tallman and others.

A number of young people had been attracted to the Lodge and were regular attendants at Roy Mitchell's Thursday night classes. Roy Mitchell suggested to this group that we begin printing theosophical books and this met with an enthusiastic response. The Blavatsky Institute was founded, a press was purchased, and by much trial and error the first book *Esoteric Character of the Gospels* was finally set up by hand and printed. In those days "when hearts were young and gay" the young members of the "press gang" as it came to be known were quite happy to work away until midnight or later on press work and then adjourn to a restaurant to feast on Welsh rarebit and coffee, and talk theosophy with Roy Mitchell for another hour or so before going home for a few hours sleep until the alarm clock woke us up rather bleary eyed to get ready for our

regular daytime occupations. Other books and pamphlets followed, some handset, others reprinted from linotype picked up after the material had been run in *The Canadian Theosophist*.

One of these was the pamphlet *The Use of the Secret Doctrine* with an attractive format and cover, and with woodcuts by Jocelyn Taylor who was later married to Roy Mitchell. Unfortunately, most of this edition was damaged by water and so only a few copies are now in existence.

The material, although written nearly forty years ago, is just as timely and valuable today as it was then.

"Mr. Mitchell was essentially a teacher—he had an extraordinary ability to stimulate and inspire others. This ability was best expressed through his work with groups, in the Theosophical Lodges in Canada, as Director of Hart House Theatre at the University of Toronto and as Professor of Dramatic Art at New York University. His sudden death in July 1944 brought an unexpectedly early end to a life of service. The memory of his genius, his kindness and his ability to arouse the best in others lives in the hearts of his many friends." (From the Foreword to *Theosophic Study and White Lotus Day Address*). D.W.B.

I.

If a system of thought is any good at all there is one thing we can say of it: that the book that has been the great inspiration of the system must always lie a little beyond those who have embraced it. No religion is ever greater than its book, nor does any religion ever quite recapture the mood of its first great utterance.

This of course is inevitable. The first mover who has the power to move many people must be stronger than they. If he be weaker he will not move them. Even if in the years that follow a greater one should arise he cannot supersede that first authority. He can only lead a schism and take his own people away with him, leaving the devotees of the first to continue their effort to reach up to their book.

Our Theosophical Society is such a system with such a book, a book suited to our special need, and our chief lament these last few years is that our book is so much too hard for our people that very few of them study it. They content themselves with weak dilutions of it. Even those whose duty it is to urge the study of it and lead in that study are too frequently the authors of the dilutions and it is only a matter of human frailty that the poorer the derived book the less eager the author of it is that it be compared with the original.

Now, after half a century, having found most of the common pitfalls that beset a Theosophical Society, our best workers are casting about for a way back again and have decided that *The Secret Doctrine* is their means to a recovery of something like the first power of the Society. But habituated by long error to the idea that theosophy is something to study instead of something to use, they find when they turn to its pages that the *Doctrine* is a hard book, and, although they urge its study and talk of studying it they rarely do so. They go, receptive and vacant, to its pages and bring out nothing worth mentioning.

The Secret Doctrine has the quality of all great occult books. It does not address

you; it answers you. It does not offer remarks; it offers rejoinders. It is the other person in a colloquy. It will not speak until it is spoken to. It will not give you a thought, but it will, and this is its index of greatness, adjust the thought you bring to it.

So because we have been for the most part a body of fitful and unsteady receivers instead of a body of fertile producers we have all but missed the point of *The Secret Doctrine*. It stands, therefore, inert on our shelves or lies vexedly thumbed on our tables, and it will continue so until we learn to use it as it was intended we should.

Our work is not with *The Secret Doctrine* at all but with the field of general knowledge and the *Doctrine* stands to us in that work as mentor and guide, a mentor that will only serve us as we labour. The task we have to perform and the one by which we will be measured is in its widest aspect the restating of human knowledge in terms of the theosophical attitude to life. It is to renew the theosophical point of view, not as a mere declaration of theory, but as applied to each of the subjects that engages man's attention. It is in effect to make a new encyclopedia interpreting religion, philosophy, mythology, history, biography, science and the arts in the light of this doctrine that has been restored to the world. We might say many foolish things but the present encyclopaedias say foolish things and we should be hard put sometimes to be more foolish than they. In any case we would be in a position, most of us, to say what we liked, which is more than many supple and subvented professors dare to do. We would have less need to compromise because it would be a long time before anybody cared to pay us money for our work. We would have to work for love and in that way might evoke more active intuitions than they have.

Suppose then, instead of putting the *Doctrine* in front of us on the table we put it one one side—as a means rather than as an end—and devote ourselves to some-

thing like *The Encyclopaedia Britannica*. Suppose, finding something that interests us specially, we test it out by means of *The Secret Doctrine*, assimilating the facts, weighing the inferences and valuing the interpretation. Then suppose we see if we think it needs rewriting. Perhaps we will decide that it does not, perhaps that it does and we set about making a new statement. Impudence? Oh no. These encyclopaedists are just the same kind of people we are, living on side streets, trying to make ends meet and forgetting their rubbers. They have read extensively and they have the data but once printed on that page the data are as much ours as theirs. Even if all the available data are not there they are easily procurable in other books. A few dollars will buy all the extant data on any subject. After that it is largely a matter of commonsense, which has never been exclusively identified with the pundit. Indeed it is a truism of college halls that the direct route from the student's garret to the professor's study rather deprives the savant of the human contacts that make for common-sense. Certainly the professor is the only living human being who can still say with a straight face, "The Egyptian mind—or the Hindu mind, or Greek mind—was incapable of conceiving so-and-so, or so-and-so" as if there were anything we could conceive that these others could not conceive.

Proceeding thus, comparatively for choice, in order to exercise due vigilance over facts, because these men frequently set down something for a fact when it is only a conclusion, and testing everything as we go by means of *The Secret Doctrine* we will find that we can profitably revise a great deal of what has been written, on religion, myth and philosophy at least, and in time on many other things, because the writers of the final words of scholarship are frequently adherents of this or that sect or are declared materialists and are bound to write views coloured by their affiliations. Our business would be to stand outside of

sect and to resist materialism. It would be our business also to use analogy, which too often the Gradgrinds eschew, chiefly because they do not use it very well. We might use analogy also in the old sense of the Greek philosophers who coined the word as implying correspondences. This the materialists do not use at all. They do not admit the existence of other worlds with which this might correspond.

II.

The materialist's world is a world of differences. He is suspicious of similarities. He likes to think of a universe that goes on and on, and never, if he can help it, of one that goes round and round. So when he sees that cycles, either in time or space, repeat themselves it irks him. He is committed to the idea that progress is from generation to generation, in which case it can only be of bodies. He is annoyed at a progress that is of souls and that demands of him that he imagine a pattern in the fabric of human events, as of a great stream of souls returning at intervals and taking up their work where they left off.

H. G. Wells is an on-and-on thinker. In that remarkable passage in "*The Outline of History*" where he dismisses reincarnation as the childish notion of primitive peoples he assures us that return is not the law of life. On-going is the law. He does not explain why the earth disobeys the law and returns once a day, or the moon returns once a month, or the planets each in its year. Nor does he explain how the blood manages to return to the heart, nor breath, nor thoughts, nor cyclic disease, nor cyclic insanity, nor sleepiness, nor hunger, nor the rise and fall of races, nor the recrudescence of ideas, nor the rebirth of flowers, nor the cycle of water and cloud and rain. All these in defiance of his straight line of on-going. Perhaps by now Mr. Einstein has persuaded him that his straight line itself is a curve and must return.

So our workers, being round-and-round thinkers, with a sense of the importance of cycles, will have the advantage of know-

ing how to make one department of life work for another, one religion explain another, and one tendency in history throw light upon another, as one might piece out an obscure bit of a pattern by reference to its earlier and later appearances in the scheme.

It would be a useful thing to restore this process of analogy even in historical matters, and more useful still, if we could do it, to restore some measure of analogy to the examination of functions of life, of realms of being and of the relation of man to the life processes around him. Our encyclopaedists, however, will not use analogy, even in the simplest things. Mostly they are dull. Sometimes they cloud important issues. Here is the sort of thing I mean:

Professor Grant Showerman, an eminent and impressive American classicist, contributes to the eleventh edition of *The Encyclopaedia Britannica*, its article on Mithraism. Now, there is a curious underground struggle about Mithraism. The ninth edition of *Britannica* dismissed the whole subject with a column and received stinging reproof from J. M. Robertson and others of the rationalists, for its cavalier treatment of one of the most vital commentaries on early Christianity. In the new edition the editors have enlarged the article but throughout there is the same wariness that marks Cumont and the other writers on the subject. The indications are that somebody or other would rather you did not say too much about Mithraism or make too many deductions. It is in a sense the *tendon Achilles* of modern Christianity and is heavily guarded. You can write about almost anything else and nothing much will happen to you, but when you discuss Mithraism the theological polemicists, particularly the Romans, are in the field at once.

Professor Showerman starts out, presumably, to give you all that scholarship has to say on the subject. He is very authoritative and the documentation of his article is precise and convincing. It is when he draws his conclusions that we wonder most

whether he is merely stupid or under pressure. He tells us that the Mithraic religion held its gatherings in subterranean "temples," each of which was called a *mundus* or world; that the "temples" were differentiated from other temples in several things. They were long, rectangular rooms, never very large, and each had adjoining it two other rooms. One of these latter, he says, was a *pronaos* to the "temple" where the "worshippers" gathered, and one a kind of sacristy or room for the "priests." These "priests" of the "God Mithras" sat at the end of the temple towards the rising sun. Extending along the sides of the *mundus* and facing each other were two low benches or platforms, called *podia*. In the middle and between the *podia* was an open space for "ministrants." Above was a ceiling depicting the heavens.

The worshippers of Mithras, he would indicate, were not very steady in their religious ideas, because they admitted other religions to have merits of their own, and along the walls of the *mundus* they permitted statues of the divinities of other systems. Mithraism, he shows, was also remarkable for the fact that it did not admit women to its number although it did admit boys. The religion was carried throughout the Roman Empire by the legionaries and traces of its temples are to be found in Britain, Germany, France, Switzerland and out to the frontiers of the Eastern Empire. He notes also that men who belonged to other religions, also "worshipped" Mithras, and Rome herself so far forgot her ancient faith as to allow the worshippers of the Persian God to dig a "temple" under the Capitoline Hill. Constantine, himself a Christian, encouraged the Oriental sect because it was warlike and suited to armies. Professor Showerman goes on to tell how wealthy the Mithraists were (neglecting, of course, to say how the early Christians looted their places of meeting), how charitable and how they were organized as a legal corporation under a kind of charter. They never built the great temples that

might have been expected of them, but in one city—Ostia—they had five. He is puzzled that their clergy and officials were more like a committee and were laymen of sorts.

So he proceeds to a neat conclusion, missing the one vital point about it all, and darkening counsel with its iterations of the words "worshipper," "priest," "temple," "God" and the like. The vital point is that from every bit of evidence he offers Mithraism was not a religion at all but a Masonic brotherhood. Did nobody tell Professor Showerman, if he could not guess it for himself, that the *mundus* is nothing but a Masonic lodge, the symbol of the world, with its firmament of stars above? His vestibule of the temple, the universal ante-room for the brethren? His priests' room, the familiar "convenient room adjoining"? His *podia* along the sides, the seats for the brethren? His priests' dias, the Master's dias in the east? These men were not worshippers in a temple: they were brethren in a lodge and their priests were the masters and past-masters of it. Their limitation to male members was the old Masonic practice and the boy members are the "lewises," or Mason's sons of our own older Masonry. The Mithraists admitted all religions as modern Masons do and there is nothing more marvelous in a Roman senator being a Mithraist than there is in a member of the British Commons being a Craftsman. How the reincarnated Professor Showerman, who is now puzzled by Constantine's interest, will marvel a few hundred years from now at the anomaly of the Christian King Edward VII, being the Grand Master of the Grand Lodge of England, and encouraging the worship of the "God" Hiram.

I wonder if he has ever guessed that all such systems are carried by the officers of armies; that the military lodges are the means whereby the modern Masonic brotherhood has been carried throughout the world. And surely there was somebody at hand to tell him that if a group had millions

of dollars to spend it would not build a larger lodge room than would just hold the brethren.

What does it matter today whether we believe the Mithraists of a couple of thousand years ago were eclectic lodge brothers or rapt devotees of an Oriental cult? It does matter, and Theosophists are not, seemingly, the only people who think it matters.

The fact in itself is trivial, but its implications are not. Mithraism was not a rival of Christianity, but its child was. Manichæism, the religion growing out of the Mithraic mystery, ran along several centuries into the Christian era, a tolerant and leavening force that was stamped out as organized Christianity waxed and became intolerant. The parallel is not between Mithraism and Christianity, but between Manichæism and Christianity. Mithraism is the parent mystery.

And its parallel? The *parent mystery of Christianity*. What was that ritual of which Paul speaks when he reminds the Galatians that they have seen Christ crucified amongst them? Do exoteric religions always come thus out of a mystery? How long does a mystery lie germinating before its time to be given to the world as a religion? How is the seed carried? Who carries it? Was there ever a religion which was not first a mystery? Were those rationalists of a few years ago right when they said the episodes from Gethsemane to the Ascension are not a record of events at all but a description of the progress of a mystery drama? Might we not say, therefore, rather than that a Great One *did* this and that, that a Great One *does* this and that, and when the right season comes, the story of it emerges? Mithra was not. He *is*. In the *Vedas* he is Mitra; in the Zend books he is Vohumano—poised mind. In early Christian days he is Mani. He never came. He always comes.

A trifling adjustment. Yes, but fertile, and giving seed for further adjustments. Establishing cumulative proof that might go a long way to straighten out life for

us and for those to come after us. We might be wrong? That would be nothing new for the human race. We might also be right sometimes. That would be more nearly new. We would have to work hard to go further astray than some of the accredited pundits.

The task of readjusting Mithraism awaits some Theosophist. The rationalists of whom I spoke tried it a few years ago, but they had little of a constructive nature to offer, and except for some forcible truth-telling about the facts, they accomplished nothing but to raise a storm. And Mithraism is only one of a thousand subjects that need us.

III.

The problem of this Theosophical Society as of every other is to determine to what extent we should endeavour to popularize theosophy and to what extent we should leave that popularization to the play of natural forces. To what extent should we endeavour to remain an available reservoir for material and to what extent should we try to thin our ideas down for general use?

There will be many persons to take care of the second of these services. There will be first of all those of our own people who think success is a matter of membership, our workers who believe that many adherents, on whatever terms, will be gratifying to the Brotherhood; our writers who estimate the value of a book by editions and our orators who will cheapen their utterances for the sake of a large hall, well filled. There will always be those who get a comfortable feeling by compromising with official Christianity or with official Brahminism. All these within our own ranks on whose materialism we can rely for it that no profitable attenuation or adulteration will be neglected.

We can rely also on those who come into the Society for a time, pick up a few ideas, and then dropping the word theosophy altogether, and as likely as not repudiating the Society, vend fragments of the old wisdom religion, in some easily saleable form. We have had many of these,

some of them eminent men now, and if we cannot admire them personally we can be grateful for their service to the spread of theosophical opinion.

We can rely also on those who have never had the courage to embrace theosophy but who are willing, even while they condemn it, to make liberal use of its concepts—lesser poets, essayists, new psychologists, psychoanalysts, various kinds of adventists, novelists in search of copy, reformers in search of a new argument, preachers in search of a new sensation.

In the hands of these the work of popularization will be widely done. Their service of their own interests will make them greatly pervasive. A little man can crawl in where a bigger one cannot, and traders in ideas learn to display their wares very attractively indeed.

Such an extension of our sphere of influence is inevitable and as with any extension there will be a corresponding diffusion. Subtle distinctions must disappear, niceties which are vastly important in the realms of mind and spirit will be smudged when taken into the regions of emotion. Sentimentalities will creep in and with them gross distortions. False emphasis will be given some things and others will be all but forgotten.

The time seems at hand therefore when a rally must be made, not at one point only, but at many points throughout the world and to provide that as theosophy is extended into the various departments of human activity, the important and powerful departments of philosophy, comparative religion, anthropology, physics, biology, psychology, archeology, history and art must not be neglected, as they have been this past quarter of a century. Such a work will not demand cleverer men, it will demand more scrupulous and more patient men who are willing to wait longer for the fruit of their labours. It will demand men who realize that when they serve the working and serving student who will relay the message they are doing far more in the long

run than if they filled the biggest hall in the world with ultimate consumers. When we reach the thinker we reach also those for whom he thinks. When we make an appeal below the level of clear thinking we flood this working body of ours with members whose emotional demands kill our useful work. We cannot exclude them but we need not bait traps for them.

In any such task as I have indicated it will be necessary then to keep certain requirements steadily in our minds. The first is that we shall be honest, that we shall not endeavour by clipping our material and conveniently forgetting some of it, to work our way into the good graces of anybody, least of all those pledged to the destruction of the theosophical movement. Even if we succeed the effort is unworthy of us. Since we never do succeed and instead of gobbling the quarry are always gobbled, we might as well drop this kind of propaganda altogether. Our honesty would show itself in a forthrightness of speech and a determination to say our minds at any cost.

A second requirement would be serviceability. We would not be under any obligation to do fine writing nor to voice profound and invincible ideas. Chiefly we would be required to bring order and usefulness into our widely scattered material. To bring into the light of day forgotten and mislaid information, forgotten books. To put two things side by side where they can be compared and allowed to explain each other. We would make a great gain if we could teach our potential students and writers that the major part of academic scholarship is spade-work and that a collection like Frazer's *Golden Bough* is written with a shovel. It is chiefly useful because it gets related material between two covers.

Another requirement will be industry, a steady going forward, sometimes lighter and sometimes heavier going, but always with sincerity and as much courage as we can muster. We are not required to be final. We are only required to do a little better than is being done. That celebrated child

who got a school prize for the answer that a quadruped had five legs had missed ultimate truth but he was better than all the rest of his class who said it had six. We need only keep a leg ahead of the other children.

The great requirement upon us is that we make use of our finest tool, *The Secret Doctrine*, remembering always what I have suggested, that the *Doctrine* will only trade secret for secret. If we come empty we will go away empty. It works when we do.

There is an old symbol of the lathe of the cycles that shapes the immortal body of man. It is a lathe that spins always, and, as far as we are concerned, must spin in empty air until we put something on it to be shaped. It partakes thus of the nature of all lathes. If we can learn to see our *Secret Doctrine*, our re-shaper, as itself a lathe whereon the things of the mind are re-shaped that they may be fit vehicles of the Spirit, we may be able to use it better. We have watched it spin; we have argued about it, and about who made it and why, and whether there was due authority for making it. Suppose now we stop looking at it and vaunting it, and use it as it was meant to be used, as a tool. Suppose we shape something.

“After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, ‘Be Theosophists, work for Theosophy!’ Theosophy first, and Theosophy last; for its *practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great also is the responsibility.”

—H. P. Blavatsky

ALBERT SCHWEITZER AND THE REVERENCE FOR LIFE

BY RICHARD SATTELBERG

Dr. Albert Schweitzer's autobiography *Out of My Life and Thought* contains his provocative formulation—now world renowned—of "Reverence for Life." It is one of the most remarkable philosophies of life ever conceived by the mind of man, highlighting the virtues of truth, sincerity, and compassion. What is its message for us, who also strive to put into practice our ideals for the benefit of humanity?

What caused Dr. Schweitzer to espouse what he calls "the ethical and affirmative position of Reverence for Life"? In the epilogue to his autobiography we discover the answer: first, that the world is mysterious and filled with suffering and, secondly, the age into which he was born was observed to be "a period of spiritual decadence in mankind" (did not the Buddha come to a similar realization?). Does this still hold true? Are we yet living in a time of "spiritual decadence"? With all the wisdom of the accumulated efforts of centuries at our beck and call and college enrollment at an all-time high, are we yet not infused with or instilling in our youth those values which our society and the world needs to progress and uplift it? And what about this heterogeneous world, is it really "inexplicably mysterious"? Have we removed the causes of suffering, both physiological and psychological?

What is Dr. Schweitzer's answer to the pitfalls confronting mankind? Can we really make men better by prompting them to exercise their intelligence and by setting the kind of overwhelming example which Dr. Schweitzer has shown by his acts? Can each of us boldly declare, as he has, that:

"I therefore stand and work in the world as one who aims at making men less shallow and morally better by making them think."

The problem of the betterment of man is indeed in setting an example for them to take up and follow. And it is only fair to state that many of us do realize this and are doing our best; but the problem still remains to arouse people to think and act, who now are only squandering their lives away with the hedonistic offerings of our times, and letting the other fellow do what they themselves should have been doing all along: to dare, to will, to act, to help, to advance.

Man's condition is largely due to the fact that he dislikes thinking. From various directions within his culture, says Dr. Schweitzer, social and religious associations come to him with ready-made convictions. They do not demand that the individual do his own thinking, for they consider themselves to be the repositories of what man should think. One is accordingly led to ask, how can creative thinking ever arise when the individual is under outside pressure to conform and cannot channel the contemplative genius from within to advance both himself and the others with whom he comes into contact?

All of this makes up what Dr. Schweitzer refers to as "the spirit of the age," a spirit which has failed to recognize that whatever spiritual progress has been accomplished thus far must be attributed to thinking, and what it has failed to do can perhaps be done by it in the future. Man must learn to cultivate the truths and convictions necessary for his life and reclaim the confidence which the many external influences have drained away from him. He must come to the realization that it is wrong to be skeptical about his own thinking, for it is this skepticism that has enabled him to become receptive to improper authority. Man can discover truth by himself; this truth is not

like authoritative truth, according to Schweitzer, because it is "living truth"—that which has been derived from his own thinking itself. In fact, it is only when man has first found this "living truth" that he is in the proper condition to accept truth from outside. Man needs two wills for a healthful development: the "will to truth" and the "will to sincerity". When an age possesses both of these qualities together, it will "possess truth which works as a spiritual force within it."

What has also held us back, time and time again, states Schweitzer, was the delusion that we "had clearly established an attitude toward life which was in accordance with knowledge and ethically satisfactory." It appears to the writer that at last we do have such a knowledge, with the establishment of the Theosophical Society and the views advanced by the Tibetan Masters through their letters to Sinnett and Hume and the works of their direct agent H. P. Blavatsky. However, the world is still largely unaware of and unprepared for this great knowledge and pursues its course blindly, confronting crass materialism on the one hand and outmoded theological dogmas on the other. Nevertheless, men like Dr. Schweitzer are among us also to offer solutions which are theosophical in spirit, if not by the familiar labels we all know.

What then does Reverence for Life philosophy consist of? First of all, it is to be considered as a philosophy of life which inherently contains three fundamental elements: "resignation, an affirmative attitude toward the world, and ethics."

There have been philosophical systems formulated which dealt with these elements (notably those of the Stoics and Confucius), but none of them, claims Schweitzer, ever combined all three; and all three must logically follow from the universal conviction of Reverence for Life. The stimulation for the Reverence for Life view came from his consideration of Jesus' teaching of Love; for the Reverence for Life is simply the Love ethic extended to universality, one

logically entailing the other. "To the man who is truly ethical all life is sacred, including that which from the human point of view seems lower in the scale." Schweitzer thus discards all petty human notions of higher and lower life, for life is a "mysterious value." There is both spiritual life and natural life. The former is to be found within the latter. This is what man should contemplate: the duality of life and the part he plays in the natural setting with all his creatures, both large and small.

Reverence for Life is a realistic answer, indicates Schweitzer, for man's relationship to the world. Man must realize that all existing things are "like himself, a manifestation of the will to live." Man finds himself in a relation of passivity and activity to the life about him and can accordingly destroy or maintain it. Man's existence only has meaning when he achieves self-elevation. By means of resignation he passes from a passive relationship with the world to a higher, spiritual relationship. By this means he receives both "inward freedom" (the strength to cope with his external difficulties) and "true resignation." Man then knows that he no longer lives for himself alone, he derives his strength from within, becoming a deeper, more purified and peaceful creature. Having truly resigned himself, he now is "capable" and ready to accept the world.

In all the above, man is following rationally his relationship to life and the world; he has become a thinking man, a man who sees that to go on living means self-surrender, rather than thoughtlessness. He is a man who has passed beyond skepticism and the thoughtlessness of living without ethical ideals to motivate his conduct; he is one who has confidence in himself to receive truth and is not bewildered by the mass of knowledge continually mounting day by day, he is an individual who follows a special kind of mysticism, one who is at one with his higher self and those about him, one of many "inward men with an active ethic."

RELIGION OF LOVE

BY H. STYFF, PH. D.

Translated by Inez Van Assche

It is a remarkable fact that in the history of humanity there are to be found great religious geniuses among all races, in all classes of society and during all ages. Contemporaries did not always show them understanding and appreciation; the formulation of their message naturally varied, but in one respect they have all been alike—each was an eccentric in relation to his environment and unique in his independently formulated ideas.

When one succeeds in seeing through the words and the formulation it is surprising to note how much in common all these teachings have; they could all be said to resolve themselves into one single great idea. It is as if one followed the sides of a pyramid and looked towards its apex. All the great religious teachers have likewise looked up towards something great and elevated, something that would have value to and embrace all. In this manner they have found the highest unity where the details of the multitude shine together.

The world is supported by an idea, which it is true has its antithesis but without which life could not exist. Human beings differ, they are born, struggle, suffer and die each by themselves, but both backward and forward in time they are bound together by an idea—the feeling of solidarity among all living creatures, and the often equally sub-conscious idea of a unity in man, the ego, which in the belief of its indestructibility feels at home in a higher world ruled by peace and quiet.

Over the door to a Jewish Synagogue in Paris one reads these two Biblical quotations, "And thou shalt love the Lord thy God with all thine heart, and with all thy soul and all thy might." (*Deut.* 6:5), "Thou shalt love thy neighbour as thyself." (*Leviticus* 19:18). This is the summing up of the law, *Torah*, the very heart of the Jew-

ish religion. The law we can equate with religion; it consists of the precepts the righteous and believing Jew must follow during his whole life. It is the same way with Indian *dharma*, that is translated as law, duty, but nevertheless corresponds to our conception of religion.

The nature or essence of religion we understand best by studying the teachings of adherents to other faiths. The doctrinal system of the Hindus deals largely with the duties of the individual towards the Gods and man's self-improvement. There are sacrifices, prayers and other endless acts belonging to the cult. The four truths about suffering to be found in Buddhism all refer to the liberation of the spirit from the chains of materialism. But along with this we also find the word *ahimsa*.

Linguistically this contains a negative thought: not force. But here we must consider the Hindu habit of thought. What we formulate as a positive recommendation is with them often pronounced as a prohibition. For that matter, the Mosaic Law gives an example of the same phenomenon. "Thou shalt not . . ." puts a limit to the lower instincts and gives the thoughtful man an opportunity to liberate his spirit.

Lexica explain *ahimsa*: "not harmful action, abstention from killing or causing others pain in thought, word or action." Monier adds, "*Ahimsa* is a cardinal virtue in most Hindu sects, but especially with Buddhists and Jains. It is personified as the wife of *Dharma*."

In the *Ramayana*, Krishna says, "*Ahimsa* is the highest expression of religion." Swami Prabhavananda comments on *ahimsa*, in Patanjali's *Yoga Sutras* (2:35) thus, "Harmlessness does not mean inactivity,

(Continued on page 114)

NOTES AND COMMENTS BY THE GENERAL SECRETARY

Dr. Henry A. Smith, National President of the Theosophical Society in America visited Toronto from October 16th to 18th and gave two lectures for the Toronto Lodge, and one for the H.P.B. Lodge. His lecture titles were: *The Psychosomatic Man*; *The Divine Plan in a Chaotic World*; *The Creative Power in Man*.

There was a good attendance at all meetings, and his talks were well received. Unfortunately, I was able to be present at one only as Mrs. Barr and I were moving that week from Beamsville to Thornhill.

The General Secretary and the Hamilton and Toronto members of the Canadian Executive (except Mr. G. Kinman who unfortunately was out of town) met Dr. Smith for lunch on October 16th and then adjourned to the Hall at 52 Isabella Street for a lengthy chat. Dr. Smith more than lived up to the reputation which he has won through his articles and editorials in *The American Theosophist*. His mind is wise and practical, and one felt that there was much patience and understanding in his nature and a quiet reserve of power which comes from these virtues. The Society in America should, under his leadership, go forward to greater heights of service in the theosophical cause.

Three new members joined the Canadian Society during September, Mrs. Sarah A. Tratnik of Kirkland Lake, Ontario, Miss Helen M. Mottashed of Hamilton and Miss Welda A. Cox of Toronto. I have much pleasure in welcoming these members into the fellowship of the Society.

I might mention that there was a net increase of 15 members during the past year. Each year our membership is de-

creased by deaths, demits to other National Societies, failures to pay dues, etc., and in some years this decrease is more than the number of incoming members, but this year there was a net increase of five percent.

The Canadian Executive at its October meeting co-opted Mrs. C. P. Lakin of Hamilton Lodge to fill the vacancy in its membership which arose on the death of Miss M. Hindsley in July. Mrs. Lakin was a duly elected member of the Executive Committee in the year 1961-62 and in the election this year received the higher number of votes of the two non-elected candidates. Mrs. Lakin is an enthusiastic worker for the theosophical cause and I have much pleasure in welcoming her to the Executive Committee.

It was reported at the October Executive meeting that a legacy of \$1,000.00 had been left to the Society in Canada by the late Mr. T. B. G. Burch of Toronto, a member-at-large. A cheque for this amount has since been received and at the next meeting of the Executive plans will be discussed to use this money as Mr. Burch would have desired, namely, in the furtherance of the work of Theosophy in Canada.

This will be the last issue of *The Canadian Theosophist* to be received by our members and subscribers before the Christmas and New Year Season is upon us. I wish to extend to all our readers my very best wishes and to share with them the hope that the present state of world tension and uncertainty will recede as the concept of human brotherhood grows and becomes an ever more constructive force in world affairs.

D.W.B.

THE ORGAN OF THE THEOSOPHICAL SOCIETY
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IN CANADA

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TORONTO LODGE

Dr. Alvin Boyd Kuhn of Elizabeth, New Jersey, again visited Toronto Lodge from September 23rd to September 30th.

Dr. Kuhn's series of lectures dealt primarily with biblical symbolism but he also included a lecture on The Emerald Tablet of Hermes.

It is interesting to note that this was the thirty-third consecutive visit to Toronto Lodge by this always welcome speaker.

J.W.

DEFINITE THEOSOPHY?

Some of the points raised by Dr. Wilks' article "Is Theosophy a Definite Philosophy?" (*The Canadian Theosophist*, Jan.-Feb., 1962) are still being discussed in Theosophical circles.

In the Fall, 1962 issue of *Theosophia*, editor Boris de Zirkoff answers the question in the affirmative, and argues impressively that H. P. Blavatsky's mission was "to proclaim and define specific and basic ideas on the structure and operation of the Universe."

Theosophy (October, 1962) quotes several interesting passages from Madame Blavatsky's own writings pertaining to the subject, and concludes: "Theosophy, then, is a 'definite philosophy' for those who accept H.P.B. as their teacher. It may be something quite different for those who do not."

La Vie Theosophique (October, 1962) publishes a translation of Miss Helen V. Zahara's article which originally appeared in *Theosophy in Australia*, April, 1962.

T.G.D.

THE THREE TRUTHS

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

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

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

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

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

Idyll of the White Lotus

LETTERS TO THE EDITORS

The Editors,

The Canadian Theosophist

The Lord's Prayer

Thank you for the article, I like it, however: I am reluctant to accept the statement on page 80 that the concluding adoration is "not" a part of the Lord's Prayer.

First of all, because I believe the Church left it out. They said—all power and glory belonged to the Pope. So, it would have been a contradiction to leave it in. Besides, there is a greater reason to my way of thinking, an *esoteric reason*.

We have the seventh petition—when the Quaternary is now *raised* to the Triad: after that comes the POWER, and the GLORY for ever. Yes, also the BLISS. No more asking. "On that day, you shall ask ME nothing." The glorious End for which the Beginning was made. Salvation attained. The Christ *has* turned us over to the FATHER. So you can see why I cannot leave out the adoration for after the seventh a new Aeon begins. A new man. "Behold I make all things *new*." So that from now on, why ask? When you know—"My grace is sufficient for you."

Isn't this what Theosophy is all about? Do please read (*I Chronicles* 29:10-11). There you will find the concluding adoration in even more stronger form. In the Kingdom of Heaven—There—we never need to pray, prayer turns to praise. That is what is wrong with the Church. It also has seven principles but teaches that the first five only happen on the Earth. The other two (1) Resurrection and (2) Heaven only happen *after* physical death.

No wonder so very few complete their Circle. "They have lost the keys to the KINGDOM." How true.

"Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that, possessing it, Alaya should so little avail them." —*Voice of the Silence*

Mrs. J. Tratnik

The Editors,

The Canadian Theosophist

Looking over these theses of Dr. W. E. Wilks, Laura Gaunt, Mollie Griffith, Rev. R. G. Katsunoff, Cecil Williams, the note in the October issue of *The Canadian Theosophist*, etc., etc., plus Letters to the Editor, etc., etc., etc., I feel I must thank Rev. Katsunoff for his especially interesting thesis "The Lord's Prayer" (based on the article "Vaterunser" in *Lotusblueten*, Nov. 1895), and others for their helpful comments on the theosophic way of life, something which we should be busy really studying.

The finest thing I have read in *The Canadian Theosophist* the past six months is the mystic word from the late A. E. S. Smythe, whom I admired and with whom I often differed, though in the manner a student differs with a teacher: "Theosophy is not a creed. It is the grace of God in one's life, the power of God in one's work, the joy of God in one's play, the peace of God in one's rest, the wisdom of God in one's thoughts, the love of God in one's heart, and the beauty of God in one's dealings with others".

I think he could do all this, because he was a remarkable soul. How many of us are there, in or out of the Theosophical Society who could begin to measure up to him? He was likely nearing his moment of initiation.

I agree with Dr. Wilks. We have to be very careful we are not, as the Theosophical Society, treading the doctrinaire path of credal dogma. I believe that every member of the Theosophical Society is entitled to his own individual religious opinion, and that the Theosophical Society's function is to help him forward, certainly not to tell him what to believe—this is his own prerogative.

One dear soul in his enthusiastic sense of horror (at likely my ignorance and stupidity?) said in his letter (Sept.-Oct. issue *The Canadian Theosophist*) "There is far too much looking backward that characterizes

the aged and senile . . . which way we will go . . . backward or forward depends on the type of theosophist the Society attracts”.

Perhaps this F.T.S. should think upon all the implications his generalizations suggest. I have news for him. In my own humble individual opinion I am ahead of this type of Theosophist anywhere from 50 to 100 years. Wide-minded Christians who believe in God and Jesus the Saviour, in prayer and also in varied theosophic concepts are certainly the equals of the writer of the above quotes. We know that Jesus historically lived, suffered, self sacrificed to help the world into a better way of life, and was finally crucified. We believe, too, that he despised the fawning adulation that has been his lot for 2,000 years. I do not presume to know the ONE to whom I pray, perhaps that one is my own Atman-Buddhi-Manas. I do not know. I merely say—Let

those who will believe they are walking gods. They will learn in due course that we humans have as yet scarcely begun to understand life's implications. Book learning, science, etc. do not necessarily mean true education although it may help in the journey toward the Holy Grail. Speaking generally we humans instead of being walking gods are merely likely the ants in ant heaps—purposefully making our way somewhere higher, better. Perhaps even theosophists may in 100 years learn that the fatherhood, sisterhood, brotherhood of life encompasses more than just “human brotherhood”. Wherever the Gods are they are certainly not humans, though presumably humanity is reaching higher and higher. I challenge anyone to speak truly and say I am not a sound theosophist.

Ronald V. Garratt

THE THEOSOPHICAL SOCIETY IN CANADA

Statement of Receipts and Disbursements of year ending June 30 1962.

Cash in Bank, July 1, 1961 — \$ 744.58

RECEIPTS

| | |
|-----------------------------|-----------------|
| Lodge Dues and Fees | \$1,169.40 |
| Magazine Subscriptions | 265.00 |
| Magazine Donations | 10.55 |
| General Donations | 120.38 |
| Sale of Magazines and Books | 20.35 |
| Excess Travelling Expenses | |
| Returned | 10.00 |
| Investment Interest | 364.80 |
| Bank Interest on Deposits | 24.34 |
| Exchange of U.S. funds | 7.63 |
| | <u>1,992.45</u> |

DISBURSEMENTS

| | |
|-----------------------------|-------------------|
| Adyar per capita | \$ 69.50 |
| Magazine expenses | |
| Printing | \$ 890.00 |
| Postage | 37.07 |
| | <u>927.07</u> |
| General Expenses | |
| Postage | 49.84 |
| Stationery | 44.16 |
| Office Expenses | 50.09 |
| Bank charges | 6.22 |
| Telephone and | |
| Telegraph | 26.64 |
| Flowers | 20.60 |
| | <u>197.55</u> |
| Travelling Expenses | 108.20 |
| Books purchased | 6.00 |
| Office Repairs | 225.55 |
| Donation, T.S. in America | |
| (Adyar Film) | 207.00 |
| Donation, Adyar Library | 220.50 |
| | <u>\$1,961.37</u> |
| Cash in bank, June 30, 1962 | \$ 782.71 |
| Less outstanding cheques | 7.05 |
| | <u>775.66</u> |
| | <u>\$2,737.03</u> |

\$2,737.03

| | |
|----------------------------|----|
| New Members | 21 |
| Re-instated | 17 |
| Demitted to other Sections | 3 |
| Deaths | 5 |
| New Subscribers | 16 |

DUDLEY W. BARR, General Secretary

RALPH A. WEBB, Treasurer

WISDOM FROM ANCIENT EGYPT

Compiled by Mrs. Nellie Dalzell

From The Papyri of Anana the Scribe

The following are interesting quotations from an Egyptian papyrus by Anana, dated about 1320 B.C.

Anana was the Chief Scribe and a King's Councillor to Seti 2nd.

"Behold, is it not written in this roll? Read, ye who shall find in the days unborn, if your gods have given you skill. Read, O children of the future, and learn the secrets of that past, which to you is so far away, and yet in truth so near."

"Men do not live once only and then depart hence forever. They live many lives in many places, although not always in this world. Between each life there is a veil of darkness."

"The doors will open at last, and show us all the chambers through which our feet have wandered from the beginning."

"Our religion teaches us that we live eternally. Now, eternity, having no end, can have no beginning. It is a circle. Therefore, if the one be true, namely, that we live on, it would seem that the other must be true, namely, that we have always lived."

"In the early days before priests froze the thoughts of man into blocks of stone, and built of them shrines to a thousand gods, many held that this reasoning was true, as then they held that there was but one God."

"To men's eyes God has many faces, and each one swears that the one he sees is the only true God. Yet they are all wrong, for all are true."

"Our Kas, which are our secret selves, show them to us in various ways. Drawing from the infinite well of wisdom which is hidden in the being of every man, (they) give us glimpses of the truth, as they give us *who are instructed—power to work marvels.*"

"The spirit should not be judged by his body, or the god by his house."

"Among the Egyptians the Scarabus beetle is no god, but an emblem of the Creator, because it rolls a ball of mud between its feet, and sets therein its eggs to hatch. As the Creator rolls the world that seems to be round, and causes it to produce life."

"All gods send their gift of love upon the earth, without which it would cease to be. My faith teaches me more clearly perhaps than yours, that life does not end with death, and therefore that love, being life's soul, must endure while it endures."

"The strength of this invisible tie will bind two souls together long after the world is dead."

"If you lose one you greatly love, take comfort. Death is the nurse that puts it to sleep, no more, and in the morning it will wake again, to travel through another day with those who have companioned it from the beginning."

"Eternity has no end, therefore no beginning, consequently, eternity is a *circle.*"

"If we live on, we must continue forever, and if we continue forever, like the circle and eternity, man had no beginning."

"Man comes into being many times, yet knows nothing of his past lives: except occasionally some day-dream or a thought carries him back to some circumstance of a previous incarnation. He cannot, however, determine in his mind where the circumstance occurred, only that it is something familiar. In the end, however, all of his past lives will reveal themselves."

"The spirits or souls of one incarnation possibly may meet again in another incarnation, and may be drawn together as if by a magnet, but for what cause neither knows."

MOVING FORWARD

BY DR. HENRY A. SMITH

National President of The Theosophical
Society in America

Those who have carefully studied the theosophical movement must be aware of a profound inner vitality since its inception. Having withstood the many vicissitudes that have been encountered since its founding, that same inner vitality is still present in spite of the weak external framework through which it is channeled to the world. It is therefore important for us to be aware of this so that our optimism and zeal do not falter.

We should take a factual inventory of our conditions and remedy the weakness that we find. For certainly anyone with normal powers of observation cannot fail to see that we have fallen into an apathy and lethargy, and at best have an inadequate way of presenting the Ancient Wisdom. This does not mean that there are not areas of vitality and vital members in certain areas with effective approaches. If one looks at the overall picture of our Society one cannot fail to be aware of our inadequacies.

A correct diagnosis can lead to an effective course of action, and an effective course of action is essential. The problem is too fundamental to relate only to such things as inadequate publicity and poor propaganda means, and other mechanistic aspects of our Society's work. It is true that all of these need adequate attention.

There are deeper reasons for the inadequacies that exist. Certainly, it is not the Ancient Wisdom itself that is at fault. The eternal verities do not change. Whatever our view of this ancient wisdom is, that which we call the Ancient Wisdom may need to be reviewed, and reviewed. Have we actually discovered it? Certainly not fully. We are individuals still dealing with some of the husks that enclose the kernel. Research and study are basic to discovery.

Theosophy as an open philosophy needs

to be studied. If an idea is accepted and we believe in it, it should be a flexible acceptance, so that it does not crystallize into a fixed belief. A philosophy can survive only if it remains vital. Its vitality can but be assured if its concepts remain open for individual exploration and research and interpretation.

Study and research are therefore the keynote of a vital philosophy. The doors of light to the quiet mind of quest must ever remain open. There is a light that flashes into the mind from within that leads to further and further illumination, if one pursues the stream of ideas with a sense of flexibility and relativity.

Recently, a survey among professional men indicated that those in the upper bracket of success, were those who studied at least two books in their specialty every year. If each member could try to master some aspect of the Wisdom, by undertaking a serious study of the literature, he would be truly vital in our Society. Who in reality is a Theosophist? There are only those who seek after Theosophy. The attitude of a student is essential to prevent crystallization in our concepts.

It seems that in recent years Theosophy is frequently being taught as the orthodox Christian teaches his religion. A series of beliefs are espoused and authorities pointed to. Certainly, those who have given this Ancient Wisdom to the world had no intention of setting up a dogmatic system of beliefs and doctrines. It is a healthy sign to find those who question the teachings, not necessarily from a critical viewpoint, but certainly from the viewpoint of search. Likewise, there can be no harm in critical examination of authorities. Everything that is taught in Theosophy should be examined not just accepted without the freedom of a critical review. Each of our teachers has

pointed to mysteries beyond those which they have revealed. Each of them has stated that he is not infallible. Therefore, authority, too, should be flexible. Ultimate authority lies only in individual discovery. Even *The Secret Doctrine*, our greatest source of information, is based only upon one aspect of the great wisdom, as Mme. Blavatsky herself stated. Whatever is taught, whatever is presented to the public, should be in the attitude of a search for the eternal verities, rather than in the pronouncement of those eternal verities as *fully* revealed. The public should not be converted but rather stimulated toward the quest for truth.

As the theosophical literature of the past is reviewed, one finds that much of it is bogged down with the cultural residue that is fifty to seventy-five years old. Much of it needs to be re-edited, so that it fits better into our cultural atmosphere. New literature should be produced in a timeless way, if possible, even then it may be subject to continual revision and change. Workers are needed to do this important job. Much of the literature that is available at present cannot make an all-out appeal to the cultured, or even to the average person, because of the limitations imposed by the conditions mentioned above.

There is a profound challenge confronting the Society, a challenge that should stimulate every member to continue daily study, not necessarily to comprehend the total picture of Theosophy, but that he may learn *one* aspect of it thoroughly and well. He then will be able to draw upon a storehouse of knowledge that he has accumulated and integrated into his life by his specialized study, thoroughly covering one phase of Theosophy. Such a personal program will make him effective to the extent of his specialization and effort. No one can hope to cover the whole vast region of the philosophy.

It is far better to know one aspect of the philosophy well than to have only a foggy view of its vaster scope. It is wise to take

one subject of the wisdom, study it in relation to the sources, especially *The Secret Doctrine* and the other writings of Madame Blavatsky, *The Mahatma Letters*, as well as subsequent writers covering every angle of it until a reasonable comprehension is gained. When that is accomplished, one becomes a vital outpost for that one phase of the wisdom. In studying fully such a phase the mind will become filled with the innumerable ramifications of information, for nothing in the wisdom stands completely alone.

As time goes on more and more aspects of Theosophy can be encompassed. An effective teacher, or class leader, must have explored in detail at least one aspect of the great philosophy, which has really no boundaries, and which leads into deeper and deeper mysteries. Hero worship of some of the personalities and leaders should be a thing of the past. The search should be individual. That which is truly your knowledge you must strive for. Though it is well ever to honor and revere those who have brought the great wisdom to the attention of the world, it is also well to remember that they were only channels. If the movement that has sprung up around the Ancient Wisdom does not stimulate within the individual creativity and leadership, it is doomed to die. Its success depends upon the degree in which the *individual* will rise to the occasion. It is in the individual research and creativity and the "togetherness of effort" that the answer to adequate leadership must be found. When the total membership is seeking diligently and remains dedicated to the quest into the mysteries, there will arise in them the spiritual forms and visions that are necessary to carry on the movement. The search and the integration of the results of that search are more creative than listening to leadership. It leads to new spiritual forms that arise within the individual. Authority needs to be transferred from the teacher to the student, otherwise the student has no vitality. If we make of that light of Theosophy a dogma,

the dogma will ultimately extinguish the light.

The Society's future, therefore, lies in the effort to raise the achievement level of individual members, and to stimulate in them the zeal for study and for work. The member must realize that he is bearing the torch into a world that is baffled and struggling. The Society must place at the disposal of the individual the means and techniques to bring out individual creativeness, with special capacities to teach and to serve. The whole membership must become fired with zeal to make these things possible and to be a part of the program of moving forward.

—*The American Theosophist*, May 1961

RELIGION OF LOVE

(Continued from page 106)

but the wise one's complete abstinence from doing injury and is a very strong psychological force. He thereby creates an atmosphere around himself, in which violence and animosity must cease to exist because they find there no correspondence. Animals are also sensitive to such an atmosphere. For the moment animals can be cowed by the whip, but they can only be rendered harmless by the genuine feeling of not wishing to hurt."

In his edition of the *Bhagavad Gitâ*, Professor Radhakrishnan says, "The ideal the *Gitâ* puts before us is *ahimsa*, not violence." (He refers to chapters 7 and 12) "We must struggle against all that is wrong, but if we allow ourselves to hate, this feeling will insure our spiritual defeat." In some of his other books Radhakrishna explains *ahimsa* as love. In *Eastern Religion and Western Thought*, p. 46 he says, "*Ahimsa*, the feeling of brotherhood with all living creatures, the sympathy that gathers into its arms even the lowest forms of life, is the fruit of *abhaya* or spiritual life. *Ahimsa*—love—is the practical side of religion." And in *Idealistic View of Life* p. 104, "Those who

do the will of the Father are filled with love and friendship towards all humanity. *Ahimsa* or love becomes the cardinal virtue."

The *Dhammapada* (v. 225) mentions the wise ones who do harm to no one, and how the disciples of Gautama rejoice in the abstinence from doing harm (v. 300); here also it has to do with the conception of *ahimsa*. Burlingame explains about Buddha's behest not to kill, "Buddha did not have any purely negative teaching. Instead he taught the most sublime doctrine that ever came from the lips of a human being: love for all living creatures, without consideration as to person, and love for all creation. Man must love his fellow human being as himself and return good for evil, give love for hate."

In Milinda's discourse it says that the first Buddhists believed in the power over outward circumstances residing in the feeling of love. In this manner Devadatta's wild elephants were subdued by the love of Buddha. Gandhi knew, writes Radhakrishnan in *Religion and Society* that "non-violence is not the same as doing nothing. We can resist evil by refusing co-operation." Humphrey's *Buddhism* p. 124, asserts "Buddhism is as much a religion of love as any other in the world." In it *Metta Sutta* is referred to, holding mother love as reprehensible when contrasted with love for all creatures.

In Chinese, *ahimsa* corresponds literally to *pucheng*, which appears in Lao Tse's *Tao te king*. Chapter 8 begins thus, "The highest good is like unto water. The goodness of water is that it does not strive." And about the wise one (or the saint) we read in Chapter 22, "Simply because he does not fight there is no one in the kingdom able to fight against him." For the rest, good will is the quality corresponding most closely to love. The highest attribute of men, it is said in Li Ki, is simply benevolence. So also in Mencius and Confucius.

At the border between Judaism and Christianity stands Paul's celebrated Bib-

lical quotation about "the heathens who do not have the law." (*Rom. 2:14*) There it says that they who do not have the Torah, of Judaism, nevertheless do by nature what the law demands. They have the conscience as their law accusing or acquitting. This verse from the Bible has been the bane for generations of school children and has scarcely been understood even by the theologians. But the meaning becomes clear if one takes the translation of the Judaic *nomos* as being Torah, symbol of the Judaic statutes. Because it is God's wish that all human beings be saved, He has given them conscience, the commands of the law written in their own hearts.

The Nazarene Master showed his love of humanity in a practical way by healing the sick and preaching the Gospel of the Kingdom. This solicitude for others is expressed in the Lord's Prayer thus, "Forgive us our trespasses as we forgive those who trespass against us." The thought returns even in the words of Jesus on the cross, "Father forgive them . . ." Luke lets Jesus say to the repentant robber, "Today shalt thou be with me in paradise." And, according to John, he committed his mother and favorite disciple into each other's keeping. One of the most beautiful expressions of the Christian love is the text to be read on the Unknown Soldier's grave in Westminster Abbey, "Greater love hath no man, than this, that a man lay down his life for his friends." (*John 15:13*)

Besides the Gospel, Paul's hymn to love sums up the religious life as, on the one hand love of God and the other love of human beings. In contrast to faith, prophesy and knowledge (*gnosis*), it is through love that man reaches to knowledge of God. In other words one could say, dogma is not useful for anything. It has also been pointed out that living is the essence of Christianity.

The commandment given to Christians to love one another (*John 15:12*) is pointed up very sharply in *I John 4:20* where it says, "For he that loveth not his brother

whom he has seen, how can he love God whom he hath not seen?" Klein: *Schem hamephorasch* p. 52-3, explains Jesus' revelation of God's name thus—he had been preaching love. Among the mystics St. Theresa deserves to be quoted. She says in *The Road to Perfection*, "For the spiritual life love for our neighbor comes first."

The Quakers, whose basic principle is the light in all human beings, consider everyone a friend and so address him. Here one may refer to Inge: *Christian Mysticism*—where he gives several examples. Among Theosophists we quote Katherine Tingley: *The Wine of Life*, "The secret of life is impersonal love." G. de Purucker says in *Precepts*, "Love is the cement of the universe; when one radiates love one awakens love in others."

The indwelling power in religious teaching has often been pointed out, how it changes man's character and fills him with spiritual life. But we must not forget the distance between theory and practice. The weak cannot stay, for any length of time, on the high level a few moments of enthusiasm raised him to during conversion. The faithful, feeling their own belief the only right one, may also in their zeal go too far—try to influence others with persuasion or even resort to violence. During the persecutions of antiquity, the Christians were greatly admired for their steadfastness and the heathens exclaimed with admiration, "Look, how they love each other."

But other pictures also belong to the history of Christianity. During the dogmatic struggles the Christians turned against one another even worse than wild animals. And the numerous heretics' pyres did not throw a clarifying light on Christian love. We can also add to this the witch trials, that perhaps had a religious background. Not always have the Christian missionary activities among the heathens been conducted in the name of love, but desire for gain, and violence have followed in the footsteps of humanitarian love. Bonehard dogmatists have also done what they could do to dis-

parage the message of the Gospel. Speaking about 'the stony ground' R. Morner says in *Confessions of Faith* p. 176, "Is there not something wrong with a religion that scares devoted believers, not about sin, but with old materialized conceptions about punishment?" In another place he says, "Central to God's power must be the power of love." In contrast to all these dark pictures the mild light of Buddhism shines, tolerant to dissenters. An example was King Asoka, who ruled over all India (about 274-232 B.C.) His inscriptions bear witness of the true humanitarian spirit that ensouled him.

Here have been given examples of the Religion of Love, as it has expressed itself under different names and in varying forms. Because human beings are so different it is only natural that the religious message will be formulated in many different ways. Therefore the problem is not at first hand

to evaluate the religions, but instead to find that which is common to them all. This need not mean that the religious person depreciate the originality of his own particular faith, nor dilute religion into mere empty tolerance. Neither may he undervalue convictions of others, and to the extent he is able to follow the train of thought and enter the intellectual world of others, he will find the great idea, the foundation of all true religion. We can therefore call it the Religion of Love.

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THE COMING RACE

BY ELOUISE R. HARRISON, LLB

Around the year 1852, Lord Lytton wrote a prophetic novel of the future, which contains some of the most fascinating glimpses into the characteristics of the coming sixth race. It may prove both instructive and entertaining to take a brief look at the ideas he presents therein. As so many Theosophists are aware, Lord Lytton met some of the Mahatmas and wrote several of his books under inspiration provided by the teachings he received from them.

The story commences with an American, who is the hero, descending a long mining shaft into the earth where the new race has made its home. (Perhaps it has been driven there by some future atomic holocaust). All over the area made up of cities and towns that would naturally be pitch dark, a brilliant illumination is seen. Everywhere, fields stretched, covered with strange vegetation, foreign to any found on earth. Ly-

ing about were pools of what appeared to be naphtha; while boats with wings glided through the warm air. Above there was no sky, only a cavernous roof—this roof growing higher and higher in the distance of the landscapes beyond, till it could no longer be seen.

The buildings around resembled Egyptian architecture and had been very ingeniously carved out of the rock. From one of these buildings a man came forth, a human being of definitely another race, with a more spiritual cast to his face, not like the physiognomy of any of the races today, but resembling rather the faces of those of the more spiritual members of the early Etruscan race. His face was beardless and tranquil and on his back extending over his breast were large wings reaching to the knees.

This unusual looking inhabitant came

over to the American and spoke to him in a musical voice, touching him on the shoulder with the wand he carried. At this contact the American immediately felt a sense of joy and contentment, where before he had felt only fear. He looked about and noticed now that in the buildings soft music drifted through the corridors while automatons moved about carrying out orders swiftly after being touched by the wand held in the hand of the mysterious stranger. Glancing elsewhere, the American saw a group of other people of this race, all equipped with wings; all with faces mild, tranquil and kindly in expression. Not on the visages of these people could be seen the lines and shadows which care, sorrow, passion and sin leave on the faces of the people of this race.

Later the American found that the wings worn by these people could be donned and removed at will; and it was by means of these wings that the inhabitants of this strange underground world sported about like birds, and carried on many aerial sports.

After the American had stayed with his strange host several days he discovered that said host had a brilliant daughter who was a professor in the College of Sages. It took very little time indeed for this brilliant woman to learn the English language and thereupon to carry on a conversation with the American. Also, it was not long before she began to compare him to some of the worst forms of brutal savage, still known to her people. The American of course was nettled and boastfully answered her that he had the honour of belonging to the most civilized nation on earth. Thereupon, he proceeded to laud the moral habits of New York and quote from an American senator, who in that year, 1852, had predicted a magnificent future for his country, thus:

“When the flag of freedom should float over an entire continent and two hundred millions of intelligent citizens, accustomed from infancy to the daily use of revolvers, should apply to a cower-

ing universe the doctrine of the patriot Monroe.”

It is interesting to note that we are not far from realizing that unpleasant prospect today, with minor variations.

But the host and his daughter were not impressed and in answer gave the American a demonstration of the mysterious power of vril—a form of electricity or magnetism. One operation of vril produces a type of atmospheric electricity, which they can use to influence the weather and surrounding atmosphere in any way they may choose; and by other operations, akin to those which we ascribe to mesmerism, electrobiology, or odic force, but transferred through vril conductors, they can influence the minds of others and bodies both animal and vegetable. The young lady of this strange race explained to the American that when one was in a state of trance, the mind of one person could receive messages from another: that was how she had taught the American their language and learned his. Nowadays some scientists believe that people can learn by running tape recordings of lessons while they sleep. She continued that all she had to do was point at him and he fell instantly asleep. This invisible vril fluid can be raised and disciplined so that it can exercise the greatest power over all forms of matter. Women have a far greater and more concentrated power over vril and can, whenever they choose, reduce an offending spouse to ashes if he does not correct his behaviour. It is because of the finer nervous organization of the female, that they are far more proficient in the use of vril power. For this reason, women in this race alone are given the right to propose marriage.

Outside of the unusual practice of marriage proposal by the female, there is almost complete equality between the sexes and all the arts and professions open to men are likewise open to women. In fact, women, before marriage, being held superior to men in all those abstruse and mystical branches of learning and reasoning such

as philosophy, are the only ones deemed to have the qualifications needed to run the College of Sages, wherein all the sciences are taught by women to women. Men in this race rarely take any part in this side of life, their time being occupied by the more practical and organizational part of living.

The moral perfection of this race is so great that there is no such practice as prostitution, illicit connections or anything of that sort; and homosexuality in any form simply does not exist anywhere.

Likewise in this culture, the labouring class has been entirely removed; their place having been taken by automatons run by children or by householders who employ the automata to do all their household work.

The age of war has gone because the power of vril has eliminated any need for war and the evil passions of men and women have been so sublimated that anger and warlike passions no longer burn in their breasts. In the same way, government hardly exists as no one covets the cares of office; no ranks are conferred or are there any honours. Courts of criminal justice no longer exist and the legal profession is non-existent for the simple reason that no one has any interest in crime anymore.

With regard to religion, these people believe in a supreme force or mind and offer private, but only private devotions to this source of All Good from which all things have proceeded forth, including vril. They have no use at all for the speculations upon the nature of deity or on religious matters, as by experience in the past they have found that it only led to such heated and violent battles between different believers as to cause divisions and hatreds between families and to lead in the end to the arguing away completely of the very existence of the spiritual side of life or of the Anima Mundi; or, what is worse, to the investing of the spiritual source of all with the vile passions and controversies of the human adversaries. They have thus given up all

theological and philosophical battles of all and every nature. The people themselves by means of pure living have made themselves transparent, so to say, to spiritual truths and know them innately, and have no use for priests, cults, cult-leaders or anything of that persuasion.

Life, they believe, passes into new forms, though not on this planet and the living creature retains a sense of identity so that it can easily connect the life it had before with the life it is living now and is conscious of its progressive improvement in the scale of joy.

These people practice in their daily lives an exquisite mildness and tenderness to all created beings, including animal, vegetable and human.

After childhood, the men in this tribe become very indolent and desire mostly to rest, because the many incentives to action found in cupidity, desire and passion have been totally eliminated from the populace. But they find ample time for athletic endeavour and exhibit a child-like gaiety in sports and everything of an innocent nature. They have exquisite manners towards each other and are constantly concerned with the happiness of each other. That part of the cranium which contains the animal portion of the brain is very small, due to the fact that the gross animal nature so rampant in this race, has taken in this new race a definite decline as they are fast growing out of the bonds of matter. The males are entirely beardless.

Their philosophy maintains that happiness consists in the extinction of that strife and competition between individuals which always destroys real liberty of the individual and prevents that calm, without which happiness cannot be attained. It is a life of tranquility combined with intellectual and spiritual studies; nothing is forced; it is a life gladdened by the untrammelled interchange of gentle affections, in which the moral atmosphere utterly kills hate and vengence, jealousy, strife and rivalry. Very different are these people from the West,

where warring passions from the dark lower self of Ahankara are aggravated more and more. A poor substitute for happiness today is found in the vying with each other in all things, so that the vile passions are never in repose—vying for power, for position, for wealth, for ostentation and in some places for “spiritual” recognition. Such adolescent behaviour does not have any appeal at all to Lord Lytton’s coming race.

Some description of the vril power may be of interest. Vril power passes through the body and into a wand held in the hand. Women have more of this power and can use it either for destructive or healing purposes. By moving their vril staff only slightly, they can cause huge objects to move at a distance, no matter what their tonnage may be. A visible nerve, starting from the wrist has developed in the hands of these people and this enables them to control the vril force that runs like a current through their body and can be concentrated at any point as they so wish. They thus launch a current by their hand and guide it by their will into any body of matter, causing that body to act as they so desire. Students of *The Secret Doctrine* will recall the statement made therein by Madame Blavatsky calling attention to the fact that the sixth race will have the power to permeate matter with themselves and thus cause it to move at their will.

Vril is used for many purposes. On roads running everywhere through the land, vehicular travel thereon is impelled by the vril power within each person. The airplanes which they use are run by central machines which are operated by vril. The children of these people run the automata by vril and are paid so that when they reach marriageable age and terminate their period of employment, they have enough money to be independent for life.

These people are all strict vegetarians and eat a kind of corn and type of orange. Death when it comes is considered to be

a cheerful and happy time, as it is simply a transference to an even happier world, where reincarnation is a fact that requires no heated argument to establish.

Such will be the characteristics of the coming sixth race in the opinion of the author, Lord Lytton, who was, according to an article by William Q. Judge in *The Path*, a lay student of one of the Mahatmas in the very early days of Theosophy and even quite a number of years before the founding of the Theosophical Society in New York in 1875.

Tell your friend and inquirer this. No one was ever converted into Theosophy. Each one who *really* comes into it does so because it is only “an extension of previous beliefs.” This will show you that Karma is a true thing. For no idea we get is any more than an extension of previous ones. That is, they are cause and effect in endless succession. Each one is the producer of the next and inheres in that successor. Thus we are all different and some similar. My ideas of today and yours are tinged with those of youth, and we will thus forever proceed on the inevitable line we have marked out in the beginning. We of course alter a little always, but never until our old ideas are extended. Those *false* ideas now and then discarded are not to be counted; yet they give a shadow here and there. But through Brotherhood we receive the knowledge of others, which we consider until (if it fits us) it is ours. As far as your private conclusions are concerned, use your discrimination always. Do not adopt any conclusions merely because they are uttered by one in whom you have confidence, but adopt them when they coincide with your intuition. To be even unconsciously deluded by the influence of another is to have a counterfeit faith.

William Q. Judge

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