

# THE CANADIAN THEOSOPHIST

VOL. 50, No. 2

TORONTO, MAY-JUNE, 1969

Price 35 Cents

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



HELENA PETROVNA BLAVATSKY

August 11, 1831 - May 8, 1891

## WHITE LOTUS DAY

In the *Mahatma Letters* it is written "Ingratitude is not among our vices." All Theosophical students have a feeling of deep gratitude toward H. P. Blavatsky and recognize their debt to her. On each anniversary of her death, which occurred in London, on May 8th, 1891, students all over the world will gather in conformity with her last request, read a passage or two from the *Bhagavad Gita* and *The Light of Asia*, and then sit in silence for a time, remembering and thinking about her and her great work.

This is a goodly custom, for in the short period of the brief service, the Heart Doctrine which is the tender, compassionate, harmonizing aspect of the Ancient Wisdom, has an opportunity to restore lost proportions and perspectives. So much of our lives is necessarily taken up with Head Learning in carrying on our daily work, that this achieves an unwarranted importance in our lives and we forget the Heart of Wisdom and its place in our consciousness. Learning "to think with the heart" is one of the requirements for occult students and this must proceed side by side with every advance in intellectual growth. If it does not, then the disciple will learn in bitter experience, that the mind unlit by the heart, is the great slayer of the true realities of life. It is a truism in occult study that there are many teachings which cannot be grasped and understood unless there has been some progress in the ethical and moral nature, i.e., in the Heart Doctrine. For example, Mr. Judge points out that one cannot know justice until one knows mercy; what men call justice is the Head aspect only of Karma—and mercy is the esoteric Heart aspect.

H.P.B. was attacked unmercifully during her lifetime and any criticisms which affected her work and her relationship to the Society, she answered with all the vigour of her forcible character. But there were

many things she left unsaid. She chose to remain silent rather than to throw justifiable blame upon those who had been her friends and colleagues—even deleting from her quotations from the *Mahatma Letters* those portions which placed upon others the responsibility for the situation in which she was criticized. She could in all important matters obey fully the final and most difficult admonition in the old rule "to know, to will, to do—and to be silent."

Today her work is being justified and the importance of her teachings is being appreciated. The amazing justification of the physics of *The Secret Doctrine* which has come about in the past several years is but one proof of the validity of the Theosophical message which she brought. Other proofs may be found in the changing attitudes of the world in the fields of religion, philosophy, ethics, art and most important of all, in the growing realization of the vital necessity for world brotherhood.

White Lotus Day is a time for all those who are wedded to Theosophy, "for better or for worse, for richer or poorer, in sickness and in health, until death do us two part" and beyond—to remember the one who first brought the light of the Ancient Wisdom to the western world and who by her years of indefatigable self-sacrificing labour for all mankind, gave to the world a new vision of man's divinity, and struck the key note of a new era in human evolution. She belongs to the Companions spoken of by Walt Whitman:

"That we all labour together, transmitting the same charge and succession; We few, equals, indifferent of lands, indifferent of times . . .

Till we saturate time and eras, that the men and women of races, ages to come, may prove brethren and lovers as we are."

—Xenos

# THEOSOPHY AND GOD

ELOUISE R. WILSON, LL.B.

As we note from recent literature and periodicals, there is a great deal of ferment and intellectual despair over the fact that the concepts of God no longer seem to be rational. The conclusion these thinkers then arrive at is: God is dead. Instead of realizing that it is only the faulty concepts that have failed, the philosophers make an altogether unfounded assumption that there is no God in existence at all.

What they really mean but have not said is: the personal, anthropomorphic God is dead and never existed, as it was a figment of the faulty concepts of ignorant men.

People often ask: "Does Theosophy also agree with these philosophers of the 'God is dead' variety? Is atheism then the only answer?"

A study of Theosophy provides an enquirer with a most enlightened, and optimistic view of the problem of whether 20th century thinkers have swept everyone into the maelstrom of intellectual atheism.

Let us turn to the *Key to Theosophy* by Madame H. P. Blavatsky. An enquirer had asked her whether theosophists believed in God. She then replied that she would require the person to define God, and the person accordingly replied: that he referred to the God as defined by the Christians of the 19th century. Madame Blavatsky emphatically responded that Theosophists did not believe in such an anthropomorphic personal God, who was just a gigantic shadow of *man*, and not man at his best either. She then proceeded to show the fallacies of such beliefs. The enquirer then wanted to know if Theosophists were atheists. To this question the founder of Theosophy declared:

"Not that we know of, and not unless the epithet of 'Atheist' is to be applied to those who disbelieve in an anthropomorphic God. We believe in a Universal Divine Principle, the root of ALL, from

which all proceeds, and within which all shall be absorbed at the end of the great cycle of Being."

In reply to this remark, the person said that Theosophists were making the old, old claim of the Pantheists. Madame Blavatsky countered with the statement that they were not pantheists, pantheism being a term much abused with the distorted meaning that its adherents saw in every stone and tree a God or the ONE God, thus being fetish-worshippers. She then proceeded to explain the theosophical view of God thus:

"Well, we neither take into consideration this objective and material nature, which we call an evanescent illusion, nor do we mean by Pan (Greek word also meaning 'all'). Nature, in the sense of its accepted derivation from the Latin *Natura* (becoming, from *nasci*, to be born). When we speak of the Deity and make it identical; hence coeval, with Nature, the eternal and uncreate nature is meant, and not your aggregate of flitting shadows and finite unrealities. We leave it to the hymn-makers to call the visible sky or heaven, God's Throne, and our earth of mud His footstool. Our DEITY is neither in a paradise, nor in a particular tree, building or mountain: it is everywhere, in every atom of the visible as of the invisible Cosmos, in, over, and around every invisible atom and divisible molecule; for IT is the mysterious power of evolution and involution, the omnipresent omnipotent, and ever omniscient creative potentiality."

This answer really intrigued the student of philosophy as he evidently thought he had trapped Madame Blavatsky in a conundrum, and he exclaimed:

"Stop! Omniscience is the prerogative of something that thinks, and you deny to your Absoluteness the power of thought." But she returned with the statement:

“We deny it to the ABSOLUTE, since thought is something limited and conditioned. But you evidently forget that in philosophy absolute unconsciousness is also absolute consciousness, as otherwise it would not be *absolute*.”

The enquirer then wanted to know if the theosophical Absolute thinks. In her explanation in the paragraph that follows, Madame Blavatsky at once elucidates the real and true meaning of God, the explanation that fits reason as well as intuition. Here is her statement, and a most amazing one at that:

“No, IT does not; for the simple reason that it is *Absolute Thought* itself. Nor does it exist, for the same reason, as it is absolute existence, and *Be-ness*, not a Being. Read the superb Kabalistic poem by Solomon Ben Jehudah Gabirol, in the Kether-Malchut, and you will understand: ‘Thou art one, the root of all numbers, but not as an element of numeration; for unity admits not of multiplication, change or form. Thou art one, and in the secret of thy unity the wisest men are lost, because they know it not. Thou art one, and Thy unity is never diminished, never extended, and cannot be changed. Thou art one, and no thought of mine can fix for Thee a limit, or define Thee. Thou ART, but not as one existent, for the understanding and vision of mortals cannot attain to Thy existence, nor determine for Thee the where, the how and the why,’ etc., etc. In short, our Deity is the eternal, incessantly *evolving*, not *creating*, builder of the universe; that *universe itself unfolding* out of its own essence, not being *made*. It is a sphere, without circumference, in its symbolism, which has but one ever-acting attribute embracing all other existing or thinkable attributes—ITSELF. It is the one law, giving the impulse to manifested, eternal, and immutable laws, within that never-manifesting, *because* absolute LAW, which in its manifesting periods is *The ever-Becoming*.”

It is thus self-evident that Theosophy teaches that there is God, that God is the eternal, ever-present, omniscient LAW and power and is ever-alive, ever-Becoming, and could therefore never be dead in any sense whatever.

Furthermore, if we investigate one of the world scriptures, the *Bhagavad Gita*, we discover further confirmation of Madame Blavatsky’s interpretation of the real nature of God.

Arjuna, envisioning the Supreme Being, declares:

“Thou art the supreme, inexhaustible Being, the end of effort, changeless, the Supreme Spirit of this Universe, the never failing guardian of eternal law . . . Thou art the one indivisible Being and non-being, that which is Supreme . . . Thou art the final supreme receptacle of this universe; thou art the Knower and that which is to be known . . . and by thee, O thou of infinite form, is this universe caused to emanate.”

We then come to the problem of that other group of philosophers who affirm that there is no God whatever, and that the God-is-dead thinkers do not conceive that the old *ideas* of God are dead but that never at any time has there been a Supreme Being.

What is the *causa causans* behind the thinking of these writers? Why are they postulating this atheism?

In the time of the *Gita*, we find that just such people existed as they do today, with the same beliefs. It is indeed most rewarding to examine Chapter 16 which is most aptly entitled: “Devotion Through Discriminating Between Godlike and Demoniactal Natures.” Therein is described by Krishna graphically the two types of human natures: one coming from a spiritual destiny and the other from the demoniactal.

Dealing first with the satanic variety, we are shown that such persons *inter alia* possess no truthfulness. He continues thus to describe them in these words:

“They deny that the universe has any truth in it, saying it is not governed by

law, declaring that it hath no Spirit; they say creatures are produced alone through the union of the sexes, and that all is for enjoyment only. Maintaining this view, their souls being ruined, their minds contracted, with natures perverted, enemies of the world, they are born to destroy. They indulge insatiable desires, are full of hypocrisy fast-fixed in false beliefs through their delusions. They indulge in unlimited refectations which end only in annihilation, convinced until death that the enjoyment of the objects of their desires is the supreme good."

What are the further attributes of such demoniacal natures? Are they fit objects of emulation, or rather individuals to avoid? Krishna answers such questions with the following:

"Fast-bound by the hundred cords of desire, prone to lust and anger, they seek by injustice and the accumulation of wealth for the gratification of their own lusts and appetites. 'This today hath been acquired by me and that object of my heart I shall obtain; this wealth I have, and that also shall be mine. This foe have I already slain, and others will I forthwith vanquish; I am the lord, I am powerful and I am happy. I am rich and with precedence among men; where is there another like unto me? I shall make sacrifice, give arms and enjoy.' In this manner do those speak who are deluded."

What happens to such evil people? Krishna concludes thus:

"Confounded by all manner of desires, entangled in the net of delusion, firmly attached to the gratification of their desires, they descend into hell. Esteeming themselves very highly, self-willed, full of pride and ever in pursuit of riches,

they perform worship with hypocrisy and not even according to ritual, but only for outward show. Indulging in pride, selfishness, ostentation, power, lust and anger, they detest me who am in their bodies and in the bodies of others. Wherefore I continually hurl these cruel haters, the lowest of men, into wombs of an infernal nature in this world of rebirth. And they being doomed to those infernal wombs, more and more deluded in each succeeding rebirth, never come to me, O son of Kunti, but go at length to the lowest region."

A commentary on the *Gita* describes this "lowest region" as being a place of final annihilation "of those who deny their own soul and thus lose it. It is worse than the hell before spoken of for there is no return."

It is clear, therefore, that such sensual atheists denying the Supreme Spirit, and exclaiming that God is dead and never existed, are simply the persons who have come into life with the demoniacal nature in full possession of their faculties. They have come from an evil past and will be proceeding towards an even worse final end, when their soul departs, and they are annihilated.

How can such philosophers avoid such a terrible calamity? Again, the remedy can be found in the *Gita* in the same chapter as well as in the other portions of the work. Krishna continues with the remedy, thus:

"The gates of hell are three—desire, anger, covetousness, which destroy the soul; wherefore one should abandon them. Being free from these three gates of hell . . . a man worketh for the salvation of his soul, and thus proceeds to the highest path. He who abandoneth the ordinances of the Scriptures to follow the dictates of his own desires, attaineth neither perfection nor happiness nor the highest path."

and he continues that to discover what is right to do and what is wrong, a person should only act after studying what is declared in Holy Writ.

THE CANADIAN THEOSOPHIST

310 Dupont St., Toronto 4, Ont.

Second Class Mail Registration Number 0784

Hence it would be fair to conclude that Theosophy definitely demonstrates the existence of God, that people who can misuse reason in such a way as to convince themselves that no God exists, are persons so immersed in their lower natures as to be in

grave danger of losing their souls altogether, and that Theosophy gives all men the formula for achieving that Godlike nature whereby they can actually comprehend the Supreme Spirit.

## THE GREEKS AND THEIR GODS

*Being comments on W. K. C. Guthrie's book of that name by*

ALVIN BOYD KUHN, PH.D.

*The late Dr. Kuhn left some unpublished miscellaneous writings. By kind permission of his son, Professor Alfred Kuhn, these will be published from time to time in the pages of The Canadian Theosophist. We are indebted to our friend Richard Sattelberg, whose efforts have made this possible. Eds.*

Guthrie quotes Farnell as saying:

"In certain cases it might be hard to determine whether the personage belonged to one or the other class (earth-deity or buried hero); and in the shifting popular tradition the one could easily be transformed into the other."

and said somewhere that all gods seem to merge into just one all-inclusive deity anyway. This is important and instructive. Since all gods surely are the distributed and distributing agencies—arms, so to say—of the One Power, all gods are the expression of the One God. Take a man with ten sons, the name Smith. Son Smith is distinct from father Smith, but he is still Smith. So Mercury, Mars, Neptune, Pluto are all still Zeus, if he is their Father and King. How closely the Egyptians merge Osiris and Horus! Horus the Elder and Horus the Younger, and Horus the Elder IS Osiris! So Zeus Olympios and Ouranios is also Zeus Katachthonios.

By the way, the Chthonian god of Egypt is Seb (Keb, Geb), (base of the word "seven" as all things on earth are organized under the power of the number seven), and Seb is the great "God of Earth". The soul says: "I come that I may feed upon the Bread of Seb, or the food of earth." Here, clearly, is the reason for the earth-god in

the Greek rite at Delphi being named Trophonius, as Guthrie defines the name as "nourishment", "nourisher". Surely we may suppose that the soul comes down here, like any seed going down into the earth, to be nourished on the atomic elements found there and by that nourishment growing up in a new cycle of evolution.

A point of tremendous significance is involved in the discussion as to whether Zeus belongs to the air or the aither, when it is argued that Olympus is so far up in the air that it places him in the aither and makes him a god of the sky or heaven, as distinct from earth. This brings up the whole matter of the gods being allocated to a *mountain*. And here is where scholarship has made one of its grossest errors of symbolic interpretation. The ancient books were written in a cryptic language of symbolism drawn from *nature*, and the "mount" is one of the characters in that symbolic language that scholars have tripped over with bad results.

Is it not significant that in the New Testament the run of the dramatic and symbolic "experiences" of Jesus took place "on the mount" yet no mount named! The "sermon", the temptation, the crucifixion, the transfiguration, were all "on the mount". And the ark rested "on the mount" and in-

cidentally Ararat is obviously a corruption of the Hebrew word *areta* meaning "earth". Where else could the ark rest but on the earth?

A false allocation of the significance of "mount" has always been given to spiritual allegories because a mountain, being "high up", has tended to make the mind think of "high spiritual" values instead of "low earthly" ones. "Mount" has always tended to suggest the highest spiritual intimations of meaning. On the contrary, it is just the opposite. I think I have made an impregnable case for the contention that this word "mount" refers *esoterically* to nothing else than the EARTH itself.\*

The "mount of earth" is often found in the old texts. Even the "mount of the moon". And a terrific revelation comes from knowing the Egyptian etymology of "*Sinai*". Moses and God (Man and God) always met on Mt. Sinai. And "*sinai*" is from the Egyptian word *Sheni, Shenai (Seni, Senai)* meaning, *point of turning to return!* Souls leaving heaven to incarnate come down to earth, have their experience there, then swing around from involution to evolution and begin (like the Prodigal Son) their *return* to the Father. Earth is the nadir of their descent and point of turning to return. Sinai. The sun at winter solstice reaches its nadir of descent, swings around on a pivot and turns to return. (And sun always symbolled soul!) Imagine my ecstatic delight at listening at a Christmas Eve church service to the chanting of what was described as the oldest Christian Christmas carol known, dating to the 5th century. The first four words of the carol were "A solis natus cardine", referring to Christ. The Christ "born ON THE HINGE OF THE SUN." The soul in incarnation is thus pivoting around from involution to evolution

exactly like the sun turning on its solstitial hinge.

The final clinching of my thesis as to the "mount" being earth itself (and no mountain *on* the earth, except as symbol) is found in the Latin word for "world", *mundus*—the mound.

I have said that the lost key to all ancient sacred lore and mythology is the reference of the word "death" to the *soul* and not to the *body*; and that this "death" (always to be followed by "resurrection"—as with any seed in the garden) was allocated to the earth (as any seed must "die" in the earth) and that one of the symbols for earth was the "mount" even though this mount was at the same time the "underworld". At any rate this "mount" can be considered as a mountain *in* the underworld, which is no bizarre notion at all. But the apparent paradox or outright contradiction in the symbolism is resolved by the fact that life is actually moving in both directions at one and the same time. Life units (souls) go down into matter in order to go up in spirit. (The seed again.) "I cast down to earth and I raise up again," says the Lord. Heraclitus speaks of "the upward and downward ways". This is the meaning of the great monograph of life, the Solomon's Seal, the two interlaced triangles, pointing, the one up, the other down, and intertwined! Soul and body as thus intertwined, the upward pull of spirit being polarized with the downward pull of matter.

How blind we have been to the truth of life's paradoxes! So, for the *soul* to go upward in evolution is for it to go down to earth, and so the earth *is* that "mount" on which, as in the case of Moses (man), man and God meet, the only place on which soul and *body* can meet, since soul can not meet body in "heaven". This again proves that heaven is not the location of the "mount".

From all this we come to the final conclusion and the lost knowledge that the one and only theme of all ancient sapiency is the *incarnation*, the linkage of soul and

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\*Dr. Kuhn probably refers here to his work *The Lost Light*, wherein this theory is discussed extensively. Eds.

body. Every myth yields up its esoteric cryptic significance the moment you allocate all its symbols and involvements to the incarnation, the relation of soul and body to each other. Once you learn which symbols indicate soul and which body, you have every puzzle solved.

The incarnation is the open sesame to it all. This came clear to me the instant I recognized that "death", referring not to the body but to the soul, was identical with "incarnation". The soul, when incarnated, goes "dead" and has to be resurrected. *Involvement* in matter "kills" it. It has to swing around on the nadir pivot (Sinai) so that *evolution* can resurrect it. *Involution* thrusts

it down into matter; evolution lifts it up again out of matter.

"The command (to incarnate) that meant life proved death unto me," says St. Paul. "Unless a grain of wheat fall into the ground and *die*, it abideth alone; but if it *die*, it bringeth forth much fruit." All Christianity has wrecked itself on the misconstruction of this "death", allocating it to the body, when it applied only to the soul. Christianity is based on the *bodily* resurrection of Jesus, an utterly impossible thing. The resurrection can be only of the *soul*, for soul can *not* die, in the sense of disintegrate, and the body *must* disintegrate. The theological folly of 20 centuries can now be seen and corrected.

(To be continued.)

## A LEGACY

MOLLIE GRIFFITH

"You can't take it with you" is a statement often made in relation to man's material possessions. This is true, and so we make our wills and our bequests, leaving these same possessions to those whom we think will benefit by them. There is however, another and more important form of legacy which all of us must leave when we die, and that is a legacy to the future incarnation of ourselves, and it consists of the results of our thoughts, feelings and actions in this and other lives.

We have never been left in doubt as to the ideals to which we should aspire, for Teachers have come all through the ages to interpret the Ancient Wisdom in a form suitable to the times in which it is given. In our age a special effort has been made to help us, for some of the teachings which had previously only been given to Esoteric students, have now been given out publicly, and we have a treasure house of wisdom at hand if we are sincere in looking for it. For this we owe a tremendous debt of gratitude to the messenger of the Masters, Madame Blavatsky.

We often hear students of Theosophy say

how much they hope that they will come across this knowledge early in their next incarnation, so that they will not have to wait until they are getting old before finding this key to enlightenment.

Thinking of this, I wondered if we were able to write a letter to this future incarnation of ourselves, what would be the main ideas we would want to impress on him or her.

The first and perhaps the most important would be the Oneness of Life. We have been taught that when the One Life becomes the many, at the dawn of manifestation, each unit composing that life takes up its task again where it left off in a former period of growth.

We have also been taught that at the heart of every such unit, however small, however humble, is a spark of Divinity. It is therefore, the search for this light that should be our aim, not only within ourselves but in all forms of life as well. We have to remember too, that it is the same light shining in all, and this thought should draw us together in our journey towards reality.

These ideas do impose on us a great res-



possibility, for they point to the fact that everything we do, think or feel affects the whole. On the other hand, it gives us a sense of wonder. We know at last what we are looking for and begin to realize what we must give up to find it. The personality, so strong in most of us, has to be removed from its position of importance while we seek within for a surer guide.

To recognize the truths of Theosophy is one thing, to actually embody them in our lives is another, and we know it cannot be done without constant struggle.

Another idea which would be helpful to acquire early in life would be its significance and importance. This is our school where we have the opportunity of growth. It is where we learn through joy and sorrow to recognize the real from the unreal, and where we make decisions which colour our future. This too, is where we lay the foundation for our experiences in the life after death. So perhaps if we could grasp this opportunity early in our incarnation and try to become aware of what life was trying to teach us, we could co-operate with her, instead of kicking against the pricks as we so often do. We might also find that we have something to give to life, something of ourselves, and it would not have to be a spectacular gift. Like the flowers in a garden or the notes in a symphony, we are all different, and it is our differences when developed in a spirit of harmony, which enrich the whole.

A seed falls into a crack in a stone path. The life within the seed pushes up a shoot towards the light, and finally a plant emerges with leaves and flower. In spite of difficulties, it has fulfilled its present destiny.

A small bird wings its way through the air, chasing a larger bird which has tried to attack its nest. It also is playing its part in the struggle of life.

Passing to the human kingdom, we read of a handful of Russian citizens bravely opposing their government on a matter of conscience.

The seed and the small bird, not yet self-

conscious, are following instinct, which is the urge of evolving life to fulfill itself. Human beings, as we know, are responsible for their own growth, and for what they contribute of good or ill to the whole. Courage in any department of life enriches the whole, and of course the opposite is true.

We read a great deal in eastern religions and especially in that most wonderful of books, the *Bhagavad-Gita*, about the struggle for liberation, namely liberation from the sufferings of rebirth. We are told of a state of consciousness beyond anything most of us can imagine, called Nirvana or Moksha, and in *The Secret Doctrine* it is stated that this liberation can only be gained by "obtaining wisdom and knowledge which alone can dispel the fruits of illusion and ignorance".

Now to some of us, who are elementary students of Theosophy only beginning to sense the immensity of the task ahead, such an ideal as the gaining of liberation seems a very far-off event indeed. We seem to need as an ideal, something nearer to our hearts, and our present state of growth, something to inspire us while we are striving to take our first steps on our homeward journey. Is not such an ideal found in those few words of H.P.B. where she tells us "to live to benefit mankind". This we can work for, this we understand.

But to work to benefit mankind has a special meaning in the light of Theosophy, as we are taught. There are many wonderful people in the world who work to help their fellowmen and the kingdoms below man, and they are an inspiration to us all. However our special work deals with the causes of human misery.

The Buddha taught his disciples what these causes were, but until we try to follow his teachings in some degree, they will not become alive to us, so that we can incorporate them in our lives and try to pass them on. To do this, we have to seek the guidance, the true guidance of our Higher Self.

Everywhere people are looking for this

light, whether they know it or not. We are looking for it too, and if we have been shown where to look, it is because our teachers have sacrificed themselves to bring us this key to understanding, which may one day lead to wisdom.

These are a few of the ideas we may hope to come across early in our next incarnation. But of course, we need not write a letter to embody them, because if we dwell on them enough, they become in a

way, part of us. However, should we do so in our imagination, we might end our letter by saying something like this: "There are things we wish we had done differently as we look back on our lives, things which will have to be put right in the future, but opposed to this we have left as part of our legacy, the possibility of entering a stream of thought, a wonderful stream of thought which we call Theosophy."

## THE WHITE LOTUS

CHARLES R. CARTER

Our ripple has yet to be seen upon the Lotus pond, and the soul's heart, like that of the White Lotus, has yet to be opened to the caress of the solar orb.

Perhaps we have busied ourselves, these many incarnations, passing under the glamour of Maya's crown. This is expected by "The Watcher".

We have crowded around the approaches to the Bridge of which karma and reincarnation are the two keystones. They gleam now, those keystones, with decades of our labour spent polishing them.

Lecturers have polished them again and again with the velvet pad of many long talks . . . Seas of printer's ink have proclaimed them . . . Presses have used enough paper extolling them to have encompassed the earth many times . . . Writers have found great comfort reiterating what most Theosophical students already know—that these are the keystones that form a safe, capable Bridge from the objective to the subjective.

This Bridge always attracts a crowd, yet if you employ your penetrative power of discrimination you will observe how few cross it!

Some have crossed over it safely to find that the objective merges in the centre, just where the two keystones uphold its arch, with that of the subjective—wherein the

soul's freedom is to be found. It is a freedom so breathtaking that one is wise to remain silent concerning it and be satisfied to hint.

Some who have crossed the Bridge have been so eager to proclaim their marvellous discoveries, their souls burning with divine compassion, that they have paid a truly terrible price in suffering at the hands of those whom they sought to benefit. Nature has fixed the price that has to be paid for things visible and invisible. The payment must be made willingly and in full!

The impetus behind those who have crossed the Bridge, to use on the other side a retentive consciousness, has oft-times been that of intense suffering, karmically arranged to make one less worshipper at the feet of Maya.

They have used their consciousness as it was intended it should be used during such voyages of spiritual discovery—etherically, or, if you choose, psychically. At best it can but be hinted at, but consciousness does not always need the ponderous wrappings of the fleshly body to obtain certain knowledge. For this to be so would be on a par with a jet pilot dressing in the unwieldy outfit of a deep sea diver to manipulate the sensitive controls of his aircraft.

*(Continued on page 39)*

## NOTES AND COMMENTS BY THE GENERAL SECRETARY

Ballot forms for the forthcoming Annual Election have been mailed to all members in good standing. (Any member who has not received his ballot should contact me immediately.) Deadline for receiving completed ballots is May 31.

It is highly desirable that all members exercise their right to vote. If you have not yet done so, please take the time to mark your preferences and mail the form in the envelope provided.

\* \* \*

Lodge Secretaries are reminded to forward dues to the General Secretary by July 1. Members will greatly assist their Lodge Secretaries by paying their fees without further prompting.

Members-at-large should remit their dues (\$5.00) to me directly.

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A friend in the capital has drawn our attention to a report in the *Ottawa Citizen* giving the result of an international opinion poll. The question asked was, "Do you believe in reincarnation?"

The figures showed Canada leading a 10-nation survey. Of those questioned in this country, 26% answered "Yes". This compared with West Germany, 25%; France, 23%; United States, 20%; Great Britain, 18%.

A detailed breakdown of the United States section of the survey indicated that an almost equal number of men and women admitted a belief in reincarnation.

Even in Theosophical circles the published results will come as a surprise to many. They should, of course, be interpreted cautiously, in spite of the fact that the survey was conducted by a reputable organization. Even allowing for a wide margin of error, however, the report is still highly significant.

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Death of a kind recently overtook a

well-known Canadian Theosophical landmark. The old building at 52 Isabella Street has fallen at last to the wreckers' hammers.

Few Theosophical students will allow themselves to become attached to a physical structure of *any* kind, and the passing of "52", although emphasizing our Lodge accommodation problems—which apparently are universal—is unlikely to evoke much sadness. But memories of what that old white-faced structure helped accomplish will remain in the minds of many students. Personally I shall remember with gratitude a number of stimulating talks and classes in the Hall and Lodge rooms.

\* \* \*

Notes from the April 13 meeting of the General Executive of the T.S. in Canada: the book, *William Quan Judge, Theosophical Pioneer*, is available for distribution; a final payment from the Annie Haydon Estate amounted to \$1,233.75 and the Section also received \$2,465.34 from the Russell Lloyd Jones Estate; arrangements had been made to conduct the annual election—Miss Irene McArthur, Mrs. Kathleen Moffett, Miss Frances Moon and Mr. Dudley W. Barr were appointed as scrutineers.

\* \* \*

A brief item on the Report of the Committee on Religious Education in the Schools of Ontario appears in this issue.

The Committee's advocacy of the study of the world's religions should be a source of gratification to Theosophical students. The recommendations contained in the Report could be most helpful to our educators in the years to come; it is hoped that the teachers—especially in the public schools—will be able to live up to them.

\* \* \*

The 21st Session of the School of the Wisdom will open in October. The School is held at the International Headquarters of the Theosophical Society in Adyar, India.

The program will include a course in *The Secret Doctrine*, as well as a broad study of the principles of Theosophy and their

# THE CANADIAN THEOSOPHIST

IN CANADA

Published Bi-Monthly

Second Class Mail Registration Number 0784

Subscription: TWO 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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application. No fee is charged but full board and lodging will cost approximately \$45.00 per month (Canadian funds).

Any Canadian member wishing to apply for admission to the School should get in touch with me as soon as possible.

\* \* \*

Arrangements for the Fall Convention of Theosophical Students at Niagara Falls,

Ontario, are proceeding satisfactorily. The Convention will be held Saturday, October 11 and Sunday, October 12 (Thanksgiving Weekend in Canada) and it is hoped that students from all over Canada and the United States will attend. Reservation forms will be sent out shortly.

\* \* \*

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

*Centennial Lodge:* Mr. Stewart B. Clute, Mr. André Fauteux, Miss Marina Hahn, Mr. Lorne Johnston, Mr. Michael L. Seaman, Mrs. Phyllis Seaman, Miss Norma J. Vincent, Miss Lucy Warner, Mr. Robin Wilkie, Miss Ursula H. Ziegler.

*Montreal Lodge:* Miss Margot Cardin.

*Toronto Lodge:* Mrs. Yvonne V. Jenkins, Messrs. Wilfrid Olin, John Shore, Laselo F. Sima.

*Victoria Lodge:* Mrs. Ethel M. Henderson.  
—T.G.D.

## LETTERS TO THE EDITORS

*The Editors*

*The Canadian Theosophist*

I happened to notice the first question of the "Secret Doctrine Question and Answer Section" on page 135 of the Jan.-Feb. 1969 issue of your magazine, asking the meaning of the term "the living fire of Orcus." As this term occurs in relation to a passage in the S.D. which is of great significance to modern science, I proceeded to read Mr. Barborka's answer, and found that he interprets the expression "the elements now known" as referring to the "Tattvas." I do not agree with his interpretation, and my reasons are as follows:

Just before mentioning "the living fire of Orcus," H.P.B. had been discussing the *chemical* elements, stating the following:

. . . Our purest water would be found to yield, instead of its two declared *simple* elements of oxygen and hydrogen, many other constituents, undreamt of

by our terrestrial modern chemistry . . .

Surely, then, the elements now known to us—be their number whatever it may—as they are understood and defined at present, are not, nor can they be, the *primordial* elements . . .

. . . The elements now known, have arrived at their state of permanency in this 4th Round and 5th Race. They have a short period of rest before they are propelled once more on their upward spiritual evolution; when the “living fire of Orcus” will dissociate the most irresolvable and scatter them into the primordial ONE—again. (S.D. I-542/3)

It should be plain that in the above quotations H.P.B. is all the time dealing with the elements of chemistry, which will eventually dissociate by a process now called “radio-active disintegration.”

There is another reference to radio-activity, i.e., to nuclear processes, viz., on page 84 of the first volume of the S.D.:

“There is heat internal and heat external in every atom,” say the manuscript Commentaries . . . and they give explanations which show that the modern theory of the extinction of the solar fires by loss of heat through radiation, is erroneous.

which obviously hints at the fact that our Sun (as well as other stars) replenish the loss of heat by “heat internal,” i.e., nuclear energy stored by Fohat in the atoms:

“Fohat hardens the atoms”; i.e., by infusing energy into them: he scatters the atoms or primordial matter. “He scatters himself while scattering matter into atoms” . . . (S.D. I-85)

From another point of view, the Tattvas, in the sense used by Mr. Barborka, do not fit H.P.B.’s statements, because not being compounded, objective things, they are not subject to dissociation. The Sanskrit suffix *tva* already indicates an *abstract* noun, and the Tattvas belong, therefore, to the realm of principles. Furthermore, it is clear from H.P.B.’s statement that the “short period of rest” refers to the present, the 5th Root-Race period, and not to the end

of the 7th Root-Race, as Mr. Barborka claims. His final statement:

This fire from Orcus is potent enough to dissociate the elements when Pralaya sets in, although the rocky crust remains as a sphere.

apparently means that the “rocky crust” does not belong to the elements!!—or does it mean that the fire from Orcus is, after all, not capable of doing a complete job?

I have written this letter, because I consider the paragraph on “the living fire of Orcus” and the “short period of rest” of great importance to modern science, as it claims that the rate of radio-active decay has not been the same in the past, nor will it be in the future.

Willem B. Roos

☆ ☆ ☆

*The Editors*

*The Canadian Theosophist*

In the “Secret Doctrine Question and Answer Section”, Jan.-Feb. 1969 issue page 136, a questioner asks: “Is it possible to be aware on several planes at the moment of death?”

Additional to the answer given by Mr. Barborka, I read in *The Mahatma Letters to A. P. Sinnett*:

Every just disembodied *four-fold* entity—whether it had died a natural or violent death, from suicide or accident, mentally sane or insane, young or old, good, bad or indifferent—loses at the moment of death all recollection, it is mentally—*annihilated*; it sleeps it’s (sic) akasic sleep in the Kama-loka. This state lasts from a few hours, (rarely less) days, weeks, months—sometimes to several years. All this according to the entity, to its mental status at the moment of death, to the character of its death, etc. That remembrance will return slowly and gradually toward the end of the gestation (to the entity or Ego), still more slowly but far more imperfectly and *in-completely* to the *shell*, and *fully* to the Ego at the moment of its entrance into the Devachan.

—First edition, P. 186; Third edition, P. 184. The letter is signed, "Yours K.H." (Mrs.) C. van Rietschoten-Van Rije

Tickets may be obtained at the Toronto Lodge Library or by calling Mr. Alan Sutcliffe at 762-6748.

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## TORONTO LODGE

Toronto Lodge welcomed International Vice-President James S. Perkins and Mrs. Perkins on March 29, 30 and 31.

On Saturday, March 29, members and friends heard Mr. Perkins speak on "The Theosophical Society and Its World Work" and Mrs. Perkins followed with an interesting account of her experiences at Adyar.

Refreshments were served after the meeting and this gave those present an opportunity to meet informally with Mr. and Mrs. Perkins.

On Sunday, March 30, Mr. Perkins gave a public lecture entitled "The Image and Reality of Our Times". This was followed by a question period.

On Monday, March 31, Mrs. Perkins delivered a public lecture, "In the Search for Truth—An Approach Through Art" and this was followed by an informal discussion.

On May 22, 23 and 25 Toronto Lodge members are looking forward to meeting John Coats, who is making an extensive tour of North and South America. "Theosophy in a Changing World, or Has Humanity a Future?" will be the title of his lecture on Thursday, May 22. On Friday, May 23, Mr. Coats' topic will be "This Mystery Called Death" and on Sunday, May 25, "The Search Within".

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## ANNUAL PICNIC

The joint Annual Picnic of the Toronto, Hamilton and Buffalo Lodges will be held at Niagara Falls, Ontario, on Saturday, June 14.

For Toronto members and friends, a bus will be provided, the fare for adults being \$3.50 and for children \$1.25. Without transportation 50c. Ice cream, tea, coffee and milk will be provided.

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## WALT WHITMAN

The 150th anniversary of Walt Whitman's birthday will be on May 31 of this year and the entire month of May has been designated as Walt Whitman Month by the Town Board of Huntington Township, Long Island. Whitman was born on a farm near Huntington.

In addition to the month-long program a special birthday celebration has been arranged for the 31st sponsored by the Walt Whitman Birthplace Association and the Long Island State Book Commission.

The program will include the presentation of an award to Professor Gay Wilson Allen for distinguished contribution to the Walt Whitman tradition. This will be followed with a talk by Professor Allen and readings from *Leaves of Grass*. In the evening there will be a stage production of "Tribute to Whitman".

Many of the early members of the Toronto Lodge recognized the Theosophical implication of Whitman's writings and were also members of the Walt Whitman Society which flourished here. —D.W.B.

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## RELIGIOUS EDUCATION IN THE SCHOOLS

The Report of the Committee on Religious Education in the Schools has been published by the Ontario Department of Education.

Among the recommendations contained in the Report are: the discontinuation of the present course of study in religious education in the elementary schools; that the acquisition of information about and respect for all religions be recognized as an essential objective of the educational system from kindergarten to grade 13 (this to be achieved by a program of incidental teach-

ing); that a formal course of study dealing with the principal religions of the world be offered as one of the optional courses in grades 11 and 12 in the secondary schools.

The Committee received briefs from 141 organizations (including The Theosophical Society in Canada—see *The Canadian Theosophist* May-June 1966) and individuals (including at least one Theosophical student).

The Report runs to 120 pages. It may be purchased for \$2.00 from the Publication Office, Ontario Department of Education, 44 Eglinton Avenue West, Toronto 197, Ontario.

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### NON-ENGLISH PUBLICATIONS LOAN FUND

This fund, founded in 1967, is still inadequate to support a basic publications program, and the Committee is launching a further appeal.

Members are asked to think of just *one* book in the theosophical literature they consider so important that it should be available for every interested reader throughout the world, and should be translated into every language. They are then asked to pledge the cost of one copy of this book each year to the Non-English Publications Loan Fund so that it will be possible to publish important theosophical works in languages in which they are not at present available.

Donations should be sent to: Non-English Publications Loan Fund, c/o The Theosophical Society in America, P.O. Box 270, Wheaton, Illinois, 60187, U.S.A.

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### THE WHITE LOTUS (Continued from page 34)

This is not a foolish comparison, but a very accurate one!

The exchange of nature's treasures must pass from her hand to the pilgrim's, and to no other. One of the most important state-

ments made by the Master K.H. to A. P. Sinnett is to be found on page 407 of *The Mahatma Letters*. Every aspirant to occult knowledge (and without occult knowledge one stands very little chance of advancement in an incarnation) might do well to learn these words by heart:

“. . . we feel and would have it known that we have no right to influence the free will of the members in this (London Lodge Presidential Election) or any other matter. Such interference would be in flagrant contradiction to the basic law of esotericism that personal psychic growth accompanies *pari passu* the development of individual effort, and is the evidence of acquired personal merit.”

Could there be anything plainer than that?

Yet the crowd around the Bridge is far more numerous than those passing over it!

Shall we cross it? Cross it and discover the symbol of the White Lotus? Good! I'm with you all the way! For no time spent examining the White Lotus is wasted.

. . . So now we have crossed the Bridge, which means that we are leaving behind us our physical brain cells in the neutrality of physical unconsciousness—sleep.

A sound idea, for untrained brain cells have the habit of colouring scenes, yes, and even etheric conversation, unless the soul has not made that impossible by years of meditation and set a “ring-pass-not” limit to brain interference.

Now we can enjoy a relaxation quite impossible were we wearing our physical body. You will notice also the colours here are most beautiful and soothing. Let us stretch out here beside the pool and observe as we gaze down into the waters the rich brown bed that contains the roots of the flowers. See the long stems climbing up towards the surface? Some of those stems possess brownish-green, oval-shaped buds, and concealed within them . . . but you must see for yourself. We shall have to come to this pool many times, for climbing up towards the surface is a slow but sure process—but each time we are here we can learn much.

The brown stems are hollow, and food is passing up them from the rich dark earth at the bottom of the pool. (That compares very favourably to our physical body we left behind us sleeping.) Without that food the Lotus buds could never reach the surface. Again, we can compare the pool waters to the etheric or astral plane, for the waters prevent those brown stems from drying up in the hot sunshine before the bud opens upon the surface of the pool.

There is a hint that the positive psychic plane has a most important service to render the searching soul *and does protect it* upon its journey through the etheric plane towards the surface and the radiance of its solar orb (Atma-Buddhi-Manas). Only the solar orb can open the Lotus (soul's) petals with its divine radiance and reveal the golden heart within. Perhaps it is well to remember that it will require quite a few incarnations for the Lotus bud (the soul) to reach the surface. If it suits you better you may call the climbing upwards spiritual evolution and by using your spiritual intuition understand that every labour made in the process is very necessary to obtain that coveted adeptship.

Now let us get to our feet and walk to the far side of the pool where the solar radiance sweeps across the waters. Did you ever see anything so beautiful as a full blown Lotus? See its golden heart glistening and wide open to the azure blue sky above!

The blooms become one with the solar orb. Note how they have lifted their full blown blossoms right out of the pool—none of that water can ever touch their radiant hearts. Yes, their perfume is delightful, there is none other to compare with it.

That long climb up through the waters of the pool is forgotten. Compare the full blown Lotus to that small oval bud we watched from the other side of the pool. Almost unbelievable, isn't it?

Now consider Man. Is there any difference between his growth and that of the Lotus?

The incarnations he must endure, slowly

reaching up to the surface from the physical bed down in the pool. The slow, almost imperceptible, climbing up through etheric waters—always remembering that those same waters are indispensable to his spiritual growth.

Some students, anxious to reach the surface of the pool, would have one believe the etheric waters can harm the Lotus—that they are too deep and dangerous.

The Lotus flowers know better! They climb to the surface in their own appointed time and reach the golden rays of the solar orb at last.

You must not get the idea that there are no "Head Gardeners" watching over that Lotus pool just because you did not happen to see them during this visit. There is a different name for those who know the cosmic world of the Lotus bed . . . they are called Nirmanakayas.

Our visit is over. We must cross back over the Bridge.

"Couldn't we tell those students there about the White Lotus Pool?"

"Telling them is of little use . . . they must walk over too!"

---

## 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*



# JOY IS FOR SHARING

NELLIE DALZELL

*He who bends to himself a Joy  
Doth the winged life destroy;  
But he who kisses the Joy as it flies  
Lives in Eternity's sunrise.*

—William Blake

Beauty, which brings joy, is everywhere. The rippling rhythm of a brook in spring, the sunrise, the song of a bird, or a baby's laughter—all are manifestations of joy. Circumstances change, but in our consciousness some echo of the joy must remain. Do we want to hold our joys to ourselves? We will remember the experience, but memory will not reproduce the original gladness. In sharing, our joys are doubled, and they remain with us.

I remember a day, more than half a century ago, when we were on a ship steaming into Table Bay (Capetown). With others, I had watched the sunrise and the first sight of land after a month on the water. We saw the great mountain, with the "table cloth" flapping in the breeze. The Bay was full of shipping. A steamer was leaving as we came in. We gathered on deck and sang, "God Save the King".

(There was a Scottish girl on board, who sang, "God Save the Queen". She said she "didna ken the auld Queen was dead, but she was vera auld, forbye, and maybe 'twas time.")

From the other vessel came the same tune, but different words. From our deck we called, "Goodbye and Good Luck!" and from the other came, "Auf Wiedersehen!"

Yet another steamer, this time an Italian. On our vessel we had a girl with a beautiful voice. She sang, "Land of Hope and Glory", and from the other boat a wonderful tenor accompanied her. We all joined in the singing. As we passed each other the song ended and a great cheer arose from both ships.

I shut my eyes and ears and in memory I hear again the song; I see again the great

Bay full of shipping, dhows, sailing vessels and steamers—German, Italian, British—what did it matter? The beauty of the morning had entered into all of us, and we sang for sheer joy.

In ancient Egypt, for almost eight hundred years the people gathered every morning at sunrise to sing their hymn of praise and thanks to the sun for rising, for the new day the sunrise brought. Tradition says one of the two great statues which stood at the entrance to the temple sang with them. Today, the broken statues are all that remain. Yet I think the song is not lost. The rhythmic vibration repeated for so many centuries will perhaps go to the very edge of our universe, then like a ripple on the water it will come back to us and with it, a greater understanding, a greater joy.

Some of us may remember the hour-long sermons we had to sit through as children. We were expected to remember the text, and at least something of the sermon. All I ever remembered was the terrible picture of hellfire which was presented to us. Older, we rejected the teaching. "Believe," we were told. We rejected belief. Can we ever forget our first contact with Theosophy? No "belief" here, but study and *know*. And with knowledge comes joy.

A small group of people may meet to discuss, perhaps, some obscure phrase in the teachings. Each one may approach the matter with a different outlook: and each view will enrich the understanding of the group, as well as that of the individual student.

I headed this, "Joy is for sharing". Now I am told, "Sing before breakfast, cry before supper." And I reply, "Weeping may endure for a night, but joy cometh in the morning." So I say, sorrow is the precursor, and not the aftermath, of joy. And,

Joy is for sharing.

# 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.* On the opening page of the volume on anthropogenesis, in reference to the evolution of mankind, the Secret Doctrine teaches "the simultaneous evolution of seven human groups on seven different portions of our globe." My question is: Are these seven human groups the seven races?

*Answer.* Not in the dictionary meaning applied to the word "race," that is, "one of the major zoological subdivisions of mankind," nor any of the known ethnic groups; nor for that matter what is referred to by Theosophists as the Seven Root-Races. The seven human groups mentioned in the quotation should be regarded as the Seven Classes of Monads. In explanation: the quoted passage is based upon one of the Stanzas of Dzyan: "They (the Moon-gods) went, each on his allotted land: seven of them, each on his lot." (Stanza III, sloka 13) An explanation is added by H.P.B. on this Stanza:

"The Secret teachings show the divine Progenitors creating men on seven portions of the globe 'each on his lot'—i.e., each a different race of men externally and internally, and on different zones." (S.D. II, 77; III, 86 6 vol. ed.; II, 81 3rd ed.)

Here the words "a different race of men" are used; however, it should be borne in mind that the beings "created" by the Moon-gods (or Lunar Pitris) were not at all physical and had no "racial" characteristics. Nevertheless, the clue as to the significance of the "seven groups" as being applicable to the seven classes of monads is provided in the words of a Commentary on the Stanzas of Dzyan:

"The Globe, propelled onward by the

Spirit of the Earth and his six assistants, gets all its vital forces, life, and powers through the medium of the seven planetary Dhyanis from the Spirit of the Sun. They are his messengers of Light and Life." (S.D. II, 28-9; III, 41 6 vol. ed.; II, 32 3rd ed.)

The Spirit of the Earth and the Spirit of the Sun signify the Supreme Watcher or Dhyani of the Earth and the Sun. The six assistants signify the six Watchers (or Logoi) of the six companion globes of the Earth-Chain. The seven planetary Dhyanis signify the Watchers of the seven Sacred Planets—the latter being specifically mentioned in the next sentence of the Commentary in connection with the seven "primordial human groups":

"Like each of the seven regions of the Earth, each of the seven First-born (the primordial human groups) receives its light and life from its own especial Dhyani—spiritually, and from the palace (house, the planet) of that Dhyani physically." (*Ibid.*)

The seven primordial human groups are equivalent to the seven classes of monads brought into being under the regency of the seven Sacred Planets.

*Question.* In *The Secret Doctrine* reference is made to "the root of Sanskrit" in this passage: "The inflectional speech—the root of the Sanskrit, very erroneously called 'the elder sister' of the Greek, instead of its mother—was the first language (now the mystery tongue of the Initiates, of the Fifth Race)." (S.D. II, 200; III, 205 6 vol. ed.; II, 210 3rd ed.) My question is: Is the "root of Sanskrit" Senzar?

This is a difficult question to answer, for

the reason that a definite response may not be given. This is due principally to two reasons: (1) No definite example of the Senzar language is provided. (2) No example of the "root of Sanskrit" is given by H.P.B.

The point to bear in mind in connection with the passage quoted is this: "Language types" are being presented for consideration. These types are classified generalizingly into three classes: (1) Monosyllabic—spoken by the late Third Root-Race; (2) Agglutinative—Fourth Root-Race; (3) Inflectional—Fifth Root-Race, which is applicable to the Indo-European languages. The origin of the Inflectional Language type is referred to:

"While the 'cream' of the Fourth Race gravitated more and more toward the apex of physical and intellectual evolution, thus leaving as an heirloom to the nascent Fifth (the Aryan) Race the inflectional, highly developed languages, the agglutinative decayed and remained as a fragmentary fossil idiom . . ." (II, 199; III, 205 6 vol. ed.; II, 209 3rd ed.)

With regard to Senzar, two passages are available:

"Senzar. The mystic name for the secret sacerdotal language or the 'Mystery-speech' of the initiated Adepts, all over the world." (*Theos. Glossary*, p. 295)

". . . there was a time when its language (the *Sen-zar*) was known to the Initiates of every nation, when the forefathers of the Toltec understood it as easily as the inhabitants of the lost Atlantis, who inherited it in their turn from the sages of the 3rd Race, the *Manushis*, who learnt it direct from the *Devas* of the 2nd and 1st Races." (S.D. I, p. xliii; I, 64 6 vol. ed.; I, 26 3rd ed.)

Concerning the origin of Sanskrit: Orientalists are uncertain as to how the language came into being. Some scholars pride themselves on being able to designate a locality in which the early Aryans (who supposedly spoke Sanskrit) had their culture. Thus Professor M. Monier-Williams in his cel-

ebrated dictionary states: "the Aryan languages (of which Sanskrit is the eldest sister) proceeded from a common but nameless and unknown parent . . . the locality may conjecturally be placed somewhere in the region of Bactria (Balkh) and Sogiana." (p. xii)

Since Orientalist scholars are unable to provide information concerning the origin of Sanskrit, reference is made to an article prepared by a Hindu chela for *The Theosophist* entitled "Was Writing Known Before Panini?" Before referring to Sanskrit the writer refers to the origin of languages in this manner:

"It can be proved that before the final division and classification of languages, there existed two languages in every nation: (a) the profane or popular language of the masses; (b) the sacerdotal or secret language of the initiates of the temples and mysteries—the latter being one and universal. Or, in other words, every great people had, like the Egyptians, its Demotic and its Hieratic writing and language, which had resulted first in a pictorial writing or the hieroglyphics, and later on in a phonetic alphabet. . . . The direct progenitor of the Vedic Sanskrit was the sacerdotal language (which has a distinct name among the initiates). The Vach—its *alter ego* or the 'mystic self,' the sacerdotal speech of the initiated Brahman—became in time the mystery language of the inner temple, studied by the initiates of Egypt and Chaldea; of the Phoenicians and the Etruscans; of the Pelasgi and Palanquans; in short, of the whole globe. The appellation *Devanagari* is the synonym of, and identical with, the Hermetic and Hieratic *Neter-Khari* (divine speech) of the Egyptians." (*Five Years of Theosophy*, pp. 411-2)

The writer of the article just quoted goes on to consider the subject of a language which came to be perfected or polished. This is the literal meaning of the word Sanskrit, which is indeed considered to be a perfected language, because of its highly

inflected and precise grammatical construction. He states that the Pelasgi were Aryans and then refers to Herodotus, who stated that the Pelasgi were the forefathers of the Greeks and that they spoke a "barbarous language." But all Greeks referred to any language other than Greek as "barbarous." The Hindu writer states that the "language mentioned by Herodotus was simply 'the primitive and now extinct Aryan tongue' that preceded the Vedic Sanskrit." (*Ibid*, p. 417) That is to say the language regarded as "the root of Sanskrit."

The writer also considers Devanagari, which literally means "divine city writing," although its present meaning is rendered: "the written form of Sanskrit," that is to say, the alphabetical writing of Sanskrit:

"Real Devanagari—non-phonetic characters—meant formerly the outward symbols, so to say, *the signs used in the inter-communication between gods and initiated mortals*. Hence their great sacredness and the silence maintained throughout the Vedic and the Brahmanical periods about any object concerned with, or referring to, reading and writing. It was *the language of the gods*. If our Western critics can only understand what the Ancient Hindu writers meant by Rhotaliai, so often mentioned in their mystical writings, they will be in a position to ascertain the source from which the Hindus first derived their knowledge of writing.

"A secret language, common to all schools of occult science once prevailed throughout the world." (*Ibid*, p. 423)

*Question*. Is there any analogy between the state of things at the beginning of the Maha-yuga and the beginning of the Round?

*Answer*. There is an analogy in that the Maha-yuga which opens the *Round* and the Maha-yuga which opens the *Race* both represent commencement cycles, and every cycle represents an age. Naturally, there is a difference in the *time-period* of a Round yuga and a Racial yuga. Customarily a Maha-yuga is the term employed for the

four yugas pertaining to a Root-Race. Thus there would be 7 Maha-yugas during the time-period of one *Globe Round*, consisting of 7 Root-Races. On the other hand there would be 49 Maha-yugas during the time-period of a *Chain Round*. However, there is a great difference to be noted between the beginning of a Maha-yuga for a Round, and a Maha-yuga sequentially for each of the second to the seventh Root-Races (inclusive). This is clearly expressed in the following citation:

"At the beginning of each *Round*, when humanity reappears under quite different conditions than those afforded for the birth of each new race and its sub-races, a 'Planetary' has to mix with these primitive men, and to refresh their memories, and reveal to them the truths they knew during the preceding Round . . . But that happens only for the benefit of the *first Race*. It is the duty of the latter to choose the fit recipients among its sons, who are 'set apart' to use a Biblical phrase—as the vessels to contain *the whole stock of knowledge*, to be divided among the future races and generations until the close of that Round." (*The Mahatma Letters to A. P. Sinnett*, p. 157; 3rd ed. p. 154)

## BOOK REVIEWS

*Introductory Study Notes on The Voice of the Silence* by Gaile V. Campbell. Published 1969 by The Department of Education of The Theosophical Society in America. Paper, 125 pages of typescript, with charts. Price \$1.50.

*The Voice of the Silence*, though dedicated to "the Few", is perhaps the best known and widely read of all Theosophical books. Selections from it are used at meetings and are quoted in lectures and articles; nearly all members own copies. But its esoteric significance ever remains to be discovered anew by "the Few" who encounter *The Voice* for the first time in this life, the "genuine mystics" within the Movement.

Mrs. Campbell, a member of Toronto Lodge and daughter of our former General Secretary Lieut.-Col. E. L. Thomson, D.S.O. has periodically lead groups in the reading and study of *The Voice*. These notes are published in the hope that new students will become better acquainted with the signposts and preliminary rules of the spiritual science and will be encouraged to search for the inner path that leads on, life after life, to the ultimate goal of compassionate wisdom.

Copies may be purchased from the Book Concern of Toronto Lodge. —D.W.B.

☆ ☆ ☆

*The Buddhist Way of Life*, by Christmas Humphreys. Published (1969) for the Buddhist Society by George Allen and Unwin Ltd., London, England. 224 pp. Price 40 shillings.

It would be difficult to calculate the number of people who owe their introduction to Buddhism to one of Mr. Humphrey's dozen or so popular books. His well known Pelican paperback, *Buddhism*, which appeared first in 1951 and is still in print, alone has sold more than a quarter of a million copies. Evidently, the demand for books of this nature is not restricted to the small minority of students who use them to enrich their studies of comparative religion.

With *The Buddhist Way of Life*, Christmas Humphreys has written yet another book which is likely to be a source of interest—if not of inspiration—to many more thousands of readers.

As the title suggests, this new work has emphasis on the practical aspects of Buddhism. In his preface the author observes that

“ . . . Buddhism, though usually referred to as a religion, and replete with a magnificent range of philosophy, metaphysics, mysticism, psychology, ritual, morality and culture, is basically, it seems to me, a way of life. Upon this Way all aspects of the human mind have relevance, but the dedicated Buddhist is ever concerned with the Way itself which

leads, so he finds from experience, to Enlightenment for himself and all mankind.”

The book is divided into four main parts. “Background” and “Basic Buddhism” will appeal to those who are approaching this religion for the first time. Those whose interests are captured will want to go on to read the other parts, “Deeper Truths of Buddhism” and “Zen Buddhism”.

The inclusion of several poems, interspersed among the descriptive chapters, provides not only a change of pace in reading, but also a means of throwing light on some of the concepts inadequately expressed in prose. (No slight on Christmas Humphreys, of course: no one is more experienced than he in explaining Buddhism to the western reader, yet he would probably be the first to admit the difficulties of bridging the intellectual barrier.) Poetry must be a subjective experience, and therefore is to be tested individually. I was personally moved by “When I am Dead,” and “Suffering”.

—T.G.D.

☆ ☆ ☆

*Fundamentals of Islam*, 22 pp. Price 1.00 rupee; *Fundamentals of Jainism*, 20 pp. Price 0.90 rupee; *Fundamentals of Sikhism*, 15 pp. Price 0.70 rupee. Paper covers. Compiled by S. G. Venkataramanan. Published 1968 by the Theosophical Publishing House, Adyar.

Each of these booklets contains a brief life of the founder of the subject religion, together with some selections from the teachings. Apart from their general interest they will be useful to students who do not wish to make a detailed study of these religions.

—T.G.D.

### IMPORTANT REPRINTS

The Theosophical Publishing House, London, has recently published reprints of two books, both of which have a long history in Theosophical literature: *The Key to Theosophy*, by H. P. Blavatsky, and *The Occult World*, by A. P. Sinnett. Each are priced at 21 shillings.

# REINCARNATION

KENNETH MORRIS

## I

Why is this long, long corridor of years  
By all these olden ghosts so wandered through?  
Naught that the heart may hope, the hands may do—  
No laughter, no despair, no joy nor tears—  
But there—amidst some shadow-shape uprears  
Out of the past—dim glimmerings into view  
Of old concatenations ever anew—  
Old long dead voices whispering hopes and fears.

(Even today, maybe, I greeted one  
I greeted last in Thebes or Babylon;  
Even today was pierced by pity or pride  
Shot from my bow of old by Tiber-side  
In Julius' day; had joy of victories won,  
Or grief of ill deeds done ere Priam died.)

## II

We are not free, and ah! we are not free,  
For all the slumbering deity within.  
When we would win the heights we think to win,  
When we would be the things we dream to be,  
Athwart our proudest hope comes Destiny  
And webs us round; and we, albeit skin  
To all the unfallen Thrones and Cherubin,  
Go toppling down and perish piteously.

Was there no past? Were there no dreams and deeds  
Wrought by ourselves of old time for sown seeds  
Of this life? No things done and left undone  
In this our native Earth in ages gone,  
To call us back from the Asphodelian Meads  
To these dim precincts of the moon and sun?

*The Theosophical Path* (Point Loma) May 1918.



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