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WILLIAM QUAN JUDGE

April 13, 1851 - March 21, 1896

The publication last year of *William Quan Judge, Theosophical Pioneer*, was an event of no little importance to the Theosophical Movement. Appearing under the imprint of The Theosophical Publishing House, the slim volume is assured circulation throughout the Society. It is to be hoped that through it, thousands of members will be introduced to and inspired by the life and work of W. Q. Judge.

Reviews of the book in Theosophical magazines from around the world have indicated the gap it fills in our libraries. "It is high time," said *The Link* (The T.S. in Southern Africa), "that members recalled his contribution." High time indeed.

One of the great tragedies in modern Theosophical history was that Judge's name could be allowed to be all but forgotten in the largest segment of the Movement for some sixty years following his death in 1896. It is recalled with gratitude that a few years ago The Theosophical Society in America took the first steps in a direction which has pointed to increasing recognition around the world of the valiant "Theosophical Pioneer". The new book is yet another step forward.

The recognition of William Quan Judge and his contribution to the Theosophical Movement is both just and significant. Not for what he was—he would have been the

first to deprecate personality cults in the T.S., or anywhere for that matter—but for what he *did*. The example he set in furthering the cause of Theosophy should encourage us all as we plug away at our more modest efforts; the example he showed in his individual attempt to "live the life" cannot but be inspiring to those who also struggle along the thorny path.

The almost legendary spirit of enterprise in nineteenth-century America was personified in this man. Only his efforts were channelled not to conquer a rugged continent nor to develop vast industrial empires, but to extend and strengthen an organization through which the Ancient Wisdom might be championed and broadcast.

Theosophical students in this country and in the United States are still benefitting from his tireless, unselfish devotion to the cause. The attitudes he imparted to early students have filtered down through the years so that today many are pursuing their Theosophical activities as if they had been prompted by him directly.

However difficult our task seems to be we can take heart in that his was immeasurably harder in every respect. When Madame H. P. Blavatsky and Col. H. S. Olcott departed from New York for India in 1878 they left behind a young and relatively weak Society. Of the remaining members, Judge

alone had the vision and will-power to keep the flame alight so that in later years the light could be spread across America.

His accomplishments were not restricted to the organizational side, although considering the very materialistic society in which he lived and worked it is a marvel that he was able to build such a strong Society in America. He undertook the double role of organizer and student. In the ten years before his death he edited *The Path* magazine

—in itself a tremendous achievement—and wrote several books and at least a hundred articles. On top of this he was an indefatigable lecturer. He also worked for his living.

The word “pioneer” suggests strength and determination not demanded of those who follow. William Quan Judge was strong and determined. The least we can do in his memory is to try to get on with the job he so ably began. —T.G.D.

FROM THE PRESIDENTIAL ADDRESS

To the 94th Convention of The Theosophical Society

N. SRI RAM, *President*

It is 94 years now since the Society came into existence. Since then it has passed through various vicissitudes and several different phases. Even while H.P.B. was alive there was a change in the character of the Society and its aims. At first, in the words of Colonel Olcott, the President-Founder, “The Brotherhood plank in the Society’s future platform was not thought of.” The successive changes in the Objects of the Society, up to the time when they were finally fixed, indicate that it was Occultism, and after a time the study of Eastern literatures, religions, and philosophy which were largely in the picture. Commenting on these changes, Colonel Olcott says in his *Old Diary Leaves* that the T.S. “on the visible plane was not a planned creation, but an evolution.” In the final phase of the H.P.B. period, she stressed in *The Key to Theosophy* and other writings the importance of practical Theosophy, which she translated as pure altruism.

Then followed the period when Colonel Olcott was still President, but without H.P.B.’s strong influence. He carried on the work on what one might call broadly philosophical and practical lines, not stressing so much the occult side which was very prominent at the inception of the Society.

At the same time Dr. Annie Besant came into prominence in the Society as a lecturer and writer, making a deep impression upon all who met her, not only by the brilliance of her oratory and the fervour of her spirit, but also by her expositions of the Ancient Wisdom and by the ideals which she seemed to embody in herself.

Dr. Besant became President after Colonel Olcott passed, and the period of her Presidentship fell into two distinct phases. The first seven years were devoted to the expansion of the Adyar estate and the work of the Society as carried on from there, including the opening of the School of the Wisdom under its old name of *Brahmavidya Ashrama*. During the later period she continued her lecturing work but also plunged into political work for India’s freedom, vitalizing, expanding, and guiding it so far as that was possible. She believed this work was necessary not only to enable the Indian people to share with the rest of the world the treasures of thought and philosophy that were their heritage, but also as a step necessary for the progress of the world as a whole into a new and more spiritual era. Subsequently the Society has passed through other phases on which I need not dwell.

Now we have come to a point at which

we need not only to look back upon the past, but also to consider what should be the main direction of the Society's progress during the coming times. In some ways this last phase of the hundred year cycle may be fateful, not only because of the present world crisis, but also for the reason that the directions we pursue at present and the climate created by our work in the Society may be decisive for its future.

Theosophists all over the world are looking forward to 1975, and there is a natural desire that the occasion should be marked by celebrations organized on a world-wide scale, including the issuing of publications which will stand as a landmark in the history of the Society. While this may be good so far as it goes, at the same time it is necessary to realize that a grand birthday celebration will not necessarily take the Society forward in a real sense or make it into an effective instrument for helping the world to progress into a really new era. What is needed is not so much a congratulation of ourselves on our past record, but rather a new spirit and outlook, out of which there will perhaps be developments which we do not foresee at present. There has to be a change in the world as a whole in all matters pertaining to human living, and the Society must play its part in the coming of this change. This can come only through individuals, for it is always what the individual feels and realizes deeply within himself which is the basis for any important change.

The Divine Wisdom we call Theosophy is so comprehensive that no expression of it, however excellent it may be judged from the standpoint of a particular time, can exhaust its relevancy and beauty. There is always the possibility of realizing the nature of this all-round Wisdom from a fresh point of view, one that can best serve the conditions of a particular time. Broadly speaking, Theosophy is both subjective and objective. In its aspect of Occultism it embraces a knowledge of the universe extending far beyond the areas which fall within the scope of science. As regards what lies

beyond our present capacity to know for ourselves, we have to accept any statements that may be the basis of the knowledge-ability, as we might judge it, of those who have observed and investigated. It is not necessary for us to accept merely on faith. One can judge by the extent to which such statements shed light on our problems and by the guidance they afford to one's own life, ways of thinking, and conduct. One would also do well on many matters to refrain from any judgment.

Theosophy in the ancient days was understood not so much as a description of the external universe, but as the Science of the Self, including an understanding of life with all its phenomena and problems and an understanding of the mind. This was the case not only because the facilities for investigating the nature of the external world had not been developed, but also because of the enormously greater significance and importance to be attached to the kind of knowledge that can show the way to an unfoldment of one's inner faculties; a knowledge that illumines our pathway in life resulting in a change in oneself that alters all values and relations with all beings and things.

There are some who feel that Science has made giant strides in its progress since H.P.B. wrote *The Secret Doctrine* and that it is still advancing, whereas Theosophy with all its early revelations, continues, in their view, as before. They want if possible to prove what we call the Ancient Wisdom is also up to date and that the essence of what science has to tell us has already been forestalled in such books as *The Secret Doctrine* and still more ancient works. While this may be true, merely to make this claim or even demonstrate it, will not give the world any real idea of the unique Wisdom that Theosophy is, or show how amidst modern conditions the pursuit of this Wisdom can be a means of enriching one's life beyond imagination, solving its problems.

Theosophy as a knowledge of oneself, what one subjectively is, and the interaction

between oneself and his fellow-beings or the world in general, can always be as fresh and significant as one's own living at the moment we call the present. It is knowledge by direct observation, involving aspects of man's nature which can be known only through personal experience. It is knowledge of our own being which holds within itself the values of true morality, beauty and altruism. To know oneself as a human being is to cease from thinking of oneself as an Indian, an Englishman, an American, or a Russian, with interests opposed to those of others, or as superior to them. To see things in perspective is also to see life as a whole, not fragmented by specifications of knowledge, technology or any of the innumerable aspects of the complex modern world. It is only through an understanding of oneself that one can come to a true and not a merely formal understanding of the world and all things in it. For one has to look with new eyes and in a perspective which is not enclosed, but completely open, not distorted but true and meaningful.

Miss Joy Mills, the National President of the American Section, writes that "The past year has seen unusual growth and expansion in many areas of our work, thanks to sizable grants from the Kern Foundation." These grants have been given for the publication of the Quest books (in paper backs, attractively presented); for advertising the several Regional Expansion programs; for broadcasting Theosophical talks on radio; leaflets in large quantities, and other purposes. The book sales of the Theosophical Publishing House have also increased very considerably as a result, and a new building for the Publishing House is under construction on the grounds of "Olcott," the Section headquarters. There has been a striking increase in membership, as well as in attendance at meetings and lectures.

The new General Secretary of the English Section, Mr. G. A. Farthing, reports that the Section is "in transition stage," as a number of dedicated older members have

either passed on or have become less active through old age, and new members have not come in in sufficient numbers to take their places. However, the Section is attempting to stimulate interest and create new workers by introducing a number of Study Courses on Theosophy, for Lodges as well as individual members.

The General Secretary for India, Mrs. Radha Burnier, refers to the existing conditions in India and the prevalence of prejudices based on religion and caste. She emphasizes the importance of individual Theosophists making brotherhood practical in their own lives by embodying an attitude which is truly universal in its sympathy, eschewing all communal, caste, or sectarian leanings. She says: "It is essential that through our speech, conversation and demeanor we should contribute harmony and understanding between all human beings and completely cease to think in terms of caste, sect or other divisive groups."

Both Australia and New Zealand report an encouraging increase in activity and greater response on the part of the public to Theosophical propaganda . . . There has been a constant flow of letters from enquirers in response to regular monthly advertisements in one of the leading Australian papers, and weekly talks over the broadcasting station 2GB. It is interesting to note that a number of requests for information regarding Theosophy and The Theosophical Society have come from university and theological students. The New Zealand Section has also increased its advertising and other publicity work as well as the number of lecturers in the field, as a result of which many new members have come in. Mr. Brian Dunningham, the General Secretary, reports that classes and lectures on Yoga have been particularly popular.

Turning to Sections on the continent of Europe, it is significant that the aspect of Theosophy which has the greatest interest, especially for young people, is yoga, meditation and self-realization. Mr. Curt Berg, the General Secretary for Sweden, refers

to this fact, and interprets it as a search on the part of the new generation for "wholeness and depth in the life and being of the individual." There is a new Lodge in Oslo, Norway, formed by 20 young people, and this fact is referred to by Mrs. Ruth Nielsen, the General Secretary, as indicative of a new trend amongst the young people in that part of the world.

It is reassuring to note that among the various Latin American Sections, Cuba is still carrying on the Theosophical work actively.

There is a new General Secretary in Mexico, Senorita Rosita Olmedo, who was elected at their last Annual Convention in November. As a result of this election, in which members of the dissident Lodges were invited to take part, the Lodges which had separated from the Section have come back into it, and there is reason to hope that the work which had been interrupted by dissensions for some years will now proceed in a spirit of harmony and mutual friendliness.

There is also a good report from Senor Spairani, General Secretary for Argentina, mentioning much touring for lecturing work and the institution of study courses in a number of new places.

The number of members in Viet Nam is now 784. Miss Liu-thi-Dau, the retiring General Secretary of the Section, writes that there has been a small increase in membership. The work in all the Lodges seems to be going on actively and much as ever, in spite of the difficulties and disruptions caused by the war.

There has been an increase in membership also in the West African Federation,

comprising Ghana and Nigeria. Here too, Mr. E. M. Affram, the Secretary of the West African Federation, reports that most enquiries come from young people. At Kumasi two thirds of the members are students from universities.

I have had reports from a number of Lodges in Israel, indicating that the work goes on in spite of the war conditions, which unfortunately still prevail.

In a movement so widespread as ours it is bound to be the case that while there is progress in certain parts, conditions in others suffer from a spirit of apathy and other tendencies not helpful to our work. But it has to be remembered that the burden of carrying on the work along the right lines always rests on a few, rather than on the many. Happily, in our Society there are members who keep the torch alight in spite of every discouraging circumstance, and their unselfish and continued endeavors are sure to bear fruit, if not immediately at some propitious time.

The various Summer Schools (sometimes called Study Camps) which take place are an important feature of the work, especially in Europe . . . As usual there was a Summer School at "Olcott" in the U.S.A., following their Annual Convention in July. Our Vietnamese members were able to hold a Summer School at the Pure Heart Centre at Vung Tau, in the mountains well to the north of Saigon. Mr. G. M. Affram mentions the holding of a Summer School at Kumasi in Ghana. There was a Summer School in Argentina also following their Convention. There were many Study Camps and Conferences in India . . . There was a North American Theosophical Students Conference at Niagara Falls, Canada, jointly sponsored by the Canadian and American Sections, in which some members from other Theosophical groups also took part.

I made a trip in April, along with Srimati Rukmini Devi, to Nairobi for the Annual

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THE CANADIAN THEOSOPHIST

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LAWREN HARRIS

The death of Lawren Harris at the age of 85, on January 29 in Vancouver removed an outstanding figure in Canadian art circles and left A. Y. Jackson as the sole surviving member of a closely knit group of painters, the famous Group of Seven, which pioneered in the development of a distinctive Canadian art Movement.

A thirty minute tribute to his memory was broadcast over CBC on February 8 when messages were spoken by those who



knew him; the messages had been recorded previously and many of the speakers had passed on years ago. The recorded voices included those of Vincent Massey, former Governor General, and of A. Y. Jackson, Arthur Lismer and J. E. H. MacDonald three original members of the Group; also A. J. Casson, Miss Isobel McLaughlin, Martin Baldwin, former curator of the Toronto Art Gallery, Carl Schaefer, Robert Ayre and Henri Masson of Montreal. The

speakers told of his high ideals, his generosity, his modesty, his infectious enthusiasm and his mystical outlook which had so influenced him and his work. His Theosophical interest was mentioned by Martin Baldwin who said that Lawren had been a Theosophist "from the very beginning" while Arthur Lismer agreed that Lawren was the more mystical member of the Group.

Mr. Harris joined the Theosophical Society in the 1920's and from 1930 he began to take an active part in the work of Toronto Lodge. He lectured, chiefly on Theosophy and Art, and spoke on this subject when he attended the Theosophical Fraternization Convention in Niagara Falls in June 1933; this talk was subsequently published in *The Canadian Theosophist*. In the fall of that year Toronto Lodge began a series of radio broadcasts on Theosophical subjects. Mr. Harris was a member of the committee and delivered several of the broadcasts. In that year also the Canadian Painter, Miss Emily Carr attended her first Theosophical meeting to hear Lawren's lecture on "Theosophy and War." In 1934 Lawren took charge of the Young Peoples Group at Toronto Lodge and many young people were attracted to its Sunday afternoon meetings. In late 1934 he left Toronto and in 1940 moved to Vancouver where he lectured at the School of Art.

His deep Theosophical interest was shared by his wife, Bess Harris. As well as receiving *The Canadian Theosophist* they subscribed to other Theosophical journals, notably *Manas*, in which Mrs. Harris was especially interested and sent subscriptions to it to other Theosophical students in Canada and elsewhere.

Many artists will remember with grateful affection his warm and enthusiastic support and encouragement of their early efforts. One of the speakers on the broadcast remarked that there was something very special about Lawren's character. This spe-

cial "something" is not easy to convey in words, but it was undoubtedly the intangible quality which arises from a life-long acceptance and active practice in daily life of the principles of the Ancient Wisdom.

Cremation took place in Vancouver; to-

ward the end of March the ashes of both Lawren and Bess will be interred at a short committal service, Theosophical in character, in the grounds of the McMichael Conservation Collection of Art, at Kleinburg, Ont. —D.W.B.

THEOSOPHY AND ART

LAWREN HARRIS

A Theosophical Convention was held at Niagara Falls, Ontario, June 10 and 11, 1933. Among the speakers was Lawren Harris whose address, it was reported, "was listened to with rapt attention."

The first part of his talk on that occasion is reprinted below. It originally appeared in The Canadian Theosophist, July, 1933. The style and the lack of punctuation suggest that it is an unedited copy of Mr. Harris' notes.—Editors.

There is a phase of truth that does not receive the attention it deserves in our day

A phase that is essential to the inner balance, to the vision and understanding of man

A phase of truth that should permeate all action, all thought, all feeling and aspiration

That phase of truth is beauty

Lacking it as a power at work in our hearts, we tend to become dogmatic, moralistic and rigid, and are in danger of setting ourselves up as judges of our fellow men.

Unfortunately, beauty is something that many of us seem loth to discuss, or to ponder sufficiently. Perhaps because it is so intangible, so difficult to get its meanings into precise language; or perhaps because, like many another phase of truth in our day, it has been forced aside by the stridency of life; or because it has been carnalized and perverted to acquisitive and selfish ends, or made to serve the sentimentality, the lush weakness of the personal man.

But beauty is an indissoluble part of all that we consider high, worthy and divine

And it comes to focus on earth for man, in the arts

For the arts epitomize, intensify and clarify the experience of beauty for us, as nothing else can.

Schiller, the great German dramatist and poet, described art as "that which gives to man his lost dignity", which is to say, his essential beauty

And Thomas Carlyle says much the same thing, when he says that "in all true works of art wilt thou discern eternity looking through time, the godlike rendered visible".

Art, and by the term we mean to include all works in all of the arts that are in any degree impregnated with beauty: art is not a mere embellishment of our life, nor a pastime for the personal man

Though it is only too true, that the arts have been used and are to-day widely used to pander to sensuality or to our emotional comfort, or to glorify whatever class of men who dominate a regime or country, or to portray commerce as a god, when it should be merely a servant, or to serve the distractions of men, when it should serve the urgent needs of their souls

Yet the real message of art cannot be diluted or perverted to tickle the palate of the animal in man, either sensual or predatory, and remain in any sense a message

For the real message in art is opposed to every selfish notion or to the aggrandizement of whatever person or class of persons, or perhaps it were better to say, that it is above such

Art is not an amusement, nor a distraction, nor is it, as many men maintain, an escape from life.

On the contrary, it is a high training of

the soul, essential to the soul's growth, to its unfoldment

And until such time as we become perfected in beauty, the arts will be for us, of the highest, practical importance, in that they mirror for us, in some degree, the essential order, the dynamic harmony, the ultimate beauty, that we are all in search of, whether consciously or not.

Beauty as an inseparable part of the inmost culture of soul, and the endeavour to give this communicable and vital and appropriate expression, is the main concern of the creative artist

And he leaves records in terms of his art, throughout the ages, of his experiences in beauty, his soul's search for truth, for ultimate meaning

And precisely as we find, that the essence of religions throughout time is the same, and their real message, which lies hidden within the outer trappings, is identical, and their source one and not many.

So we will find that art throughout the ages, is in essence the same, and the message within the various idioms, its different expressions and concepts, is identical, and its source one and not many

And it may be, that when we have disclosed the element of beauty more fully within ourselves, we will make the great discovery, that the source of art and the source of religion is identical, and that neither can have their true, their full being without the other

And we may further find, within ourselves, in our highest moments that that beauty which is indefinable and intangible, is not only an inseparable part of all high experience, but that it is the true talisman, whereby we may know that we are participating in a life greater and more enduring than the evanescent constantly changing lives of our personal selves.

This, so far as I know it, is the real experience embodied, or contained in, all true works of art whatever, be it sculpture, poetry, music, drama, architecture or painting.

Their power is the transforming power of beauty, of the experience of unity of being

And their function is, to disclose and cultivate the element of beauty within us

This is their value for the soul

Beauty as a pervasive power in art and in life is the very spirit of the plane of being, we theosophists call buddhi, that is, that eternal plane of being wherein abides the immortal part of man and the universe, and which is beyond sensuality and the intellect and desires, and is the source of all high inspiration and devotion

And it therefore seems, that it is not possible to discriminate truly, between what is temporal and changing and that which is enduring and constant, unless the element of pure beauty plays its part in our discrimination

Also, all inner experience seems to teach us, that there can be no real understanding of man and the universe unless beauty is an inseparable part of our understanding

And it seems further, that creative tolerance and compassion and a balanced, growing perception of truth, are not possible without the informing and life-giving power of beauty.

The creative individual in the arts, would, I think feel, that we can see nothing complete, full-rounded, or that we cannot approach a balance of vision, without that inner harmony that permits the unity of spirit to inform us

And that unity of spirit is pure beauty

Inseparable from the recognition of pure beauty as the underlying, informing spirit of the universe, goes also the recognition of that beauty as a power at work

A power at work in the universe through the dynamic laws of constant fulfilment

And a power at work in man through the laws of his spiritual evolution

The power of beauty at work in man, as the artist has always known, is severe and exacting, and once invoked, will never leave him alone, until he brings his work

and life into some semblance of harmony with its spirit

It is the creative urge in the artist, causing him to adventure into new fields, new ways of perception, into finer orders of being

And these adventures produce strife within himself, and cause strife in his fellow men and sometimes result in strife between his fellow men and his ideas

This he cannot avoid

Because he must maintain the integrity of his vision despite whatever inner or outer opposition

Only so can he be of value, of use to his fellow men

Indeed, the creative individual's vision of beauty arouses a conviction so deep and sure, that he will go through almost any struggle to maintain it

As witness the lives of nearly all of the world's great creative individuals in the arts

For the creative individual in the arts, feels, though he may never so express it, that in the ultimate integrity of beauty alone, resides the immortality and glory of man.

Though beauty as a power at work has always been the motivating force and the path of the artist

It by no means concerns the artist alone

For it is a power at work in all of our lives

While it is true that beauty does not mean precisely the same thing to any two individuals, and also that the concept of beauty and its means of expression varies in different ages and places, yet the real experience of beauty arouses the same kind of feeling, a similar impulse to devotion and a desire for constant harmony of being, in all people

And it seems to work in two ways

It is primarily, an elevating, transforming and unifying power, perhaps the greatest there is

And secondly, it is a searching light, that ultimately penetrates all the secret places in the soul; that leaves no dark corner, no twist of hypocrisy, no petty motive, to its

own devices, but shows us the stark truth of our pretences, and our personal perversions, for exactly what they are

So that with each added experience of beauty, with every increase of vision, we renew and enlarge our knowledge of the fact, that the universe has its being in order, in fullness of beauty and may become aware, in some degree, of our own divinity

And we will also become aware, both in the outer world, our environment, and within ourselves, of discrepancies and inharmonies, uglinesses and inappropriatenesses, we were previously blind to.

And we may gradually come to recognize, that the power of beauty at work in the crucible of the soul, throughout the incarnations, is one of the severest ordeals that any individual can undergo

And this even while we come to know beauty as the continuity of ecstasy in the higher life of man.

Theosophists know that occultism, which is truth put into practice, is an immense, almost a devastating power, requiring a great care, a care involving the use; the living, adjusting, creative balance of all the faculties, if a man is to avoid innumerable pitfalls, or too great a dependency.

And the creative individual in the arts, also knows, that beauty at work in the soul, is likewise an immense power, a power that will ultimately stir the entire man into life and disclose tendencies and temptations he was unaware of, and that this needs a great care, a readjustment of his whole make up if he is to achieve a new and wider balance of vision

So that the theosophist and the creative artist stand here on somewhat common ground, sharing a similar high vision, involved in the same struggle, and using the same faculties, though they may give these different names.

They both approach the unity of life, and inspired by that vision they have both to create their own way, through whatever vicissitudes toward ultimate truth and beauty.

THE GREEKS AND THEIR GODS

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

ALVIN BOYD KUHN, PH.D.

(Continued from Vol. 50, page 126)

Might it not well be that the realization of the truth behind the seed and fertility analogue was the cryptical revelation of the relation of soul-seed to physical body? Did this insight constitute in itself the amazing thing the Epoptae saw? The fully "initiated" saw the meaning, the TRUTH under and behind the seed-in-the-ground analogue and had their eyes opened to spirituality by way of the truth and fact of a natural process.

To me it is clear as day that all the guessing, the confusion, the seeming contradictions in the modern study of mythology (and the theology based on the Bible) has been due to just this one thing: misreading "death" as bodily demise instead of "deadening of soul" in, under and by the body in incarnation. Here is a recognition, a "discovery", if you will, that can render obsolete every work written on mythology up to now.

Virgil speaks of "souls deadened by earthly forms and members subject to death." Socrates says to Cebes in the *Gorgias*: "For I should not wonder if Euripides spoke the truth when he asks, 'Who knows whether to live is not to die, and to die is not to live in reality? For I have heard from one of the wise that we are now dead and that the body is our sepulchre. And we perhaps in reality are dead. But that the part of the soul in which the desires are contained is of such a nature that it can be persuaded and hurled upward and downward.'"

Thomas Taylor, in *Select Works of Porphyry*, writes: "What is here said by Plato is beautifully unfolded by Olympiodorus, in his MS commentary on the *Gorgias*, as follows—'Euripides (in *Phryzo*) says that to live is to die, and to die to live. For

the soul, coming hither, as she imparts life to the body, so she partakes through this of a certain *privation of life*,"—which is certainly a degree of "death".

In short, soul *dies* so that the body may have *life*. As Heraclitus said, soul and body alternately live each other's death and die each other's life. Taylor again says: "They believed that human souls were confined in the body as in a prison, a condition which was denominated genesis or generation; from which Dionysus (!) would liberate them. This generation, which linked the soul to the body, they supposed to be a kind of death to the higher form of life (which would be the soul). Evil is inherent in this condition, the soul dwelling in the body as in a prison or *a grave*. The earthly life is a dream rather than a reality."

The soul's entry into body was often called its "burial". Again, Taylor (commenting on Macrobius): "The soul in the present life may be said to die, as far as it is possible for a soul to die, *occultly* intimating that the death of the soul was nothing more than a profound union with the ruinous bonds of the body."

Thomas Taylor's translation and commentaries on the Greek philosophers have been sidetracked in favour of the Jowett translations. This has been catastrophic. If you want the deeper "occult" truth buried in Platonism I adjure you to lose no time in reading Taylor (Thomas, not A.E.). Also read Iamblichus on *The Wisdom of the Egyptians, Assyrians and Chaldeans*, and if you have to move heaven and earth to come upon a copy, read *The Six Books of Proclus on the Theology of Plato*. Then read Gerald Massey's monumental 2-vol.

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NOTES AND COMMENTS BY THE GENERAL SECRETARY

Members of the T.S. in Canada will wish to join me, I am sure, in paying tribute to Lawren Harris who died January 29. Mr. Harris was a member of Toronto Lodge. His obituary appears elsewhere in this issue.

I regret to report the sudden death in Hamilton on January 18 of Mrs. Isabella Brewerton, Secretary of Phoenix Lodge. One of her friends and fellow-members said that Mrs. Brewerton's approach was the nearest to living the Theosophical life she knew. She will certainly be missed, and our sympathies are extended to her husband, Mr. Leslie Brewerton, and to the family and friends.

* * *

The CBC TV network carried a ½-hour tribute to Lawren Harris in which his interest in Theosophy was mentioned. The program was seen in the Toronto area on February 24.

One of the speakers recalled how kind the artist had been to aspiring young painters. Mrs. Gaile Campbell, daughter of the late Col. E. L. Thomson, the one-time General Secretary of the T.S. in Canada, tells me that many years ago Mr. Harris encouraged her in her artistic endeavours and purchased one of her paintings for the Vancouver permanent collection.

* * *

The General Executive of The Theosophical Society in Canada met on Sunday, January 11. The following members were present: Messrs. D. W. Barr, C. Bunting, L. A. Dadswell, G. Gardiner, C. Weaver and R. A. Webb. The General Secretary was in the Chair.

The Committee preparing a draft revision of the Constitution and By-Laws reported progress. Simplicity and flexibility were considered desirable qualities, and it was felt these could best be obtained by simplifying the Constitution (keeping in conformity, of course, with that of the international Society) after which By-Laws

could be drafted which would adequately reflect present day Canadian requirements.

Mr. Weaver reported that a master tape of the proceedings of the 1969 North American Theosophical Students' Conference was now available. From it would be obtained recordings of each major address and these would be provided on a loan basis to Lodges requesting them.

The General Executive expressed the thanks of the Section to Mr. Fleetwood Berry of Toronto Lodge who had just completed mailing Vol. IV of the *H. P. Blavatsky Collected Writings* to Canadian universities. In the past few years Mr. Berry had handled all ten of the published volumes of the *Collected Writings*, as well as *The Secret Doctrine*, *Isis Unveiled*, *The Voice of the Silence* and *The Key to Theosophy*, which were donated to some 26 Canadian university libraries. He had also despatched sets of *The Canadian Theosophist* (50 volumes!) to 16 university libraries.

* * *

It is a pleasure to report that a North American Theosophical Students' Conference is being planned for 1970. This year the host will be The Theosophical Society in America. Tentative arrangements are being made for the Conference to be held Labour Day weekend, in or near Detroit.

The 1969 Conference ended on a positive and encouraging note and it would be wonderful if all who were at Niagara Falls last October could be in attendance to help start this year's gathering in like harmony.

More details should be available by the time of the next issue of the magazine, but in the meanwhile—mark NATSC on your calendar for Labour Day weekend.

* * *

The difficulties faced by Lodges, especially the smaller ones, in finding suitable meeting places has been mentioned more than once in this column.

In recent weeks Hamilton Lodge has found it necessary to give up its room on Duke Street. Instead, a room at the Hamilton Y.W.C.A. will be rented for meetings.

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impressive to see determined members find solutions to them. In such circumstances the problem of keeping the all-important library operating is a real challenge.

* * *

The Canadian Section is to purchase a print of the new Kern Foundation financed film, "How Many Lifetimes". It is a 16 mm. colour film with sound; running time is 27 minutes.

Arrangements will be made for Lodges to borrow the film. Of course, it is also hoped that other groups will use it extensively as it is intended for general use rather than for students of Theosophy.

* * *

An experimental change in the 1970-71 Session of the School of the Wisdom has been announced. The 22nd Session of the School will be restricted to ten weeks, with a two-week holiday between terms.

The study course will be based on three texts: *The Secret Doctrine*, by H. P. Blavatsky; *The Crest Jewel of Wisdom (Viveka Chudamani)* of Sri Shankaracharya; and the *Yoga Sutras* of Patanjali.

The School will again be under the direction of Miss Ianthe H. Hoskins, M.A. It will open on November 17, 1970 and close February 17, 1971.

Members of the T.S. in Canada who wish to apply for admission should get in touch with the General Secretary.

* * *

Helen Harris, a devoted worker and student died in California January 12 after a long illness. She was the wife of Iverson L. Harris, well-known to readers of this magazine. They were both members of the famous Point Loma Theosophical community from childhood.

A beautiful memorial tribute to Helen Harris says in part: "Self dedication to impersonal ends, clear and independent thinking, sound and just judgments, unshakable moral courage, utter conscientiousness in the performance of all duties regardless of cost to her own health, personal happiness and cultural aspirations, unswerving loyalty to

Centennial Lodge members have also been obliged to make new arrangements for their meetings. They are renting a room in the old Foresters' Building on College Street second and fourth Thursdays. In alternate weeks, discussion groups will meet in members' homes.

Difficult though these situations are it is

those whom she accepted as her spiritual teachers and leaders, and fulfilment of every karmic obligation . . .”

Members and subscribers will, I am sure, join me in saluting the passing of such a fine student.

* * *

I have much pleasure in welcoming into the fellowship of the Society, Mr. Wesley W. S. Knapp, a member of Toronto Lodge.

A welcome to Canada, as well as to the Canadian Section, to National members Mr. and Mrs. Peshton H. Hodiwala and their son Mehernosh. They have demitted from the East African Section.

* * *

The Section office will have to be moved at least once in the coming months. In order to facilitate correspondence a post office box has been rented. Will all members and subscribers please note that the new address of The Theosophical Society in Canada is:

Box 5051

Postal Station “A”

Toronto 1, Ontario

—T.G.D.

LETTERS TO THE EDITORS

The Editors

The Canadian Theosophist

Further to my letter re unity, published in the Nov.-Dec. issue of the magazine, I would like to add the following in an endeavour to make more clear the reason for the position we uphold, and to which many not conversant with the issues involved might consider stubborn and unbrotherly.

There is nothing particularly complicated or difficult to understand about the concept we consider so important. In fact, it is perhaps because of its simplicity and closeness to us, that we fail to appreciate its value. It is certainly implicit in every phase of

Theosophical thought, as it is in all the great Teachings.

It is this:

“Man’s redemptive principle lies within himself; if he cannot find it there, it is useless to seek it elsewhere.”

It may seem almost an affront to restate this, as it must be common knowledge to all students of Theosophy. Yet, in the face of what has happened to the Society almost since its inception, it would seem never to have been accepted as one of the most fundamental concepts of Theosophy.

Rather, the Society has lent itself to acquire new cults and religions, side issues, diverting its members from realizing the involvement and implications that this concept has *in their own lives*, anything rather than teach the raw truth that man is his own redeemer. That only through his *own* efforts can “The Imprisoned Splendour” within him be released.

To try and achieve the Spiritual Goals we aspire to, it must surely be apparent that this can never come about until we have gained some control at least over the unruly forces which dominate so much of our lives. Every student worthy of the name must surely be familiar with the great pressure which comes to bear upon him whenever he endeavours to control these forces in his life. To do this demands all the strength, love and devotion he can dedicate to the task.

This is a most difficult and arduous thing to do because it brings him face to face with all the dark forces in his nature, forces which will ceaselessly try to divert him from his main task.

These dark forces can be extremely subtle in their ability to offer him reasons and excuses for not facing this. Man needs all the assistance possible to aid him in this supreme effort, and to show him the obstacles and devious paths which he will inevitably have to face.

But inasmuch as the only real weapons he has to fight with are those which he has already wrought, those human values, re-

flections of his inherent Divinity, acquired in his own right in his passage down the ages, and, overlain as they are by the glamour of his world desires, the help he needs should be directed more towards awakening him to his Spiritual values, rather than to offer him substitutes and palliatives which can only result in undermining his self reliance.

The importance of bringing home to man the basic truth that his redemption is an *individual* matter cannot be over-emphasized, and that the power to perform this primary human task lies within himself and nowhere else.

He should also try and realize that arduous as this task is, it is also the most rewarding he can possibly undertake, for we would indeed be living a meaningless life if our efforts did not reveal to us somewhat of the light born of our aspirations.

Knowing this how can we refrain from indicating how the innovations and side issues encouraged by the leaders of the Society tend rather to obscure than to enhance this basic truth? Surely it is far more unbrotherly not to state the truth as we see it than to remain silent, for if we err, then certainly the truth will reveal the fact.

Ernest F. Wilks

President, Orpheus Lodge

☆ ☆ ☆

The Editors.

The Canadian Theosophist

When I joined the Society in 1924 I was told that the only condition of membership was that I subscribe to a belief in Brotherhood without any distinction of any sort. I have sat and listened hundreds of times to Chairmen saying that I was expected to show the same tolerance towards other people's beliefs as I hoped for my own. I am beginning to think that this was not so.

Now it seems that I must take a definite stand on such subjects as the Liberal Catholic Church, Co-Masonry, the E.S., etc., etc. I am still a practising member of the Anglican Church and no one is going to tell me that I can't be. Why then can some-

one else not have the same freedom to belong to the Liberal Catholic Church?

When Christian churches in Canada are realizing the necessity of unity and updating of services, etc., is the Theosophical Society going to become an "also-ran"? If we cannot agree to disagree with other members then I do not think that we have any place as members of a Society that advertises the fact that we have no specific creeds or dogmas.

Here's to Unity with the Federation as quickly as possible.

Kathleen Marks

☆ ☆ ☆

The Editors

The Canadian Theosophist

May I say a word re 'Trying Unity'? . . .

To 'try' Unity, you must first have it. So long as people think it should be 'tried', it cannot BE. Trying implies an attempt, by factions, to co-act—but on a consciously experimental basis, while each retains the ideas and characteristics that make it a 'faction' at all!

Unity will begin once even a few members in each group start to sort out, within themselves, their thoughts regarding it; classifying *each* idea according to whether it consists of:

- A: Positive Knowledge;
- B: Assumed Knowledge;
- C: Belief;
- D: Opinion, or
- E: Something merely heard or read.

No one has to 'try' Unity. Provided the word does *not* mean "Surrender to my flag, on my terms", those who seek it have only to do what is suggested here. Any who doubt that can test it for themselves.

H. Marquis

☆ ☆ ☆

The Editors

The Canadian Theosophist

We have been following the discussions and different viewpoints on the issue of "Unity" in *The Canadian Theosophist*.

Perhaps, since our Lodge is the youngest in the Canadian Federation and besides be-

ing in a rural area away from any bigger centre, our members might not be fully aware of the differences that exist between the two groups in Canada. We are not particularly interested in events that happened 50 years ago.

I personally became acquainted with Theosophy in 1928 at a T.S. Summer School held in Summerland, B.C. I can remember the talk about the "New World Teacher" reborn in the body of Krishnamurti. In spite of this School being attended by Theosophists from as far away as California and Eastern Canada, I cannot recall any disharmony amongst the gathering.

Not being a student in a deeper sense myself, I cannot see any reason for any disunity amongst Theosophists of whatever group they may belong to. What makes Theosophy dear to me is, that the individual has a chance to express his or her opinion freely on any viewpoint, and nobody is trying to accuse or convince anybody.

Ours is not a very strong Lodge and we have made it our practice to invite members of other philosophical groups to attend our meetings and in turn attend some of their lectures, not with the idea to convince or to be convinced, but to broaden our viewpoint.

Quoting from the Adyar *Theosophist*:

"The Theosophical Society is composed of students, belonging to any religion in the world or to none . . . to remove religious antagonisms and to draw together men of goodwill whatsoever their religious opinions . . . Truth as a prize to be striven for, not as a dogma to be imposed by authority . . . extend tolerance to all, even to the intolerant . . ."

In our troubled world of today, when we need so much understanding and tolerance, this should be a good guideline. Do we as Theosophists try to live by it? Sometimes it does not appear that way. Need we wonder that we lose members instead of gaining.

I am convinced that we cannot attain unity if we insist on certain conditions. That bitter report by Mrs. Buchanan about con-

ditions and happenings many, many years ago, and not known to many of us, does not contribute to peace and understanding and unity. On the contrary, it stirs up the muddy waters that had settled over the years. It should be proof enough when we hear about reports of co-operation between Section and Federation Lodges.

Why not carry on in this manner, let us prove to the rest of the world that there is no difference between Theosophists of whatever affiliation.

Nations have fought bitter wars and later found a way to co-operate for the benefit of humanity. Can we as Theosophists learn from that? A new generation is growing up. Let us invite them to join us in our common search for Truth.

So let us bury bygone events. There are very few left that are familiar with them. The future belongs to a new generation.

I hope we do not let this rest but find a way to reach a better understanding. I have a feeling the time is opportune and new life and energy within the Society will develop.

Kurt W. Domi

Fiat Lux Lodge, Summerland, B.C.

OLCOTT MEMORIAL SCHOOLS

It is seventy-five years since Col. H. S. Olcott established his first school for poor children in India. The 75th anniversary will be honoured in a week of celebrations which will include public meetings, sports, exhibitions and other events.

A thousand children receive free elementary and higher elementary education in the Olcott Memorial Schools. Books are distributed to the needy free of cost and all the poor children are given a free meal at midday. The cost of these is met partially by a government grant and largely by donations from well-wishers.

Expansion of the schools' activities is urgently needed. The necessary accommodation will be made available by shifting the school to more spacious grounds on the

Adyar estate of the Theosophical Society. Plans have been made to upgrade the school to include secondary classes; later on it is hoped to start a college and hostel.

An appeal for funds to help realize this fitting memorial to Col. Olcott is being made. Donations should be sent to The Treasurer, Olcott Harijan Free Schools, Adyar, Madras 20, India.

VICTORIA LODGE

For one of their January meetings the Lodge decided to hold a Question Night and an advertisement in the local paper brought a good response with a number of young people present. The topic was "Re-incarnation" and a very interesting meeting took place. The Library was also well patronized.

It is hoped to repeat the experiment at a future meeting when the subject will be "Karma".

Frank P. Boucher,
Secretary

MONTREAL LODGE

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

Honorary President Mrs. Mayford Roth
President Mr. Fred T. A. Griffiths
Vice-President Mrs. Dorita Gilmour
Secretary Mrs. Viola Law
Treasurer Mrs. Anne Nathanson
Librarian Mrs. Dorita Gilmour
Asst. Librarian Mrs. Jean McKeown

A course on "Introductory Theosophy" for new members began at the end of January and will run for nine weeks.

The Lodge is making its quarters available twice a month to a small French Speaking Group who wish to study Theosophy in their own language. This Group is under the leadership of Mr. George Duguay of the Canadian Federation.

We send greetings to all fellow students who are searching for "Truth" as we are here in Montreal.

Viola P. Law,
Secretary.

THEOSOPHICAL ATTITUDES

When historians of the twenty-first century attempt to trace the beginning of the new order of civilization which will then, hopefully, prevail throughout the world, they will doubtlessly cite the founding of the Theosophical Movement in the nineteenth century as one of its most important sources. Theosophy re-stated the ancient doctrine of an inner spiritual significance behind all outer happenings and this may come to be regarded as the most influential concept contributing to the change in world attitudes in religion, philosophy and all those activities which might be described as sociological.

We of this age, less than one hundred years from the actual birth of the Movement, are too close to the event to value it in its long range perspective. Many earn-

est members and adherents feel that the Movement has failed to produce anything like the results which were anticipated at its founding. The membership is still small; there has not been the hoped-for ready acceptance of Theosophical concepts; the original Society has divided into several separate organizations and, despite a common agreement among them on the importance of the First Object respecting Universal Brotherhood, water-tight bulkheads have been erected between the different groups. The Movement has failed to attract the attention and sympathetic interest of the highest minds of the age—indeed, there are few students in the Movement of the calibre of those of earlier years. In hundreds of cities and towns there are no Theosophical groups or libraries where books relating to

the ancient wisdom are available. Very little interest is shown by the public—in Canada, for example, the percentage of members to population is very small.

But despite all the faults and shortcomings of its vehicle, Theosophy has profoundly influenced the thinking of our age. The teachings of H. P. Blavatsky, its chief founder, as set forth in *Isis Unveiled*, *The Secret Doctrine* and her many other writings, came like a strong spring sun melting the ice of materialistic thought. Slowly but steadily these new ideas began to permeate western thinking. Interest in the spiritual heritage of Eastern philosophies was revived and the study of comparative religion was stimulated. Books relating to the inner nature of man, his powers, capabilities and destiny were produced in great number. The ideas of Reincarnation and Karma are now frequently found in novels and magazine articles, and while the words "reincarnation" and "karma" may not be mentioned, the underlying theme of these is the continuity of life and the thread of action and reaction which runs through all existence binding the many experiences into a unity. Religious thinking has undergone a startling change; today there is a recognition of the right of individuals to seek and follow their own paths to truth, and a general freedom in religion which would have been unthinkable in the past century.

The many radical changes which have come about in the past one hundred years may be indicative of what is to come in the next century when earth may be a heaven in comparison with what we have now. Human beings always hope for a better world to come and dream of a progressively better future, idealizing the best that we know or hope for now. And it is well that humanity should have such dreams and should work toward the fulfillment of their highest hopes, though some may be discouraged by the experiences of earlier men who also dreamed and produced great civilizations which flourished for a time and then disappeared leaving hardly a trace behind.

H.P.B. said that the wise ones of the past told of immense cycles in the interminable period of human existence, "during each of which mankind gradually reached the culminating point of highest civilization and gradually relapsed into abject barbarism—cycles which do not embrace all mankind at one and the same time".

Hopefully our civilization has not yet reached such a culminating point and, unless we destroy ourselves by completely polluting the air, water and earth, we may have some centuries before us before the inevitable downward turn comes, and thus have ample time for the practical realization of some at least of the highest ideals we can now imagine.

You and I may feel that as individuals we can do little to influence world tendencies—but perhaps we can do a great deal. The Theosophical approach is sound and real—we could live as though it were of paramount importance to us. We could begin to act and think as though we were actually part of an inner Brotherhood and such an example could be of far-reaching importance now and in the years to come. Theosophical ideas and ideals live on age after age through the lives of men and women and those who have caught the gleam have a compulsion to pass on the message so that its truth may be of service to those who follow us. From one small candle a thousand flames may be lit. —Xenos

THE PRESIDENTIAL ADDRESS

(Continued from page 5)

Convention of the East African Section and the Golden Jubilee of Nairobi Lodge. Later, during the summer I had the pleasure of attending the Summer Schools in Sweden, England, and Belgium. I was also in London for some time, where there were opportunities to meet the principal workers, including Mr. G. A. Farthing. These visits were all occasions for discussing various questions pertaining to the Theosophical

work . . . The Vice-President and Mrs. Perkins made a tour in the United States, later attended the Convention and Summer School at Olcott, and took part in the work of the School of Theosophy at Krotona during the autumn months. Mr. John Coats, after completing his tour in South America, visited and lectured in various places in the United States and Canada.

The 21st session of The School of the Wisdom opened on the 2nd of October, with Miss Ianthe Hoskins of England again as Director. The attendance has averaged 22 students during the first term, just over, and as usual they represent a number of different nationalities; the United Kingdom, Australia, India, France, Iceland, Sweden, South Africa, Denmark, U.S.A., and Germany.

The new Vasanta Press building, situated in Besant Gardens, is nearly ready for occupation. It is already a handsome addition to the buildings on the estate. Mr. K. Ramanathan, Manager of the Press, is planning to transfer all the equipment and work to the new building early next year.

The Adyar Library and the Theosophical Publishing House have carried on their work as usual. Mr. Ramanatha Aiyar continues to be the Librarian. The T.P.H. again reports considerably increased sales, mainly due to orders received from Wheaton.

Last year I directed attention to the Century Fund which has been instituted with the specific object of bringing the Adyar Estate, with all its buildings, into as fine a condition as possible by the time the Centenary is celebrated. Many of the buildings on the Estate, especially the large ones, have been in existence for a very long time and need to be renovated and in parts reconstructed . . . I would like in this Address merely to draw attention to the fact that the Century Fund represents a program which is well worth the support of members everywhere, especially those who appreciate the part that Adyar has had and still has in the Theosophical movement as a whole.

In her address to the last American Sec-

tion Convention, Miss Joy Mills quotes the statement made by H.P.B. about 1889, that a "remarkable psychic and spiritual change" was taking place in the world as a whole. But H.P.B. also said that the change would not proceed smoothly, but would be marked by a bitter struggle between mysticism and materialism. We can all see how true these words have proved to be, and how applicable they are to our present times. We see violence and strife in the conditions of today and in the mentality of people. At the same time there is in the thinking of many people, especially the younger generation in a number of countries, a movement away from all this and towards a less materialistic; more peaceful and freer way of living. As Theosophists we must appreciate this tendency at its proper worth, and help it by what we do and say in the course of our activities. We must expound and exemplify in our lives and thinking the beauty of Theosophy as a Wisdom that can not only transform individual lives, but also reorder the affairs of men so as to reflect life's true values.

THE GREEKS AND THEIR GODS

(Continued from page 10)

work, *Ancient Egypt, The Light of the World.*

The whole message of sapient antiquity has been muddled because of failure to know that "death" in the scriptures is *soul-death*, not *body-death*. As Socrates said, "We are in reality, dead."

Even Budge, the greatest Egyptologist, spoke of the *Book of the Dead* as having been written for the benefit of the dead (and he meant the bodily defunct!). Imagine Divine Wisdom writing for early humanity an immense volume of moral and spiritual truth, only designed to be for the use of our "shades" in the so-called Amenta, or underworld—which we certainly do not descend into after physical demise on earth.

The sacred scriptures of some form of

“divine” wisdom, imparted by the “holy men of old” were in very truth given for the benefit of, yes, the “dead”, who, however, are our own spiritually unawakened souls, dreamily struggling for light here in the tombs of our bodies. Truly, “that which thou sowest is not quickened except it first *die*.” “For me to *die* is *gain*,” as of course it is for every seed in the ground. You cannot be resurrected unless you first *die*.

Guthrie quotes Benjamin Rogers as saying, “Earth, with her corn and wine and oil, was to the Hellenic mind emphatically a civilizer of men.” (P. 285) Not only a civilizer but a soul-regenerator, a veritable resurrector from the dead. And again Isokrates: “. . . the greatest of all gifts: on the one hand the fruits of the field . . . and on the other hand initiation, participation in which gives sweeter hopes concerning the end of life and all eternity.”

On P. 292 Guthrie writes, “Yet considering the primarily agrarian nature of the cult, it is difficult not to suppose that at some point the analogy between cereal and human life was drawn.” Splendid! And not only “at some point” but everywhere, all through, universally. His next sentence is the crown of truth: “The promise of immortality must have been connected in the minds of the worshippers with the fact that the dead grain achieves rebirth by being restored to the womb of Mother Earth.” There he has stated the one great lost key to all ancient knowledge.

Of course, as he says, (P. 295), “. . . there was in the beginning no universal realm of the dead,” but how absurd to continue, “The dead of a particular locality went beneath the earth and stayed in the region where they died.” Yes, they had “entrances to Hades” all over the map (like the Cave of Cumas in Italy in Virgil). But this is explained simply by the fact that the features of allegory can be located anywhere. Many lands had the sacred mountain, the sacred river, the sacred sea. Egypt had the “Tuat”, western gate of entrance to Amenta. Allegory! Absolutely, when you use the key

(*death means incarnation*).

I did not know that Achilles in wrath swore to “slit the throats of twelve noble sons.” But I now know that this one item alone lends stout support to the thesis that the whole of the Homer epics is nothing but the allegory of the ancient theme of the descent of the twelve sons of god (or the son of god in his twelve aspects) to earth for the evolution of its animal life through the human stage up to the divine. Twelve sons of Jacob going down into Egypt. (This “Egypt” is beyond all quibble a glyph for the earth and human body, as the “Red Sea” is of the human body blood.

Remember that in the drama of Jesus in Gethsemene he turns to his attackers and says: “Know ye not that I could call upon my heavenly Father and he would send instantly to my help twelve legions of angels!” If you do not know why the zodiac has twelve signs, the year twelve months, the day (twice) twelve hours, King Arthur had twelve knights and Jesus twelve disciples, you have much to learn.

All this and endless more is ancient sapientcy, not child-minded “primitive” fancy. Modern man had no right to learn anything from the ancient wisdom because he approached it with the haughty conviction that it was childish nonsense. We have not yet caught up with the wisdom of ancient Egypt. Their gods are the personalized powers of the cosmic rays and forces of physical (chthonian) and mental and spiritual energies. The ancients had real knowledge, but we have not had the intelligence to see their transcendent truth because they represented it under the forms of analogy and allegory and wrote it up in a symbolic language.

(To be continued)

All the passing shows of life, whether fraught with disaster or full of fame and glory, are teachers; he who neglects them neglects opportunities which seldom the gods repeat.—*William Q. Judge*

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. What is the relationship of the Universal Monad, the One, Universal, boundless and impartite?

Answer. The Universal Monad would be equivalent to what is described as the Universal Over-Soul in the third fundamental proposition. This is described as "an aspect of the Unknown Root." And this is "the rootless root of 'all that was, is, or ever shall be'" of the first fundamental proposition.

Question. What is H.P.B.'s definition of a plane?

Answer. As used in Occultism, the term denotes "the range or extent of some state of consciousness, or . . . the perceptive power of a particular set of senses, or the action of a particular force," or the state of matter corresponding to any of the above. (From the Glossary to *The Key to Theosophy*)

Question. Is it correct to regard the three highest cosmic planes as *intermingling states* of consciousness, rather than to regard them as stratified planes?

Answer. First we should consider H. P. Blavatsky's comment in regard to the three highest of the seven cosmic planes:

"the three higher planes being inaccessible to human intellect as developed at present" (S.D. I, 200; I, 249 6 vol. ed.; I, 221 3rd ed.)

nevertheless, it is not correct to regard them as *intermingling states* of consciousness, for this reason:

"Each of the seven fundamental planes . . . has its own objectivity and subjectivity, its own space and time, its own consciousness and set of senses." (*The Key to Theosophy*, pp. 88-89 or. ed.)

Furthermore, in order to show that there is not an intermingling in the two states of consciousness in which we are able to function and cognize, namely the waking state and the dreaming state, H.P.B. writes:

"We have a different set of senses in dream-life, have we not? We feel, talk, hear, see, taste and function in general on a different plane; the change of state of our consciousness being evidenced by the fact that a series of acts and events embracing years, as we think, pass ideally through our mind in one instant. Well, that extreme rapidity of our mental operations in dreams, and the perfect naturalness, for the time being, of all the other functions, show us that we are on quite another plane." (*The Key to Theosophy*, p. 89)

H. P. Blavatsky also had something to say about the concept of the "stratified planes":

"please do not allow your fancy to suggest to you layers like strata or beds laid one over the other, for this would only lead to another absurd misconception." (*The Key to Theosophy*, p. 88)

Question. But there are different levels or states of consciousness, are there not?

Answer. First let us consider the origin of consciousness, which is presented in *The Mahatma Letters to A. P. Sinnett* in connection with the chain of causation in this matter:

"From Ignorance spring the samkharas of threefold nature — productions of body, of speech, of thought. From the samkharas springs consciousness, from consciousness springs name and form; from this spring the six regions (of the

six senses, the seventh being the property of but the enlightened); from these springs contact from this sensation; from this springs thirst (or desire, Kama, tanha), from thirst attachment, existence, birth, old age and death, grief, lamentation, suffering, dejection and despair" (p. 59). ". . . *sankhara* — tendencies both physical and mental" (p. 111).

Viewed from the standpoint of the Esoteric Philosophy which associates the consciousness with the functioning of the principles, assuredly there are different grades or levels of consciousness, although these levels or states of consciousness should not be regarded as stratified layers. Thus there is what may be termed "individual consciousness" pertaining to the personality and a "universal consciousness" pertaining to the immortal portion of man's constitution. To quote H. P. Blavatsky:

"Immortality is but one's unbroken consciousness; and the *personal* consciousness can hardly last longer than the personality itself . . . And such consciousness . . . survives only throughout Devachan, after which it is reabsorbed, first in the *individual*, and then in the *universal* consciousness." (*The Key to Theosophy*, p. 108 or. ed.)

Question. The Monad is referred to as "that homogeneous spark which radiates in millions of rays from the Primeval Seven . . . It is the emanating spark from the uncreated ray—a mystery". (S.D. I, 571; II, 295 6 vol. ed.; I, 624 3rd ed.) Is this ray the ray referred to in the Stanzas as flashing into the germ?

Answer. The difficulty in this question arises because the word "Ray" is used in connection with two different aspects: (1) In connection with an individualization, which is represented by a "ray" which comes into manifestation with an individual monad, although it is described as radiating "in millions of rays." (2) The Ray in connection with Cosmogogenesis. This is best explained by quoting the questions and answers which took place in the Blavatsky

Lodge in London, when H. P. Blavatsky was asked questions in connection with the Stanzas of Dzyan on this subject. However, before taking up the question following the quotation from *The Secret Doctrine*, the portion *preceding* the quoted passage should be read, because reference is made to Atman—which is technically the Monadic Essence rather than the Monad:

"Atman alone is the one real and eternal substratum of all—the essence and absolute knowledge . . .

"Atman (our seventh principle) being identical with the universal Spirit, and man being one with it in his essence, what is then the Monad proper? It is that homogeneous spark which radiates in millions of rays from the primeval 'Seven' . . . It is the emanating *spark from the uncreated Ray*—a mystery." (S.D. I, 570-1; II, 294 6 vol. ed.; I, 623-4 3rd ed.)

Here is the passage about the Ray flashing into the germ: it occurs in Stanza II, sloka 3:

"The hour had not yet struck; the ray had not yet flashed into the germ; the Matri-Padma (Mother Lotus) had not yet swollen."

H.P.B. explains:

"The ray of the 'Ever-Darkness' becomes, as it is emitted, a ray of effulgent light or life, and flashes into the 'Germ'—the point in the Mundane Egg, represented by matter in its abstract sense." (S.D. I, 57; I, 127 6 vol. ed.; I, 87 3rd ed.)

The question was asked: "Is the Point in the Mundane Egg the same as the Point in the Circle, the Unmanifested Logos?"

Answer. "Certainly not: the Point in the Circle is the Unmanifested Logos, the Manifested Logos is the Triangle . . . It is this ideal or abstract triangle which is the Point in the Mundane Egg, which, after gestation, and in the third remove, will start from the Egg to form the Triangle."

The question was asked: "What is the Ray in this connection?"

Answer. “. . . The plane of the circle, the face being black, the point in the circle being potentially white, and this is the first possible conception in our minds of the invisible Logos ‘Ever-Darkness’ is eternal, the Ray periodical. Having flashed out from this central point and thrilled through the Germ, the Ray is withdrawn again within this point and the Germ develops into the Second Logos, the triangle within the Mundane Egg.”

What is the Mundane Egg?

“The Mundane Egg is an expression of Abstract Form.”

“The Mundane Egg is simply the first stage of manifestation, undifferentiated primordial matter, in which the vital creative Germ receives its first spiritual impulse; Potentiality becomes Potency.”

“Thus the Egg, on whatever plane you speak of [i.e. Universal, Solar, Planetary Eggs] means the ever-existing undifferentiated matter which strictly is not matter at all, but, as we call it, the Atoms. Matter is destructible in form while the Atoms are absolutely indestructible, being the quintessence of Substances. And here, I mean by ‘atoms’ the primordial divine Units, not the ‘atoms’ of modern Science.”

The question was asked: “What, then, are the stages of manifestation?”

Answer. “The first stage is the appearance of the potential point in the circle—the unmanifested Logos. The second stage is the shooting forth of the Ray from the potential white point, producing the first point, which is called, in the *Zohar*, Kether or Sephira. The third stage is the production from Kether of Chochmah, and Binah, thus constituting the first triangle, which is the Third or manifested Logos—in other words, the subjective and objective Universe. Further, from this manifested Logos will proceed the Seven [Primeval] Rays, which in the *Zohar* are called the lower Sephiroth and in Eastern occultism the primordial seven rays. Thence will proceed the innumerable series of Hierarchies.” (*H. P. Blav-*

atsky Collected Writings, Vol. X, 351-3)

Question. In connection with the “Primeval Seven” *The Secret Doctrine* associates them with the Ray and also “. . . the eternally Self-Existent One (Eternal in Essence note well, not in manifestation, and distinct from the Universal ONE).” (S.D. I, 88; I, 152 6 vol. ed.; I, 115 3rd ed.) Can you explain the difference between the latter two?

Answer. In *Transactions of the Blavatsky Lodge*, H. P. Blavatsky stated: “The first primordial seven are born from the Third Logos.” (*Collected Writings*, Vol. X, 397)

With regard to the “Universal One” and the “Eternally self-existent One”: both of them may be termed Svayambhu—meaning “self-existent”—as well as Anupapadaka—meaning “parentless” in the sense used in *The Secret Doctrine*. However, there is a difference between the two, given in this explanation:

“Adi-Buddha is Vajradhara, and the Dhyani-Buddhas are Vajrasattva; yet though these two are different Beings on their respective planes, They are identical in fact, one acting through the other, as a Dhyani through a human Buddha. One is ‘Endless Intelligence’ [i.e. the Universal One]; the other only ‘Supreme Intelligence.’” [i.e. the Eternally self-existent One]. (S.D. 380, 3rd ed.; V, 366, 6 vol. ed.—italics and square brackets added)

Vajradhara is usually rendered “the diamond-holder”; because *vajra* means “diamond” as well as a “thunder-bolt”; *dhara* from the verb-root *dhri*, to hold, to bear. Vajrasattva—rendered “diamond-souled”; although *sattva* also means “in essence”—as in the quotation in the question.

The immediate work, whatever it may be, has the abstract claim of duty, and its relative importance or non-importance is not to be considered at all.—*H. P. Blavatsky*

BOOK REVIEW

The Roots of Peace by Viva Emmons. A Quest Book original. Published 1969 by The Theosophical Publishing House, Wheaton, Illinois. xv + 111 pp. Price \$1.75.

This book represents a remarkable achievement, and it is probably fair to say that only a student of Theosophy could have written it.

Peace and Theosophy are interwoven throughout in such a way that the reader cannot but help consider each from the standpoint of the other. The Divine Plan is used to demonstrate the underlying reality (the roots) of peace; peace is discussed

so as to illuminate various facets of the Ancient Wisdom.

There are so many quotations in this book that it is difficult to decide whether they are supportive of the author's theme or whether they are the basis of the work—linked by the gentle comments of their compiler. Regardless, the total effect is very satisfying. The theme is held in intense focus—a rare achievement. Each chapter challenges the reader but also shows him a beautiful view of man and the universe.

A short glossary at the end of the book might well have been omitted. An attempt is made to provide simple definitions to complex ideas. In some instances the result is confusing.

—T.G.D.

NATURE'S SECRET

The bulb has weathered the three seasons past,
With rain, wind, heat and snow,
Now that it's time to greet the earth,
A spark of life begins to show.

Within it lies the core of its soul,
'Tis nature's secret of its bloom,
Will it have petals of velvet white,
And fill the air with delicate perfume?

Or is it a bulb with a brighter hue,
That graceful flower of gold,
An Iris, Tulip or Hyacinth,
Their beauty to unfold?

The days have passed, it shows its face,
In Glory the sun's rays to sup,
From darkness to light, it has travelled its way,
This Daffodil with its golden cup.

—Gertrude Plummer

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