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WILLIAM QUAN JUDGE
April 13, 1851 - March 21, 1896

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This year marks the seventy-fifth anniversary of the death of William Quan Judge, one of the three founders of the modern Theosophical Movement. After three quarters of a century the value of his work remains undiminished; nor has time made his example less inspiring. He was a man for his day and equally a man for our own.

Before he died at a relatively early age he had completed twenty-one years of loyal and devoted service to the cause he championed. His legacy to Theosophical students was the example of unselfish individual efforts.

From a Theosophical point of view it is essential to keep personality in proper perspective, and this is especially important in the case of leaders. It is interesting—and gratifying—that those who look on Mr. Judge as an exemplar do so with hardly a thought of his personality. As a result, and as he would have wished, he has avoided becoming transformed into an “authority” and there is no trace of hero-worship where he is concerned.

Indeed, little in what we know of him suggests his personality aspect. His outward appearance is familiar to us in photographs and our first impression is that of a kindly gentleman whose bearded features would not look out of fashion today. Beyond that we picture him as an energetic young lawyer—devoting every spare minute of his life to Theosophy. But that is about all: nothing in his outward form suggests “authority”; we can judge him solely by what he said and did, and this is how it should be.

If his contribution to the modern Theosophical Movement had been timed for the last, instead of the first, quarter of the cycle, he would surely be no different. We should probably know him as plain Bill Judge, a fellow-student to whom respect would be due—but no adulation.

In the early years the T.S. showed little

indication of what it was to become, or even of the direction in which it was pointed. After Madame H. P. Blavatsky and Col. H. S. Olcott left New York for India in 1878 there were but a few members left in America who were sufficiently enthusiastic to keep the organization going. W. Q. Judge was one of these; indeed at one point he was almost alone in keeping the light of Theosophy burning.

His devotion and perseverance were rewarded. Within a few years interest grew rapidly and spread across the continent. In 1886 Judge launched his magazine, *The Path*, and as editor, writer and lecturer—as well as senior administrator—he continued to serve Theosophy well and truly for another ten years.

Madame Blavatsky called him the “Resuscitator of Theosophy in the United States.” Col. Olcott spoke of the “divine afflatus” that inspired Judge and enabled him “to devote himself to the work and pick up the loose threads we had scattered there in America and carry on. The result shows what one man can do who is altogether devoted to his cause.”

In his article, “Each Member a Centre”, William Quan Judge reminded his fellow Theosophical students “that we are not fighting for any form of organization, nor for badges, nor for petty personal ends, but for Theosophy; for the benefit, the advantage and the good of our fellow-men.” That he fought for these ideals is a fact that has been left indelibly in the record.

So much has happened in the last seventy-five years that we might be excused for overlooking another anniversary date. But in this instance it is worth asking ourselves what this student’s example means to us as students. William Quan Judge represented an attitude toward Theosophy and the Theosophical Society, expressed in part in the article already referred to, and without putting him on a pedestal we might learn a lot about our own attitudes by evaluating his.

EACH MEMBER A CENTRE

WILLIAM Q. JUDGE

Some years ago one of those Masters in whom so many of our members believe directed H.P.B. to write a letter for him to a certain body of Theosophists. In this he said that each member could become, in his own town or city, if earnest, sincere and unselfish, an active centre from which would radiate unseen powerful forces able to influence men and women in the vicinity for good; and that soon enquirers would appear, a Branch in time be organized, and thus the whole neighbourhood would receive benefit. This seems just and reasonable in addition to its being stated by such high authority. Members ought to consider and think over it so that action may follow.

Too many who think themselves theosophically alone in their own town, have folded their hands and shut up their minds, saying to themselves that they could do nothing, that no one was near who could possibly care for Theosophy, and that that particular town was the "most difficult for the work."

The great mistake in these cases is forgetting the law indicated in what H.P.B. wrote. It is one that every member ought to know—that the mind of man is capable of bringing about results through means of other minds about him. If we sit and think that nothing can be done, then our subtle mind meets other minds within the radius of our sphere—not small—and shouts into them: "Nothing can be done." Of course then nothing is done. But if unselfishly and earnestly we think Theosophy, and desire that others should, like us, be benefited by it, then to the minds we meet in stray moments of the day and in many hours of the

night we cry "Theosophy," and "Help and hope for thee." The result must be an awakening of interest upon the slightest provocative occasion.

Such an inner attitude, added to every sort of attempt at promulgation, will disclose many unsuspected persons who are thinking along this very line. Thus will the opportunity of the hour be taken advantage of.

Our last Convention marked an era: the dying away of strife and opening of greater chances, the enlargement and extension of inquiry and interest on the part of the great public. This is a very great opportunity. Branches and members alike ought to rise to meet and use all that this will afford. Remember that we are not fighting for any form of organization, nor for badges, nor for petty personal ends, but for Theosophy; for the benefit, the advantage and the good of our fellow-men. As was said not long ago, those of us who follow after and worship a mere organization are making fetishes and worshipping a shell. Unselfishness is the real keynote.

Those of us who still, after years and after much instruction, are seeking and wishing for personal progress or preferment in the occult side of life, are destroying that quality first referred to—of being a living, breathing centre of light and hope for others. And the self-seekers thus also lessen their possible chances in the next life here.

Close up the ranks! Each member a centre; each Branch a centre; the whole a vast, whirling centre of light and force and energy for the benefit of the nation and of the race. —*The Path*, October, 1895

Experience we must have, and if we accept it at our own hands we are wise. That is, while striving to do our whole duty to the world and ourselves, we will not live the past over again by vain and hurtful regret.

—W. Q. Judge

THE SIGNIFICANCE OF THE SEVEN PRINCIPLES OF MAN

ELSIE BENJAMIN

(Continued from Vol. 51, page 130)

KAMA (Also KAMA-LOKA and KAMA-RUPA)

The tendency among students is to consider Kama, the Desire Principle as wholly evil; but what is the prelude to the first beginnings of Manifestation in any Manvantara? We are told: "Desire first arose in IT." In essence it is a very natural and necessary part of evolution and of the make-up of Man. In itself it is neutral, depending upon where we focus it and what use we make of it.

"From these three, (Atman, Buddhi, and Manas) is born kama, the principle which impels us to action, the urge to do things, commonly called desire; and it can have a very holy and beautiful aspect as well as a low one. Every man knows that. He has desires in his heart which can be sublime, divine, and desires in him which are sometimes grosser even than those of the beasts show." —G. de Purucker, *Studies in Occult Philosophy*, p. 57-8.

"What is it in man that makes him sin? What part of man is it which sins? . . . You will then say it is the kama in man which makes him sin—his desires, his passions. Is it? I tell you, no. That which sins in man is his intelligence. Sin lies in choice, in action. It is the right-hand path or the left. It is the choice wherein lies the sin or evil-doing." —*Ibid*, p.72.

"Desire (kama is the Sanskrit term) first arose in the bosom of It—the Boundless—the spiritual yearning, the desire to manifest its transcendent glory. Every time you have an aspiration in your heart for greater things, every time you yearn to become at one with the

Spirit within you, you are in the kama-principle."—*Ibid*, p. 218.

"It is not molecularly constituted matter—least of all the human body (*sthula-sarira*)—that is the grossest of all our 'principles', but verily the *middle* principle, the real animal centre; whereas our body is but its shell, the irresponsible factor and medium through which the beast in us acts all its life."—*The Secret Doctrine*, I, 260 or.ed., I, 280 3rd ed., I, 304 6-vol. ed.

We include kama-rupa in the discussion of this principle because the error is sometimes made of using this term for a living man. But this is wrong, just as we do not refer to the physical body of a man as his corpse until after he dies.

"It is erroneous to call the fourth human principle 'Kama-Rupa'. It is no Rupa or form at all until after death, but stands for the Kamic elements in man, his animal desires and passions, such as anger, lust, envy, revenge, etc., the progeny of selfishness and matter."—*Ibid*, III, 495 fn. 3rd ed., V, 472 fn. 6-vol. ed.

"It is this Kama Rupa alone that can *materialize* in mediumistic seances, which occasionally happens when it is not the Astral Double or Linga Sharira of the medium himself which appears."—*Ibid*, III, 496 fn. 3rd ed., V, 473 fn. 6-vol. ed.

It is this part of man which has its period of consciousness in kama-loka, and which must be dissipated before the Second Death occurs and the higher parts of man can enter the Devachan and beyond. The following passages about kama-loka show on the one hand the cruelty of trying to attract back to this plane those who have died; and on the other hand, the wisdom of set-

ting one's affairs in order before death: "Let not the sun go down upon your wrath", paying one's debts so that they are not carried over into a future life, etc.

"... the state of the deceased in Kama-loka is not what we, living men, would recognise as 'conscious.' It is rather that of a person stunned and dazed by a violent blow, who has momentarily 'lost his senses.' Hence in Kama-loka there is as a rule apart from vicarious life and consciousness awakened through contact with mediums) no *recognition* of friends or relatives . . .

"Kama-loka may be compared to the dressing-room of an actor, in which he divests himself of the costume of the last part he played before rebecoming himself properly—the immortal *Ego* or the Pilgrim cycling in his Round of Incarnations It is only in very exceptional cases that there is a slight return to consciousness in Kama-loka: and this is the case of very materialistic unspiritual personalities, who, devoid of the conditions requisite, cannot enter the state of absolute Rest and Bliss."—*H. P. Blavatsky, Collected Writings, Vol. IX, p.164.*

"It is a well known fact that fear or great anxiety for everything left behind on earth is capable of retaining a shell, which must have otherwise dissolved, for a longer period in the earth's atmosphere than it would in the event of a quiet death . . . the average stay of shells in *Kamaloka* before final disintegration is sometimes of very long duration. 25 to 30 years would not be too long, with a medium to preserve its vitality."—*H. P. Blavatsky, Collected Writings, Vol. VI, p.129.*

This should be a warning against attending seances in order to contact the "spirits" of the dead, and especially in the case of suicides who, deprived of their physical body only, seek entrance into and use of another physical vehicle, more easily found in the passive or negative atmosphere of a seance.

MANAS

We chose first this quote from H.P.B. to emphasize again the need of every principle in the Stream of Consciousness, yes, even the lower mind is not something to be discarded, denied, but to be raised. In our present stage of evolution Manas is a dual principle, the lower pulling us downward, the higher urging us upward. In a Master, Manas is no longer dual, but is one united principle "wedded to Buddhi."

"What, again, is Manas and its functions? In its purely metaphysical aspect, Manas, though one remove on the downward plane from Buddhi, is still so immeasurably higher than the physical man, that it cannot enter into direct relation with the personality, except through its reflection, the lower mind. Manas is *Spiritual Self-Consciousness* in itself, and Divine Consciousness when united with Buddhi. . ." —*The Secret Doctrine III 518 3rd ed., V, 494 6-vol. ed.*

The next passages show the relationship between each principle and the Round in which it is fully developed, Manas being the fifth principle, to achieve its fullest development in the Fifth Round (we are now in the Fourth); but also, as we are now in the *Fifth* Root Race of this Round, Manas should be in the process of being actively developed. In reading these quotes, it is helpful to bear in mind the diagram, used by both H. P. B. and G de P, dividing Man into the Higher Duad, the Lower Duad and the Lowest Triad, and remembering that it is the Lower Duad, Manas-Kama, which represents us now!

"But Manas will be relatively *fully* developed only in the following Round, when it will have an opportunity of be-

(Continued on page 20)

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DEVADATTA'S PLOT

MARGARET GEIGER

Through much meditation and concentration, Devadatta, cousin to the Buddha, acquired supernatural powers and eloquence. He grew so puffed up in pride that he requested the Exalted One to give up to himself the direction of the Order, and allow him to be its leader.

When refused, he resolved to kill his cousin, and set soldiers in ambush along the Buddha's path. Upon meeting with the Master, all of the soldiers repented, and, asking forgiveness, became disciples. Devadatta realized he could rely only upon himself, so he hurled down a great rock from above, but it struck another rock and only a splinter hurt the Master's foot. Failing in this Devadatta then loosed Nalagiri, the fierce elephant, killer of men, into the Master's path. The Buddha's power of loving friendship transformed the beast, who became docile and tame from that time forward.

Each failure only increased Devadatta's desire to overthrow the Master; he now persuaded four zealous followers to help him create a schism in the Order, that he may appear more ascetic and austere. Together they approached the Master and Devadatta spoke: "Master, let rules be made: first, that the Brothers should always dwell within the forest and never reside in villages; second, that the Brothers must always accept alms from door to door and refuse invitations to partake of meals in people's houses; third, that Brothers should clothe themselves only in rags from rubbish heaps and refuse gifts of robes from householders; fourth, that Brothers should have no shelter save roots of trees; fifth, that Brothers should abstain from the eating of fish and meat."

The Master's loving thoughts suffused Devadatta as he replied patiently, "No Devadatta, whoever wishes to do so, let him

receive alms from door to door, wear only rags and refuse invitations to meals and gifts of clothes. But none must be compelled to these things. Sleeping under the trees during the dry weather is permitted, but during the rains the Brothers should seek sufficient shelter. Eating of fish and meat put into the bowl and not suspected of having been caught or prepared especially for him, is also permitted."

Devadatta was delighted, and spread the word that the Master and his disciples lived in luxury, seeking abundance of food and clothing. He ordered a vote on the Greater Austerity and withdrew with the younger, newly ordained ones and preached to them. Meanwhile the Buddha sent two elders, Moggallana and Sariputta, to suffuse the younger brothers with loving-kindness in order to rescue them from entire destruction. Devadatta saw them coming with triumph, bade them be seated, and continued his preaching. Finally growing weary with his long plotting as well as preaching, for he was over sixty years of age, he invited Sariputta to continue preaching so that he could rest, and lay down, soon to sleep. The two elders then suffused the young Brothers with love and goodwill, showing them the Fourfold Truth and the Eightfold Way so that the spotless Eye of Truth opened within them. Seeing this, all arose and returned to the Master at the Bamboo Grove. It is said that Devadatta repented as he died, sinking into the earth, but was that the end of it?

Little minds with little rules! Had Devadatta won after all? Did priests through the centuries seek ever to serve, or did they often control the people? Every religion has known the abuse of priest-craft. The multiplicity of rules distracts from the main purpose of religion, making "busy" work for narrow minds. Not to speak of the pride

and intolerance, false asceticism and psychological martyrdom, guilt feelings, the passing of moral judgments on external conformity—all the abuses inevitable in theocracy. In his very first sermon the Great Reformer pointed out the dangers of mortifications which are painful, vain and profitless. "Neither abstinence from fish or flesh, nor going naked, nor shaving the head, nor wearing matted hair, nor dressing in a rough garment, nor covering oneself with dirt, nor sacrificing to Agni, will cleanse a man who is not free from delusions . . . Anger, drunkenness, obstinacy, bigotry, deception, envy, self-praise, disparaging others, superciliousness, and evil intentions constitute uncleanness, not verily the eating of flesh." The Middle Way avoids extremes, and some of the punishment rules even in his day made the Buddha sad for such do not make people virtuous or pure.

What about the rules today? Though the word Vinaya is commonly translated as *discipline*, it means in fact: driving out, abolishing, destruction or removal (of all the fetters and obstructions—misconduct along the Path.) Both the positive and negative injunctions of this "discipline basket" are specifically treated in the Vinaya Pitaka. The Five Precepts are so general as to apply to everyone, in fact may be found at the heart of every religion. In the beautiful words of Sir Edwin Arnold:

Kill not—for Pity's sake—and lest ye slay

The meanest thing upon its upward way.
Give freely and receive, but take from none

By greed, or force or fraud, what is his own.

Bear not false witness, slander not, nor lie;

Truth is the speech of inward purity.
Shun drugs and drinks which work the wit abuse;

Clear minds, clean bodies, need no Soma juice.

Touch not thy neighbor's wife, neither commit

Sins of the flesh unlawful and unfit.

Many try to point out similarities between religions but if we compare the teachings of the great founders it will be difficult to find differences. The human family is like a body; Orient and Occident like the right and left hand. The Christians are now talking about karma and reincarnation, and moving away from the person of Jesus, to the Christ within. As the Ratnagotravibhaga I puts it: "All beings are potentially Tathagatas . . . And the road to Buddhahood is open to all. At all times have all living beings the Germ of Buddhahood in them."

The outstanding features of Hui-neng's Ch'an school were: 1) distrust of all Scriptures and dogmatic teachings; 2) An inquiring mind and earnest search into the depths of one's own nature; 3) Humble but positive faith in the possibilities of such an enquiring search, in a sudden self-realization of enlightenment, Buddhahood and Nirvana; 4) Loyal and patient acceptance of such self-realization in following a life of simplicity, self-restraint, industry, and sympathy with all animate life. This Ch'an school was the forerunner of Zen.

"Let us follow the Path by our own effort, recognize our own Essence-body, realize that our own mind is Buddha, and free ourselves by a voluntary observance of the disciplinary rules." (From the discourse on Repentance) "The Sutra distinctly says that each should take refuge in the Buddha within himself . . . The Bodhisattva Sila Sutra says, 'Our Essence of Mind is intrinsically pure; if we knew our mind perfectly and realized what our self-nature truly is, all of us would attain to Buddhahood.'"

Does this not erase the tiresome complaint about the "passivity" of the Orient? The Master's final instruction—to be lamps unto yourselves, to make of your Self a refuge, the Self which is within—says the same. Saraha sang it in this way: "O fool, hold fast to the Innate, and abandon the clinging bonds of existence . . . Mantras and tantras, meditation and concentration, they are all a cause of self-deception. What's the use of lamps? What's the use of offer-

ings? What is the use of austerities? What is the use of going on pilgrimage? Is release achieved by bathing in water? Whoever deprived of the Innate seeks Nirvana, can in no wise acquire the absolute truth." Manly Hall in his book *Buddhism and Psychotherapy* writes: "If illumination is the human experience of being one with the consciousness of Buddha, wisdom is thinking with the power of the Buddha mind, love is feeling with the grace of the Buddha heart, and kindness is serving with the quiet strength of the Buddha benevolence."

Tathagata did not scorn riches, fame, friends or happiness in giving up attachment to these things.

Who fitly acts and toils
And strives shall riches find;
By truth shall fame acquire;
By giving friends shall bind.

(*Suttanipata*, 187)

Happy his solitude who glad at heart
Hath Dhamma learnt and doth the vision
see!

Happy is that benignity towards
The world which on no creature worketh
harm.

Happy the absence of all lust, th'ascent
Past and beyond the needs of sense de-
sires,

He who doth crush the great "I am"
conceit—

This, truly this, is happiness supreme.

(*Vinaya-Pitaka*, i . . 3 Ud. 10)

To avoid rigidity the Teacher spoke thus: "After my passing, Ananda, let the Sangha if it so desires, abolish the lesser and minor rules of training." Yet he left no doubt as to what rules of thought and conduct were important. His own personal rules he gave at Savatthi, in Jeta Grove: "In former times, brethren, when Sakka, Lord of the gods, was in human form, by undertaking and performing seven rules of conduct he attained his state of sovereignty. What seven? 'All my life long may I support my parents. May I respect the head of my clan. May I be of gentle speech. May I speak evil of none. Clearing my heart of the stain of

selfishness, may I be a proper man to ask a boon of, delighting in sharing gifts with others. All my life long, may I speak the truth. All my life long, may I be angerless, and, if anger arise, may I check it.'"

When the Teacher explained to the householder, Sigala the rules of the good life, he was most specific, explaining the advantages of virtue in friendship, in marriage, in handling wealth, in relations between parents and children, teachers and pupils, monks and laymen. Of course any well-intentioned person would instinctively know these things: they are for the crude and selfish, the unawakened who have created this dark age of materiality. If followed, the five precepts alone would take mankind into the threshold of the Golden Age. For example, his description of the good-hearted friend: "He forbids you to do evil; he establishes you in virtue; he causes you to hear what you had not heard before; he shows you the way to heaven."

In the Sutra of the Lotus of the Good Law the higher qualifications for monks are given. As Manly Hall puts it: "To 'don the robe' means to become constant in every concern of life, to attain unbounded patience, to have compassion for all human frailties, and to develop the degree of understanding by which it is no longer possible to perform an action that reveals lack of understanding." The Canto of the Righteous in the *Dhammapada* describes true wisdom: He in whom there dwell truth, righteousness, non-violence, self-restraint and control—such a wise man, having cast away all impurity, is called "An Elder" among the Bhikkhus. The Lord said that "a preacher must be full of energy and cheerful hope, never tiring and never despairing of final success." How far is this teaching from passivity, or escape from the world! Many tried to entrap the Buddha into making more rules. Kassapa asked the Teacher to make a rule forbidding Brothers from making their own monasteries and when refused (due to the need during the rainy season) he asked that only grass huts be authorized. The Teacher answered, "Ah!

Kassapa, you are ever fond of the making of rules. But the mind of man is ever facile to evade rules unless the hurt be willing to keep them, and then no rules need be imposed, for the man will make them for himself." The Vinaya rules were added by zealous followers rather than the Master himself who said: "In the early days there were fewer precepts and a greater proportion of the Brothers and Sisters attained to sainthood. As people cease to live the true teaching, rules and precepts are made. But no rules or precepts can shape the lives of men and women. They are counterfeit teaching. It is only when men and women are reverent toward the Dhamma, and seek to mould their lives in accordance with it, that the true teaching can live and flourish." (*Footprints of Gautama the Buddha* by M. B. Byles)

General Siha went straight to the point when questioning the Buddha.

"I have heard that you affirm the theory

of inaction and train your disciples in it. I have assumed that the persons who say these things are not misrepresenting you, or telling lies . . . and therefore I come to inquire of you yourself whether such report is true.'

"'In one way I teach inaction,' replied the Master serenely, 'and in another I teach action.'

"'How can you teach both?' asked Siha.

"I teach inaction as regards misconduct in deed, in word, and in thought. I teach action as regards good deeds, good works, good thoughts.'

"Siha was delighted with the reply but would not give in all at once. 'And what about annihilation? Folk say you are an annihilationist.'

"'They are right,' replied the Master, smiling. 'I teach annihilation of lust, hatred and infatuation.' Siha laughed . . . and asked to become his lay-disciple." (ibid, 112-113)

BEWARE OF CHANGE

NELLIE DALZELL

Some years ago, we were studying *The Voice of the Silence* and were given the sentence "Beware of change! For change is thy great foe." We were all to write a short paper on the sentence for the Lodge meeting the following week.

Several times during the week my phone rang, always someone who said "What are you going to do about it?"—and I didn't know. As one caller remarked "Change is inevitable, it is everywhere. Everything is subject to change." But could anything in the *Voice* be dismissed in such an arbitrary manner? I thought not and felt that we had to meditate on the matter and try to find the hidden meaning behind the words.

We meet with change everywhere, on every plane, even in Nirvana there is eventually change. So, the elusive "change" of the precept, where and what is it? It must be in ourselves. What is the real inner

motive which drives us on, trying to learn, to understand? The understanding does not come cheaply. If and when it does, there is a feeling of ecstasy, of an elated consciousness, something which cannot be put into words. Yet we want to share it.

So, we put our experience, memories and feelings into the best possible words and we expect our friends to believe them! Many of them do. They are spared the chore of thinking for themselves. The stock phrase is: "So and So said so, and he, or she, ought to know!" It is so pleasant to be looked up to as an oracle; to tell others just what they *ought* to think. Now, your motive has changed, your goal has changed. You, who would have been a helper, a teacher, to all who wished to learn, are now a dictator, a despotic leader of a group of non-thinkers. And soon, the group is dead. It is no longer a coterie of thinking men and

women; just a group of echoes listening to repeated clichés, repeated until they have lost all meaning.

One of the beauties of Theosophy is that it encourages students to think for themselves. Suppose they make a mistake, let them. Through mistake and error comes progress. Anything else is stagnation. An error, recognised and corrected, adds more to the growth of the Spirit than many incarnations filled with belief.

This change of motive, of goal, of which I have spoken, is that the "change" of which we must beware? Somehow, I think it is.

Read the precept again:

"Beware of change! For change is thy

great foe. This change will fight thee off, and throw thee back, out of the Path thou treadest, deep into viscous swamps of doubt."

The next precept:

" . . . If thou hast tried and failed, O dauntless fighter, yet lose not courage: fight on and to the charge return again, and yet again."

And:

" . . . each failure is success, and each sincere attempt wins its reward in time."

So, "Beware of Change." And, if through inadvertence or pride we fall into the trap, then we must *get out* and start the road again.

THE GLORIOUS HIGHWAY

GEORGE CARDINAL LE GROS

Years ago I read a strange and wonderful story. It was called "The House on the Bridge." The author described our lives as journeys across a great bridge that spanned Eternity. However, said the author, there are people who weary of the journey, and stop, and build houses on the bridge.

But the Plan of the Universe contains no provision permitting this; and the vast multitudes that travel across the bridge trample down the houses, and the homeless people have to rejoin the throng and resume their journey. They lose a lot of time, but learn a valuable lesson—that constant progress is a Law of Nature.

I often think of that story out here in the wilderness where I live. Around me are flowering meadows, oak forests, vast blue skies which at night twinkle with hundreds of stars. It is a beautiful world where the heart can be free. But I never say, even to myself: "This land is mine." I never have felt that it was a permanent resting place, or something that I owned, but merely a part of the bridge that I am crossing.

The singing birds, the brilliant butterflies,

the little wild creatures that watch me from the edge of the forest—all are my fellow travelers on the bridge. And I know that one day—perhaps soon—I shall see them no more, and journey on, leaving behind a wonderland that belongs to the Universe, and which will be waiting for some other traveler to love when I am gone.

It is true that I have a house; and roses bloom in the garden under my window; but it is a phantom house made of dreams, unreal and perishable as the petals of my roses. And even as I must depart, so will the house and the rose garden, the meadows and the forest, and all else that seems so real and substantial.

I know at last, here in the solitude of Nature, that within us is a tireless Pilgrim journeying on through Eternity. Our feet may grow weary, and we may at times want to stop and build houses in which to rest; but the unconquerable part of us, the Warrior within, looks always ahead, and bids us to take heart and carry on, because our destiny is to follow, forever and ever, the Glorious Highway that has no ending.

NOTES AND COMMENTS BY THE GENERAL SECRETARY

Since my preliminary announcement, in the last issue, of the 1971 North American Theosophical Students' Conference, it has been decided to hold it on the weekend of October 9-11 instead of Labour Day weekend as I had stated. This is Canadian Thanksgiving and U.S. Columbus Day weekend, and it is expected to be more convenient to a greater number of students.

I hope it will be for you, and that you will plan to attend. It will be held in Toronto and thanks to the cooperation of the members of the Toronto Theosophical Society the excellent facilities of their premises at 12 MacPherson Avenue will be used.

* * *

The 23rd Session of the School of the Wisdom will be opened by Mr. N. Sri Ram, International President, on November 15, 1971. There will be two terms, separated by the International Convention (December 26-31). Once again the Director of Studies will be Dr. I. K. Taimni.

Applications for admission to the School must be accompanied by a letter of recommendation from the General Secretary. If any members are interested, will they please get in touch with me?

* * *

In February business trips to Ottawa and Montreal gave me opportunities to meet fellow students and to witness current Theosophical activities in those cities.

My arrival in the capital was just after an extremely heavy snowfall which, added to what was already on the ground (more snow has fallen in Ottawa this winter than since 1915-16) made getting around extremely difficult. Bay Street, Ottawa, where at No. 531 the United Lodge of Theosophists meets Wednesday and Sunday evenings, had to be seen to be believed. It had not been plowed, and the snow already piled on the sides of the road reached six feet and more. I could not make it to the door by taxi but had to get off at the nearest main intersection and walk. Yet in spite

of this the Lodge had met the evening before—not surprising to those who know the enthusiastic members.

Another city which traditionally vies with Ottawa for harsh winters, Montreal also experienced record snowfalls this year. If that was not enough, the citizens experienced several days of a severe air pollution condition. However, the members of Montreal Lodge carried on regardless.

Mrs. Gilmour, the President, told me that one evening the conditions were so bad there had been temptation to cancel the meeting. However, thanks to the Lodge being open that evening the members made contact with three new enquirers.

My visit to Montreal was in between major storms. It was a pleasure to meet once again with the local members, who on this occasion engaged in a spirited discussion.

* * *

A student wishes to buy the following books: *The Letters of H. P. Blavatsky to A. P. Sinnett*; *Reminiscences of H. P. Blavatsky* by Countess Wachtmeister; and *Letters from the Masters of Wisdom*, Second Series.

* * *

Mind of the Time is the title of an occasional newsletter to be issued by the United Lodge of Theosophists in Ottawa. The first issue was published in February, 1971. It contains a selection of news items, quotations and comments which should prove interesting to students and all open-minded people. Further information may be obtained from 531 Bay Street, Ottawa 4, Canada.

* * *

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

Toronto Lodge Miss Neysha Ahamed, Miss Wilma Forasacco, Mrs. Patricia Ghany, Mrs. Gilda Matthews, Mrs. Kathleen Robinson, and Mr. Keith G. D. Hamill.

—T.G.D.

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

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ORPHEUS LODGE

Last year the Lodge was able to send two boxes of Theosophical books to the Raja Lodge in Kumasi, Ghana, to whom Montreal Lodge had previously sent books (C. T. Novr. Dec/68).

The Secretary of Raja Lodge wrote back to say how desperately they needed Theosophical books as they are unable to order them.

—Pauline Doberar, Librarian.

MONTREAL LODGE

The Annual Meeting of the Montreal Lodge was held on January 12, when the following officers were elected for the coming year:

- Honorary PresidentMrs. Mayford Roth
- PresidentMrs. Dorita Gilmour
- Vice-PresidentMr. Fred T. A. Griffiths
- SecretaryMrs. Viola Law
- TreasurerMrs. Anne Nathanson
- LibrarianMr. Fred W. H. Wilkes
- Asst. LibrarianMrs. Jean McKeown
- Publicity Chairman ..Mrs. Eileen Blackburn

At this meeting the members presented Mr. Fred Griffiths, the retiring President, with a small token of their appreciation for his efforts in maintaining an active Lodge over many years, in spite of difficulties. Montreal Lodge is grateful indeed to Mr. Griffiths and to his parents who carried on the work before him.

Mrs. Dorita Gilmour is a devoted student and worker and the Lodge members wish her joy and strength in carrying out the duties attached to her office.

—Viola P. Law, Secretary.

TORONTO LODGE

On Saturday, February 27, Toronto Lodge celebrated its 80th Anniversary in the new quarters at 12 MacPherson Avenue.

The President, Mr. Fleetwood Berry, welcomed members and friends from Toronto, Hamilton, Montreal, Fonthill and other points and about seventy sat down to dinner in the large room in the basement.

From the sound of voices and laughter it was evident that all were enjoying themselves. Although a winter wind howled around the building the daffodils decorating the tables gave a hint of coming Spring.

After dinner, members who had not already seen over the new premises were able to start from the basement and work their way up, visiting the kitchen, lecture and classrooms, auditorium, offices, travelling library, lodge library and, if they had enough energy left to climb another small flight of stairs, the office rented by the Canadian Section at the top of the building.

THE KROTONA SCHOOL OF THEOSOPHY

The Krotona School of Theosophy announces the dates of its 14th term, Spring 1971, April 18 through June 26. The Krotona School emphasizes the quest for truth through recognized fields of thought and investigation. An attempt is made to attain a balance of attention between inner and outer meanings.

Guest Teachers include: Dr. Balak Mulik, Head of the Dept. of English at Agra College, India, who will teach "Mysticism and the Perfection of Man;" Mr. Gordon Clough, University of California Extension Division, Santa Barbara, continuing his course on "Transitions in Contemporary Psychology;" and Mr. Geoffrey Barborka, of Ojai, beginning a class on "H. P. Blavatsky, Tibet and Tulku."

The Resident Faculty continue their courses: Dr. Gerrit Munnik, "Studies in Comparative Religion;" Dr. Frederick H. Werth, "A Study in Consciousness;" and Dr. Alfred Taylor, Director of the School, with two sections of "Studies in The Secret Doctrine."

For a brochure giving details of courses, write: The Krotona School of Theosophy, Route 2, Box 4-B, Ojai, CA 93023. Applications for scholarships may be obtained from the same address.

BOOKS BOOKS BOOKS

The Theosophical Movement is a literature organization, if ever there was one. It has been so from the beginning, yet books are playing a larger part in our activities than ever before.

Across Canada are to be found some excellent Theosophical libraries, of which Toronto Lodge has by far the best collection. Indeed, nearly every Lodge provides a library service according to its means. Nor should be overlooked the Travelling Library operated by Toronto Lodge, and the H.P.B. Lending Library, an independent organization in Vernon, B.C. La Société Théosophique du Canada Français is now

attempting to establish in Montreal a library of Theosophical books written in the French language (and would welcome contributions of these). Ottawa ULT recently recatalogued its collection according to standard library procedures and intends to report its holdings to the Union Catalogue in the National Library.

It is impossible to list all the Libraries around the world, although some are really magnificent, but special mention should be made of the Adyar Library and Research Centre at the international headquarters of the Theosophical Society. It contains over 100,000 books and 17,000 valuable palm-leaf and paper manuscripts. The Sanskrit collection in the Adyar Library is known to scholars the world over.

There are Theosophical Publishing Houses in Adyar, London and Wheaton. Their relationship has always been something of a mystery to me, but I suppose some provision for coordination among them exists. All together they publish a substantial number of new books and reprints every year.

Closely allied to the T.P.H. at Wheaton is the Quest Book publishing operation which, thanks to the financial support of the Kern Foundation, has been able to make Theosophical literature available to a much wider public than ever before with reasonably priced paperbacks.

The Theosophy Company publishes both in the United States and in India. The Theosophical University Press in Pasadena is also a source of excellent material.

Recently a new Theosophical publishing venture was announced: the Point Loma Publications Inc. Founded as a non-profit corporation, it intends to republish Theosophical and other literature now out of print. As its name suggests, it is a venture of dedicated students who were affiliated with the old Point Loma Theosophical Society.

On a more modest scale the Blavatsky Institute of Canada contributes to the world stock of Theosophical books. Many of its titles were originally set up and printed by members of the Toronto T.S. on their

own printing press. That was in the years following the move to 52 Isabella Street.

No mention has been made of magazines, of which probably fifty exist. These serve as an outlet for original work as well as providing forums for students' opinions.

* * *

The average student of Theosophy will be grateful for such excellent resources. If he is to pursue a determined study of the matters covered in the objects of the Society he requires access to a large number of books, many of which are unlikely to be available for borrowing in his local public library. As is evident from the foregoing, his interests are well looked after.

In recent years the basic Theosophical writings have been more readily accessible than at any time since the early days of the Movement. And they are available in a much more convenient form—for example, the *H. P. Blavatsky Collected Writings*, now numbering ten volumes with more yet to come, contain material which originally appeared in magazines few copies of which are extant.

Whether students buy or borrow their reading material, the cost of books is an important factor. Thanks to the several non-profit publishing activities (and to much volunteer labour within them) our books are reasonably priced. Advertisements on the covers of Theosophical magazines of the 1890s indicate how relatively expensive books were in those days. For example, *The Secret Doctrine* then cost \$12.50—more than an average weekly wage at the time.

* * *

Not all in the Theosophical world share the rich resources of our literature. English readers are by far the most fortunate. An attempt is being made, through the Non-English Publications Loan Fund to make available some of the important books in other languages. This is a project in which all can take part; those who have ever felt a sense of gratitude for a Theosophical book can help provide a brother with one which he can read.

The Fund has a goal—to publish *An Abridgement of the Secret Doctrine* in twenty languages by 1975, our centenary year. With publishing costs going up, with the added time necessary to complete translations, etc., this project must get off the ground quickly. Every student can help—small donations add up. They should be sent to:

The Theosophical Society in America
P.O. Box 270
Wheaton, Illinois 60187, U.S.A.

(Please state: "For the Non-English Publications Loan Fund".)

—T.G.D.

ADYAR LIBRARY APPEAL

The Adyar Library and Research Centre is maintained as far as possible as a repository of all Theosophical books, regardless of language. Theosophical books in the Library are classified by their respective languages, so that when a Danish member comes he will find a Danish Theosophical Library as complete as it has been possible to make it, and so on. The Library always welcomes the receipt of Theosophical books published in the different Sections and requests that all new publications be sent, along with information as to whether they are original works or translations, and if it is in a script other than Roman, with a transliteration of title, author, subject, etc.

Some of the Sections have also sent beautiful books about their country, both in English and in their own languages, and they are highly valued because such books give all who read them a better understanding of the national genius and culture.

Gifts of books on philosophy, religion, science and civilization, irrespective of the language of the books, will be welcomed.

—Adyar News-Letter, February 1971.

Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider.

—Francis Bacon

THIS EARTHLY STEWARDSHIP

MONTAGUE A. MACHELL

"The origin, out of which every moment of our life is lived, is of a spiritual and divine character."
—Lama Anagarika Govinda

The Theosophist who can declare with complete conviction, "I am not my body, my mind, my senses or personality", has taken a step toward transcendence of mere Ego-ship. He has adopted an attitude of mind favorable to an ultimate realization that all man's human attributes are subject to a more sublime Self—the Universal Self of all mankind. Increasing vividness of this realization brings with it a new evaluation of Life (as distinct from mere existence). Linked securely to the doctrine of reincarnation, it unveils the truth that, adequately viewed by the Greater Self, body, mind, senses and personality are "loaned" to the Ego again and again, as instruments of spiritual unfoldment. At no time are they "possessions" of the Ego, hence he is never relieved of the responsibility for their wise use, and may justly observe: "my only 'possession' is such Spiritual Reality as I may have achieved in these repeated incarnations."

About each of us, perceived or unperceived, hovers an ambient sublimity—that of Universal Reality. It is all-inclusive, inexhaustible, eternally accessible to the *disciplined* body, mind, senses and personality. At the close of this class period (incarnation) the assumption is that, with conscientiously intelligent earthly stewardship, this "loaned" equipment will be surrendered more refined, more perceptive, more spiritual than we received it. In any case, the perceptive Seeker, "possessing" nothing, is capable at every moment of earthly existence of rendering himself worthy of an ever increasing "loan" of spiritual nourishment—not at the hands of a merciful Father, but in accordance with the Law of Growth—his sole justification for being on this earth in the first place. If he must employ that ill-chosen term "gratitude" for acces-

sibility to such sublimity, that "gratitude" demands but one expression—*spiritual acceptance*. The Law of Growth denies him the right to enjoy a cheerful spiritual pauperism. That which is "loaned" him, he is expected to *become*, his ultimate stewardship, wise or unwise, being gauged by the degree of Spiritual Reality he attains.

"The origin out of which every moment of our life is lived, is of a spiritual and divine character." Responsible stewardship consists of making that character one's own. To truly "love" life is to sincerely accept its Reality, which acceptance must become giving oneself to the Reality he loves. Living is Giving.

Since the final realization of Life's Destiny, or Karman, is perfect surrender of this partitive Ego to the Universal Self, the enlightened Seeker goes through life offering up earthly equipment to its Divine Purpose. So beautiful and precious can this gift of Life reveal itself to be, that the awakened appreciation demands that it be made a power in daily existence. If daily living is to have *real* significance, its own Reality must vitalize it. Too many of us hobble along through life with an undependable crutch of mere existence for support. Life is *more* than existence! In its fullest expression it is an infinite transcendence. To know this and to apply it, is to enter into another world in which time and place cease to dominate. This inspired Stewardship might be likened to a spiritual sacrament wherein one administers the Bread and Wine of Ultimate Truth to one's fellows. Texts and commandments must become the flesh and blood of a spiritually illuminated physical being, in whom each separate attribute is laid upon the altar. *Living is giving!*

Can there be personal ownership of

Universal Reality? Must not its manifestation be that of a "state" of awareness belonging to all? Even though, every day, we hear the statement made, "It is *my* life, to do with as I please!", the fact remains that we are part of an evolving universe in whose evolution we eternally share a part of that which is the destiny of all. Brotherhood is a fact in nature, to the degree that we see Nature as a spiritual manifestation,—a manifestation that lends unearthly dignity to this Earthly Stewardship. Only so far as existence carries the responsibility of Living, in spiritual terms, can we justify it; otherwise it is hardly better than stolen property! This being the case, this same existence can be perceived to be our curriculum in the School of Spiritual Enlightenment, wherein we do more than barely "scrape by" on an inadequate perception of the material A B C of life.

Of us is demanded, at last, an adequate reverence for the mystery that underlies existence—that heavenly undertone whose majesty foretells the splendor of conscious unfoldment. With every incarnation, increasing awareness must discover a growing reverence for the mystery that eludes us. Meditation, though it be no more than a surcease of fevered thinking, is indispensable to the serenely profound penetration of the mystery. It is for each of us to see to it that he is never wanting in reverence

for this Earthly Stewardship; it is a disguised "fashioning of temples of mighty power", in appreciation of which he will wisely guard his instruments of transmutation, which include a wise evaluation of these physical, mental and emotional attributes of daily living. "Look inward, thou art Buddha!" say the sacred texts. In the Temple of the Self must be unveiled the God he would worship.

In place of a vengeful God, let us hand the scales of justice to the Self within us, ready to accept, when the hour of reckoning arrives, the summation by our own unerring Divinity. It is the destiny of each of us, even with the purest of motives, to be guilty of unwise Stewardship. Fearlessly reviewing our accounts, let us accept the losses our unwisdom has incurred, knowing that ultimate Triumph is our destiny. "And if he falls, e'en then he does not fall in vain; the enemies he slew in the last battle will not return to life in the next birth that will be his." (*The Voice of the Silence*).

To be true to our holy origin is to be one with our own utmost splendor, realizing that our's is the Time Table of Eternity—limitless seasons for Limitless Realization. Too vast and magnificent is this Loan of Life to be squandered on the trivia of existence. With what shall we adorn the Halls of Devachan if it be not with the indestructible treasures of realized Spirituality?

SELF PITY

In a recent scientific magazine, an ancient occult truth was expressed in modern language. "The ideal is to be toughminded towards oneself and tender minded toward others". Apparently such an attitude is considered to be conducive to psychological well being and that the contrary attitude of tendermindedness toward oneself leads to psychological and physiological disorders. Self pity has been recognized as a psychological cause of many physical diseases and if pity for oneself leads to the fostering of

an "escape motive" in the "subconscious", then there may follow physical blindness, paralysis, the crippling of limbs and a host of other physical impairments and diseases, in which all the actual physical symptoms of pain, weakness, distress and so on, are present. The physical vehicle responds to the subconscious hope of illness as an escape from pressing problems; the outer mechanism adjusts itself to the escape motive of the psyche.

It is, therefore, good psychology to prac-

tise the ideal—but if the sole reason for practising it is the hope of attaining psychological well being for oneself, the goal of the occult ideal will be missed. Altruism is the first of the six virtues, but we are not practising that virtue when our motive is purely personal.

This brings us to the doctrine that consciousness of possessing a virtue is evidence of its non-existence. Shakespeare said, "Oh, let not virtue seek remuneration for the thing it was". A virtue which seeks some return, even praise or approbation, for being what it is ceases to be a virtue. And yet it is a very human trait to admire our own virtues and to expect others to note them, at least. Perhaps that is why Rochefort remarked that "virtue would not go so far if vanity did not keep her company". I have often hoped that Lao-Tze was mistranslated in that passage. "I have three precious things which I hold fast and prize. The first is gentleness; the second is frugality; the third is humility". It is difficult to understand how one could be proud of true humility.

While virtues should be so closely a part of our own being that they do not require to be practised consciously, nevertheless, until that ideal condition is present, we can only proceed by practice. This practice is part of the process of "stilling the modifications of the mind-stuff" as one translation of Patanjali puts it. Often we go about it from the more difficult approach—we

say for example, "today I will have patience". However the desired end is not to have patience but to be patience. Patience is the absence of all elements which make for impatience, and if these elements, such as pride, vanity, egotism, indifference, are not permitted to flood in upon the consciousness, then patience will be manifested.

It is good to practise being "tough-minded towards oneself and tender-minded towards others" as a step toward understanding the goal wherein such an attitude will be natural and intrinsic. Such practice will establish habits of mind and action in thoughtfulness for others, consideration for their approach, kindness and courtesy in human intercourse and in letting go of our own little self pity. We may fail to maintain such an attitude continuously but the results of practice are accumulative and presently we will find that only under certain conditions do we require to exercise conscious direction. If we take any pride in this, we will be nurturing the giant weed of subtle selfishness which someday must be destroyed utterly. *The Voice of the Silence* gives the ideal in other words; it says that he who would be a co-worker with the Boundless Age must give light to all but take from none and be "like the pure snow in mountain vales, cold and unfeeling to the touch, warm and protective to the seed that sleepeth deep beneath its bosom."

—Xenos

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. In *The Secret Doctrine*, Volume I, page 248, two creations are mentioned. Please explain what is meant by the two creations.

Answer. First of all it should be mentioned that the word *creations* is italicized, signifying that the word has a "specialized meaning"—in this instance "two proces-

ses." Then, too, the clue is given in *The Secret Doctrine* itself. One "creation" is given in the phrase which precedes the sentence in which the *two creations* are mentioned, although it is not stated to be a "creation" and because of that, it is apt to be overlooked. But the whole paragraph should be read in order to understand the significance of the *two creations*. Here it is:

"Therefore, when the hour strikes for Purusha to mount on Prakriti's shoulders for the formation of the Perfect Man—rudimentary man of the first two and a half Races being only the *first*, gradually evolving into *the most perfect of mammals*—the Celestial 'Ancestors' (Entities from preceding worlds, called in India the *Sishta*) step in on this our plane, as the Pitris had stepped in before them for the formation of the physical or animal-man, and incarnate in the latter. Thus the two processes—for the two *creations*: the animal and the divine man—differ greatly. The Pitris shoot out from their ethereal bodies, still more ethereal and shadowy similitudes of themselves, or what we should now call 'doubles,' or 'astral forms,' in their own likeness. This furnishes the Monad with its first dwelling, and blind matter with a model around and upon which to build henceforth. But *Man is still incomplete.*" (S.D. I, 248; I, 293 6-vol. ed.; I, 268 3rd ed.)

The first creation in due time became associated with the physical portion of man—after two and a half Races—hence termed the animal-man; the second, called divine, because it enabled one of the immortal principles of man to function. The "creation" of the animal-man was produced by the Lunar Pitris, who by Kriyasakti were able to project astral forms: that is to say *Linga-sariras*, model bodies, upon which the physical form was built as the Second Root-Race and the early portion of the Third Root-Race accomplished their evolutionary stages. This is referred to in the first sentence of the quotation as "rudimentary man of the first two and one half

Races." Attention is directed to that portion of the sentence which refers to the "Celestial Ancestors from *preceding worlds.*" That is to say these Entities went through their evolutionary stages on former planetary systems which are no longer manifesting in the present solar system. These Celestial Ancestors are the *Manasaputras*, also called *Agnishvatta Pitris* or *Lords of the Flame*. Then they are described as incarnating in the astral forms provided by the Lunar Pitris. This is regarded as the *second creation.*

The significance of the opening phrase of the quotation: "when the hour strikes for Purusha to mount on Prakriti's shoulders" is explained on a previous page of *The Secret Doctrine*: Purusha here means "spirit" and Prakriti, "matter":

"The Occult doctrine teaches that while the monad is cycling on downward into matter, these very Elohim—or Pitris, the lower Dhyana-Chohans—are evolving *pari-passu* with it on a higher and more spiritual plane, descending also relatively into matter on their own plane of consciousness, when, after having reached a certain point, they will meet the incarnating senseless monad, encased in the lowest matter, and blending the two potencies, Spirit and Matter, the union will produce that terrestrial symbol of the 'Heavenly Man' in space—*perfect man*. In the Sankhya philosophy, Purusha (spirit) is spoken of as something impotent unless he mounts on the shoulders of Prakriti (matter), which, left alone, is—senseless. But in the secret philosophy they are viewed as graduated. Though one and the same thing in their origin, Spirit and Matter, when once they are on the plane of differentiation, begin each of them their evolutionary progress in contrary directions—Spirit falling gradually into matter, and the latter ascending to its original condition, that of a pure spiritual substance. Both are inseparable, yet ever separated. In polarity, on the physical plane, two like poles will always repel each other, while the

negative and the positive are mutually attracted, so do Spirit and Matter stand to each other—the two poles of the same homogeneous substance, the root-principle of the universe.” (S.D. I, 247; I, 292-3 6-vol. ed.; I, 267-8 3rd ed.)

The root-principle of the universe is also known as Mulaprakriti (usually referred to as pre-cosmic root-substance), ever-present in the universe but solely in an unmanifested stage. Its first phase of manifestation is termed Purusha-Prakriti, Spirit-Matter—which are “one and the same thing in their origin,”—prior to differentiation. As the stages of the manifestation of a system proceed, a separation of Spirit and Matter takes place as the cyclic phases unfold. When the plane of differentiation has been entered Spirit and Matter pursue their evolutionary progress in contrary directions; this is referred to as the evolution of matter and the involution of spirit on the descending arc of the evolutionary cycle. Then on the ascending arc of the evolutionary cycle the evolution of spirit and the involution of matter takes place.

In connection with the sentence about the Lunar Pitris who “shoot out from their ethereal bodies, still more ethereal and shadowy similitudes of themselves,” H. P. Blavatsky added this footnote: “Read in *Isis Unveiled*, Volume II, pages 297-303, the doctrine of the *Codex Nazaraeus*—every tenet of our teaching is found there under a different form and allegory.” One wonders how many readers followed this advice and turned to the second volume of her work and discovered that the book is nowhere to be found, nor the allegorical story. There is a simple explanation: it should have been printed *Volume I*, for the *Codex Nazaraeus* is mentioned on pages 298, 299, 300 and 301—but the allegory is too lengthy to recount here. (However, this hint may be added: it would be well worth while to go to the book-case, take out the volume and read what is to be found on pages 296-7 and 302-3 of Volume I.)

One more reference: to the final sentence in the first quotation: “Man is still

incomplete.” This brings to mind Slokas 13, 14, 15 of the second series of the Stanzas of Dzyan.

“The Lords of the Flame remain behind. They would not go, they would not create.” (Sloka 13)

In giving an explanation of this Sloka H. P. Blavatsky asked the question: “Who are the Lords of the Flame?” and then supplied the answer:

They are “the *Agnishvatta* who, as shown in Sloka 13, ‘remain behind’ instead of going along with the others to create men on Earth. But the true esoteric meaning is that most of them were destined to incarnate as the *Egos* of the forthcoming crop of Mankind.” (S.D. II, 79; III, 89 6-vol. ed.; II, 83 3rd ed.)

“The Endowers of man with his conscious, immortal Ego, are the ‘Solar Angels’—whether so regarded metaphorically or literally. The mysteries of the Conscious Ego or human Soul are great . . . trans-Himalayan Occultists regard them as evidently identical with those who in India are termed *Kumaras*, *Agnishvattas* . . .” (S.D. II, 88; III, 97 6-vol. ed.; II, 92 3rd ed.)

Another name for the Lords of the Flame is “Fire Dhyanis” and once again they are identified with the *Agnishvatta* Pitris—the Solar Pitris:

“That class of the ‘Fire Dhyams,’ which we identify on undeniable grounds with the *Agnishvattas*, is called in our school the ‘Heart’ of the Dhyana-Chohanian Body; and it is said to have incarnated in the third race of men and made them perfect. The esoteric Mystagogy speaks of the mysterious relation existing between the hebdomadic essence or substance of this angelic Heart and that of man. . .” (S.D. II, 91; III, 100 6-vol. ed.; II, 96 3rd ed.)

In the next quotation each class of Pitris is associated with its “creation”: the Lunar Pitris with the external form; the Solar Pitris with the inner essence; and an elucidation of Sloka 13 is also provided:

“Each class of Creators endows man

with what it has to give: the one builds his external form; the other gives him its essence, which later on becomes the Human *Higher Self* owing to the *personal exertion of the individual*; but they could not make men as they were themselves—perfect, because sinless; sinless, because having only the first, pale shadowy outlines of attributes, and these all perfect—from the human standpoint—white, pure and cold as the virgin snow. Where there is no struggle, there is no merit. Humanity, ‘of the Earth earthy,’ was not destined to be created by the angels of the first divine Breath: therefore they are said to *have refused* to do so, and man had to be formed by more material creators, who, in their turn, could give only what they had in their own natures, and no more.” (S.D. II, 95; III, 104 6-vol. ed.; II, 99-100 3rd ed.)

The last sentence explains Sloka 15 of the Stanzas of Dzyan:

“The Fathers, the boneless, could give no life to beings with bones. Their progeny were Bhuta, with neither form nor mind. Therefore they are called the Chhaya”—the Shadows; and the First Race is named the Chhaya Race.

One more phrase in the initial quotation is deserving of particular attention: the Celestial Ancestors or Agnishvatta Pitris are described as “stepping in on this plane, as the Pitris had stepped in before them.” This means that both classes of Pitris, the Lunar and the Solar, in this Fourth Round descended from superior planes on to our physical world in order to fulfil their missions.

Question. What are the Lunar Pitris doing now?

Answer. The Lunar Pitris are at present experiencing Nirvana. They have re-ascended to a superior plane. To quote *The Secret Doctrine*:

“The Pitris have finished their office in this Round and have gone into Nirvana; but they will return to do the same office up to the middle point of the

Fifth Round.” (S.D. V, 532 6-vol. ed.; III, 559 3rd ed.)

One of the Commentaries from the Book of Dzyan also refers to the fact that the Lunar Pitris have finished their work; furthermore it tells where the Pitris are located:

“Having projected their shadows and made men of one element (ether), the progenitors re-ascend to Maha-loka, whence they descend periodically, when the world is renewed, to give birth to new men.” (S.D. II, 92; III, 101 6-vol. ed.; II, 96 3rd ed.)

THE SIGNIFICANCE OF THE SEVEN PRINCIPLES OF MAN

(Continued from page 5)

coming entirely divine until the end of the Rounds.”—*The Secret Doctrine*, II, 162 or. ed., II, 171 3rd ed., III, 169 6-vol. ed.

“The Moon is the deity of the mind (Manas) but only on the lower plane. ‘Manas is dual—lunar in the lower, solar in its upper portion,’ says a commentary. That is to say, it is attracted in its higher aspect towards Buddhi, and in its lower descends into, and listens to the voice of its *animal* soul full of selfish and sensual desires; and herein is contained the mystery of an adept’s as of a profane man’s life, as also that of the *post mortem* separation of the divine from the animal man.” —*Ibid*, II, 495 or. ed., II, 519 3rd ed., IV, 64 6-vol. ed.

“The astral through Kama (desire) is ever drawing Manas down into the sphere of material passions and desires. But if the *better* man or *Manas* tries to escape the fatal attractions and turns its aspirations to Atma—Spirit—then Buddhi (Ruach) conquers, and carries Manas with it to the realm of eternal Spirit.” —*Ibid*, I, 244-5 or. ed., I, 264 3rd ed., I, 290 6-vol. ed.

The following gives a clear distinction, technically between a Mahatma and an ordinary man, in terms of Manas:

“. . . it is the higher *Manas*, the pure

man, which is associated with the sixth and the seventh principles, that goes into *Devachan* to enjoy there the effects of its good *Karma*, and then to be reincarnated as a higher individuality. Now, an entity, that is passing through the occult training in its successive births, gradually has less and less (in each incarnation) of that lower *Manas* until there arrives a time when its *whole Manas*, being of an entirely elevated character, is centred in the higher individuality, when such a person may be said to have become a MAHATMA . . . The real MAHATMA is then not his physical body but that higher *Manas* which is inseparably linked to the *Atma* and its vehicle (the sixth principle) . . .” *H. P. Blavatsky Collected Writings*, Vol. VI, 239.

“Manas is not an entity; it is a faculty, an organ, a principle, in the human being . . . Manas is the offspring of Mahat. Mahat is a cosmic principle; Manas is the cosmic principle manifesting in the human constitution . . . To speak of Manas as ‘the thinker’ is inaccurate, if we desire strict accuracy; because the thinker is the egoic principle acting on the manasic plane . . .”—*Studies in Occult Philosophy*, p.508.

(To be continued)

BOOK REVIEWS

Self-Culture, by I. K. Taimni. Second edition published 1967 by The Theosophical Publishing House, Adyar. xviii + 304 pp. Price \$5.50. Also published 1970 as a Quest Book by The Theosophical Publishing House, Wheaton, Illinois, U.S.A. Price \$2.25.

The title of the book is not, perhaps, a happy choice since the term *Self-Culture* may sound strange to our ears. However, the sub-title amends it to, “The Problem of Self-Discovery and Self-Realization in the Light of Occultism”.

Dr. Taimni, a native of India, and a member of the Hindu religion, has a pene-

trating grasp of ancient Hindu psychology and Yoga philosophy. Having received his doctorate in chemistry from the University of London (England) he taught post-graduate classes and did research work in chemistry at Allahabad University in India, where he has held a professorship for about 40 years. A long-time member of the Theosophical Society, Dr. Taimni has been Director of the School of the Wisdom for a number of years. As well as some fifty papers on his research findings in international scientific journals, and numerous articles in *The Theosophist* magazine, he has had six books with theosophical titles published to date. He brings to his work an ideal combination of scientific research training, great insight into the deeper problems of life, and the rare gift of a clear and simple exposition.

The preface contains a concise summary of the principles of the Ancient Wisdom. The main body of the book is divided into three parts. Part 1 gives a brief outline of the total background of the Self, its evolution in time, and the various levels of matter and consciousness. It, as well as the other two parts, contains several useful diagrams.

Part 2 deals in a twofold manner with the different constituents of the human psyche. First it describes the nature and function of a particular aspect of the Self, enabling one to have a new understanding of the matter thus treated. And second, it points out many practical ways in which this understanding can be put to use, and each capacity developed to its optimum. This is done in progressive order, ranging over the entire field of human consciousness—actual and potential—from the physical level to the atmic. Of particular interest are a clarification of the roles of the Intellect and the Intuition, respectively, and many illuminating points concerning the latter.

Part 3 treats in further detail, though in a more general way, of the entire subject of Self-Knowledge. Chapters XXII through XXV speak of Samadhi and other prin-

ciples of Yoga, with reference to Patanjali's Yoga Sutras. The book can thus be said to be an introduction to Dr. Taimni's more comprehensive work on that subject entitled, *The Science of Yoga*.

A certain number of Sanskrit words are unavoidable in treating the subject matter and their meaning is explained lucidly in the text. This is one of the most exact and up-to-date works of its kind and will be appreciated by all earnest students for whom it will be an almost inexhaustible source and reference book.

—Inge M. Jackson.

* * *

Walk On!, by Christmas Humphreys. A Quest paperback reprint. Published 1971 by The Theosophical Publishing House, Wheaton, Ill., U.S.A. 101 pp. Price \$1.25.

The title of this book is based on an answer given by a "master of Zen Buddhism" who upon being asked, "What is Truth?", replied, "Walk On!". Mr. Humphreys must have been considerably struck by this reply as he weaves around it the theme of his book. LIFE, he states, is ceaseless movement towards a definite goal, and Man himself must move on—"Walk On!"—if he would keep up with the endless tide of evolution. It matters not how or where man moves as long as he does so and remains within the Path prescribed by the Golden Middle Way of Buddhism. To stop at any time means spiritual death.

The Path that Mr. Humphreys points out in *Walk On!* is the one that leads to right living—the greatest of sciences and arts—and ultimately to the knowledge of Self. The ideas he conveys are not novel and it is quite evident that they were inspired foremost by H. P. Blavatsky's teachings, especially as given in *The Voice of the Silence* and in *Practical Occultism* from which works the author often quotes, and in a lesser degree by Buddhist Scriptures as *The Dhammapada* and some writings of C. G. Jung. It is for this reason that *Walk On!* might be of more interest to readers

little, or not at all familiar with H. P. Blavatsky's books.

Unfortunately, however, the author introduces far too many important concepts in too brief a space with the unavoidable result that those ideas which should be highlighted get lost, as do the most striking patterns from among the endless variations that pass on swiftly in a kaleidoscope. In the end the mind is overwhelmed and retains no one particular pattern. Had Mr. Humphreys offered fewer ideas, fewer quotations, but developed them more, his book would have been easier to read and to recollect.

—Elinor Roos

* * *

The Basic Ideas of Occult Wisdom, by Anna Kennedy Winner. A Quest Book original. Published 1970 by The Theosophical Publishing House, Wheaton, Illinois, U.S.A. 113 pp. Price \$1.95.

The writer has been a student of occult thought for many years; in fact it was in 1942 that she prepared, for use by some individual students, the first draft of what eventually became this book. Professionally she is a writer of scientific abstracts in the field of biology with special interest in anthropology and paleontology.

The basic ideas of occultism are ably presented in twelve clear, concise chapters dealing with such subjects as, the subtle states of matter, progressive development, cycles, reincarnation, karma, the goal, brotherhood, and the path. The result has been a blending of ancient teachings against a background of modern thought in evolutionary science—which the author considers does not contradict the older wisdom.

This would be a good book for group discussion with students, especially those who have some familiarity with the modern scientific approach and who at the same time are attracted by the ancient wisdom of Theosophy. Its non-dogmatic style encourages readers to pause, think and make their own decisions.

While the author recognizes that the writings of H.P.B. are the great source of

Theosophy, she has also read widely among other writers; she has read critically and does not hesitate to express her doubts on what she has not been able to accept. For instance the comment on a modern teaching relating to details about the process of reincarnation is: "such unverifiable statements need not be taken seriously."

—Dudley W. Barr.

* * *

The Dialectics of Diotima. Published 1969 by the Centaur Press Ltd., Fontwell, Sussex, England. 175 pp. Price £2.25.

In the *Symposium* of Plato, Socrates discourses on the subject of love. It is largely based on his recollection of a dialogue he had had with a wise woman whose name was Diotima.

A modern Diotima, whose philosophy is elucidated in this book, is the pseudonym of a well known student and writer. She has

chosen to use the form of Platonic dialogue in which she is questioned in turn by representative types—materialist, lover, citizen, humanitarian, patriot, educationist, sinner, cleric, artist and "seeker"; her answers to their questions and her rebuttals to their arguments add up to an exposition of the wisdom-philosophy. The old style is remarkably effective in dealing with contemporary attitudes and problems.

Like her illustrious namesake, this Diotima speaks from a level of high ideals, and is unequivocal in her insistence of the necessity to strive for "the Good, the True and the Beautiful". Hers is a perennial philosophy which is as applicable today as it was twenty-five hundred years ago.

The *Dialectics* are well conceived and clearly expounded. They illuminate truths which should be familiar, but are all too often unseen in the dim light of materialism and selfishness.

—Ted G. Davy

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