

THE CANADIAN THEOSOPHIST

VOL. 55, No. 1

TORONTO, MAR.-APR., 1974

Price 50 Cents

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

FROM THE PRESIDENTIAL ADDRESS

To The 98th Annual Convention Of The Theosophical Society

JOHN B. S. COATS, *President*

Many of us who were here last year and on a number of other occasions in the last few years, are very conscious of our late President and much loved Brother N. Sri Ram. As we miss his presence so do we think of his calmness, his gentleness and his wisdom, which remain with us always.

When the Society was planned 100 years ago, it was perhaps already foreseen that there would be much chaos in the world of today and that the Society would be a light in the darkness. However, if we as members are to help effectively in any field, we must really know that field, so that the work we do for this Society, the guidelines we have to offer, as a learned member recently put it, to those who live in the turmoil of modern life must be related to what is actually happening. The world of today is so different from that world of the last century that we may reasonably question whether our methods are sufficiently in line with present needs. A simple advertisement in a newspaper, which was more than adequate even fifty years ago, does not suffice today. To be effective, advertising must be more striking to the eye. Similarly in most parts of the world, one must use bright covers on books if one wishes to sell them, although, of course, the content is what is important. We may question whether the principles of Theosophy do not have to be presented in a

different way by using television, radio, newspapers, magazines, mass media, and whether we should not definitely consider the usefulness of public relations officers to help us with such publicity. In bringing about this change, however, it is extremely important that we should not indulge in any kind of vulgar propaganda which might seem to make our mission cheap. One need not decry propaganda as such, but one should be very clear that it is the truths of the Divine Wisdom which the Society is here to disseminate.

The General Council of the Society normally meets once a year at Adyar and is attended for various obvious geographical reasons by only a small percentage of its membership. I am wondering, therefore, for the future, whether it would not be fairer to them and more useful for the good of the work as a whole if we were to try to remedy the situation, so that more members of the General Council can in fact play an active part in the decisions of the Society other than by correspondence. We have a European Federation and an Inter-American Federation and one might envisage the development of a third Federation covering S. E. Asia, Australia and New Zealand, formed along similar lines. As in Europe and America, this third Federation might also hold a congress once every three years. These Federation

Congresses could provide the venue for additional meetings of the General Council, which would deal with broad policy and many other questions; and, if they were conveniently spaced, nearly every General Secretary would be able to come to an official meeting of the General Council at least once every three years, which is not possible at present. The regular Council meetings at Adyar would then be better equipped to discuss Theosophical problems arising in any part of the world. This is one way, I feel, that we could develop our work at the international level, making the Governing Body of the Society more effective and dynamic.

While the Society should stand firm for the enduring principles of the Wisdom in the midst of the storm, we have to be concerned with the wider aspects of that brotherhood to which we all belong and consider how more help may be given to groups and nations with which we have as yet little contact. May there not one day again be Theosophical work in the Soviet Union? Can we not hope that the vast Chinese population may some day be open to contact with the Theosophical view of life? Should we not be producing literature in Arabic, for a part of the world which has not, it is true, shown much response to Theosophy, but for which we have in fact ourselves not been providing much opportunity?

We need research teams, partly to bring out from our Archives the many treasures of the past which could inspire the membership of today, especially in relation to the phases that the world is passing through. When the Astronauts go to the moon, what have we as students of Theosophy to say about the moon? When exciting experiments are made which explore the sensitivity of plants, for instance, should we not be able to put forward a Theosophical viewpoint, if not some explanation which might be of value to a field far wider than our own? When Science is able, as it is now, to photograph with Kirlian photography, what has up to now

been invisible to the physical eye, what have we to say? There is great need for us to be taking a more active part publicly in what is going on, and for this we need qualified people here at Adyar, as well as in other places, to undertake research. Much has been done by our micro-filming unit to record many important items in our Archives and in the Adyar Library. This is a very important work, and might be increased. Copies of such material could be sent to other Theosophical Centres, and in their turn these Centres might be encouraged to send to Adyar copies of archival material which does not exist here.

In a totally different field, we are opening here a centre for Child Welfare. This could also become a centre of family planning for the workers on our Estate; for the population problem governs Indian life more than any other single factor.

Looking at the world situation as a whole, we cannot fail to notice the very different conditions, needs, interests and happenings in East and West. Many younger people in the West — and not only the young — who have had plenty of food in wide variety and many luxuries, are beginning to realize that these do not of themselves bring happiness. Many children see that though their parents have amassed material possessions, motorcars, refrigerators, television sets etc., they are yet often unfulfilled and frustrated people. So these children turn away from material values to seek deeper, spiritual meanings in life. We admire the advances of Science, which render life easier in many respects for vast numbers of people; but if the individual man becomes too dependent on outside factors, such as machines, there is likely to be lack of initiative in himself.

In India, and in other countries, where economic conditions are not yet much changed by technology, entirely different conditions reign. For here, the large majority of people have never had anything like enough of anything; many are not even able to have more than one meal a day. One is forced to ask the question: "Can one give

up something one has never had?" We may have to wait until such time as India has had all the things she needs before she turns again towards the deeper spiritual values of her past heritage. If it is the dharma of the Society to make Theosophy available to the world, and through some understanding of its deeper teaching by individual members to bring about changes in the world about us, we have to approach the world of today in more than one way. There must be much reorganization at Adyar in preparation for the Centenary Convention in 1975, and it is to be hoped that a number of willing and competent members may come from abroad and other parts of India to assist in what will be a major undertaking. At the same time there may be planning for a longer period. The School of the Wisdom here has occupied an important place in the yearly curriculum and has been of great use to those who attended it, all of whom will be grateful to those hard-working members who have been in charge each year. But in considering the expansion of this work there might perhaps be a continuing constructive curriculum, so that any member coming to Adyar would feel rewarded not only by the atmosphere of what Dr. Besant used to call "a flaming centre," but also by feeling that he has been greatly benefited by what Adyar has to offer in the way of what was earlier referred to as "guidelines".

Our international magazine *The Theosophist* has a strong appeal to a certain kind of person whom one would wish to see in greater numbers in our Society's membership. It presents a high standard of excellence, but many of the articles there are not readily understood by large sections of our membership, especially where English is not the mother tongue. There is much to be said for the development of a second magazine, in a lighter vein and covering a wider field, to act as a stepping stone towards a more earnest and deeper interest in Theosophy. Such a magazine might also give information about study courses and pamphlets that are available

in different countries, books that have been published, and other information which may not otherwise be known between one country and another. A journal of this sort would probably both strengthen the work and facilitate an exchange of ideas.

In the old days there were roof talks given by various Presidents and others every week. Their value lay not only in the instruction given or received, but also in the fact that those living here came together and felt united in a common work. Roof talks might be given by various members who have something special to contribute; they could be informal and perhaps have that lightness of touch of which Dr. Arundale used to speak.

Just as the Society has been tested often enough in the past, so today, before we venture into the new century of our existence, we shall probably pass through moments of great testing, in which Those who have eyes to see will discover the men and women among us who are deeply true to the real purpose of our work, ready to make sacrifices for the cause, and constantly awake to the opportunities which the changing pattern of events continuously presents. Let real Theosophy shine in our lives, each one remaining free to express it as he will. All is within the Brotherhood of Life, and we may live our Theosophy by redressing wrong wherever we find it, so long as we are at the same time minding our own business in relation to the freedom of others. Theosophy is there to help us to discover ourselves. The One is in All, and we recall the words of the Christ: I am in You, and You are in Me. We do not need to prove Theosophy to anyone, nor indeed can we do so. We can only try to understand it ourselves. And as we pursue the way of our choice, we have to realize that others have a similar freedom to choose. If each is true to himself, the brotherhood among ourselves will be strong and real, full of understanding and friendship and practised always with consideration for others. Each man is free to use his own judgment and may ask himself how deep his real com-

mitment is. Theosophy is so vast that new facets may be discovered by everyone at all times, so that each individual can bring something of change to what we already have. From an understanding of this, it follows that we should accept each other as we are; hold out a hand of friendship, with a forgiving heart, across any barriers which might conceivably exist among us, and realize that the temperaments, characters, and inclinations of others are often just as much problems for them as they are for us.

All this, if we really believe that we are never left without the inspiration that comes from the true Founders, can create a new spirit out of which new developments may grow. Our future usefulness depends on ourselves and the type of instruments we can together offer to those Elder Brothers who brought the Society into being, and whether such instruments can serve Their

purposes again now. Bearing this in mind, let us work without and within, as though we really were freeing ourselves from the limitations of time and earnestly learning to take Eternity and eternal values seriously.

In the early days of the Society the word "duty" frequently appeared in letters received by our leaders from the Mahatmas. The word is out of fashion, but it could well color our lives more vividly, particularly as we look at the unswerving purpose of the founders of our Society and what they achieved almost alone in a hostile world, because of their refusal to be drawn aside into interests of less importance than the work committed to their charge. We, too, may feel that there could descend into our consciousness some reflection of that supreme Will, which can irrevocably change our lives.

WILLIAM QUAN JUDGE, A REMINISCENCE

The following article was published anonymously in The Word magazine, November, 1915. The author is known to be Mrs. Laura C. Holloway - Langford, a one-time pupil of the Master K. H. March 21 is the 78th anniversary of Mr. Judge's death. — Eds.

A letter written full thirty years ago, and penned for the entertainment and instruction of a friend, retains to this day all its old-time charm of substance and of style. How touched with sadness it is, yet how the characteristic gaiety of the Irish nature of the writer reasserts itself. There is the same magnetism in its lines that was expressed in the smile of him who wrote it — William Quan Judge — and who that ever knew that smile can forget it? So wondrously kind and winsome was it and so compelling in its challenge to confidence and to comradeship. Lighting up a countenance usually serious in expression, it

gave to the beholder a sense of security in the perfectly sincere nature of the man, in his geniality, and good heart. This old letter awakens an ocean of memories, recalling friendships and picturing faces that long ago vanished. It has withstood the withering touch of time and radiates a warmth all its own, for its theme — for the most part — is the Masters, and its keynote is laudation of the Messenger sent by them to this western world.

It has been in good company all these years, resting under protecting care, and lying beside those said to have been penned by the Masters themselves, and, from her

who knew them, Helena Petrovna Blavatsky.

More than any other person in this country, Mr. Judge, is associated in the minds of the Theosophical public with the Masters, and with Madame Blavatsky, for he remained here after she and Colonel Olcott had gone away to India, and he was the one active and tireless worker whose privilege it was to tell others of Theosophy; and this he did unflinchingly from the time the Society was started until his death. His fidelity was as changeless as is the spirit that is expressed in every line of this letter, which informs of the work and the workers, and of his joy in being again with those whose lives are given wholly to the service of the Masters.

This letter, treasured perhaps all unintentionally for the very use it is now serving, was written at a critical time in his career, when his worldly ambitions were fading or had, really, completely faded away, and he was prepared to renounce every personal desire and make a total surrender of himself to his chosen life-work. He himself did not know how nearly he was linked to the Masters, for he was by nature diffident in appraising his gifts, and he was still aspiring to be at a period when he had already succeeded; he had already been chosen while yet he was asking to merit attainment.

Mr. Judge was a natural mystic: he did not have to learn the laws of Being; he knew them instinctively, and by night and by day, through sunshine and in storms, he was using his thoughts to reach the point of mystical union between soul and universal spirit, between our own conscious mind and the God within us, and he revelled in that consciousness at times even to the point of

almost complete unconsciousness of outward surroundings. There was one quiet retreat in New York which he frequented — a privileged guest — where he could be alone, and, from these long sessions of silence, he would go forth refreshed, and ready to face the world with strength renewed.

This old letter, written by William Quan Judge (one cannot help noting the quaintness of the middle name) is as full of the mystic flavor of ancient Ireland as is the story of the Brehon kings, and it acts upon one's subconscious self as would the rich wine of the East upon the sensitive nerves of a child. He was of Irish lineage, born in Dublin, and trained in childhood and youth to know and to revere the history of his native land — a land that was more to him than his place of birth, for it was to him the country of mysticism, of enchantment, forever sacred to its ancient historic past, and forever to be preserved for the sake of its spiritual glory. This letter recalls, too, people and events of interest now to Theosophists, and to be of ever-increasing interest as time passes. The beginnings of a great movement, like the springs of personal character, are of importance to a right understanding of it in its entirety. It was written by one of the chief actors in the theosophic drama, and one who knew its possibilities. He was one of the creators of that drama, and played a leader's part in it in his lifetime, and is forever identified with its name and its fame. Mr. Judge had been a Theosophist for many a year when he wrote this letter, but it reveals the selsame nature that was his when he first started out to live the life and make himself worthy of the place he was aspiring to reach.

Life was bright to him and opening up many avenues of professional opportunities when his attention was first attracted to the subject. He had a well-trained mind and, along with the study of the law, his chosen profession, he had studied philosophy and sought to understand metaphysics. He had an aptitude for the law, and but one

THE CANADIAN THEOSOPHIST

Box 5051, Postal Station "A"

Toronto, Ont. M5W 1N4

Return Postage Guaranteed

Second Class Mail Registration No. 0784

disqualification for it: he had spiritual aspirations intensely strong, and of spiritual aspirations the law takes no cognizance. His literary tastes, his studious habits, these were permissible; but when he turned from the recreations and pastimes of his associates and sought the teachings of the Russian woman, who was one of the noted people in New York in the early seventies, he parted company with all ambitions to gain greatness in his profession, and severed all kinship with common-place hopes and desires.

He often said that he never had a really conscious existence until "Isis" was unveiled to him.

It was in the autumn of 1874 that he met Madame Blavatsky, and thereafter he was bent upon the pursuit of the teachings of the eastern sages as expounded by her. The junior of the many younger lawyers and newspaper men who frequented the informal receptions of Madame Blavatsky, he was the only one who identified himself with Theosophy. This meeting between Mr. Judge and his life-long teacher occurred forty-one years ago, and was the beginning of a friendship that was, in its essence, ideal. Irascible and temperamentally volcanic, Madame Blavatsky's moods varied with the mental conditions under which she was doing the occult work of the moment. The real life of her was lived in the performance of that work, and everything else was of minor significance, if of any importance whatsoever. Therefore, for her to be variable, and, as changeable, temperamentally, as a chameleon was for her to be perfectly natural.

Unquestionably her make-up was more complex than that merely feminine. She was not like women generally. She was a cosmic woman—combining in her individuality characteristics common to all nationalities and all strata of society; not a personality merely, but a composite Being, the resultant of many reincarnations: the finished product of no one material existence. And, so far as a rigid in-

vestigation has been able to establish a truth, William Quan Judge was the only individual who knew in its fulness the measure of her karmic greatness, and was able to overlook the defects of a present vestment which seemed to have been adopted for the purpose of baffling those who cared not to know her aright. She was a stumbling block and rock of offense to the many; an enigma to the majority of those, who, with ordinary curiosity, sought to know her. But to the Theosophist, who in his inmost heart believed in and looked up to the Brotherhood, she was no problem: she was the one of that Brotherhood chosen to attempt the cheerless task of carrying the message that such a Brotherhood had an existence, and had a very real interest in and concern for all mankind.

Encountering obstacles that — like giants — threatened her progress, and receiving the jeers and doubts of the multitude, she turned to individuals for that recognition she longed for, and which yet was denied her. The world received her on all the planes except the one upon which she lived, and it gladly accorded her powers of intellect greater than any woman of her age; but of the teachings she offered, it would not hear, and she saw that her way would be hedged by thorns, and barred by the ignorance of those who were not willing to acquaint themselves with the message she had to give. She worked with zeal and without reward or hope of reward. She wrote with unceasing industry and gave her writings to the world. She made herself of no importance in a movement which owed its conception and life to her: she often remained dumb, while blatant voices about her proclaimed their titles to leadership. She was unpretentious in her daily living; free of arrogance, and never asserting her right to precedence or consideration.

The mud and the slime thrown upon her in her life-time, great as it was, is not comparable with the ignominy cast upon her by those who, since her death, have worn the mask of her fame and basked in

the splendor of her achievements; by those who, wearing the livery of Theosophy have imagined themselves to be draped about with the Mantle of the Messenger — a Mantle which they seem not to know was fashioned after no conventional pattern, but was a model all its own — a seamless garment.

The friendship between Mr. Judge and Madame Blavatsky had this one characteristic that made it different from the ordinary friendships of their life — it was untainted by disloyalty, untarnished by quarrels or contradictions, and unbroken by doubt or misgivings of any kind whatsoever. Of him, she said one day, to a person sitting beside her desk, to whom she had given permission to interrupt her writing: "Judge is a true friend; he has worked and he has never given me any trouble by complaining or criticizing, and he is silent." She emphasized this last phrase, and looked with a clear, earnest gaze upon her visitor.

And Mr. Judge, on his part, was the soul of loyalty. Who is there who ever heard him use his lips to frame an unkind word of her? Who ever knew him to express any but cordial, honest, loyal, and reverential speech about her? His record for fidelity, for affection, for faithful service, is reared on a foundation solid and abiding. He worked as she directed from the day he pledged himself to the Masters until the night he died — a period of twenty-two years as time is reckoned on the calendar.

If Mr. Judge had no other claim upon the affections and confidence of Theosophists, his rank as her nearest and dearest friend and trusted co-laborer should enshrine him in their hearts. Without him there is no reality in the work that has been done in the name of Theosophy, for he was a mighty force in that work, and was from the foundation of the Society recognized as a representative of the Brotherhood that ordained it.

And who is it who writes this declaration

to Theosophists? It is one who for nearly twenty years has put off doing what this old letter, and other letters, asked to have done when the time should come. One who now, impelled by an influence too persuasive to be resisted, humbly portrays for those who want it, the cardinal truths of a life that was lived in its last years in a carnival of pain, and which went out weighted with grief over the deeds of those who, having eyes to see, were blind, and, having ears to hear, were deaf — but, alas, not dumb, for their voices still perplex the ears of those who are trying to comprehend what the Spirit would tell them, and cannot because of the Babel of sound that roars around them.

The time of change is coming: the aftermath of war within, and war without, and again is nearing a period of peace and repose, when the nightmares of those who created nightmare conditions will be succeeded by true vision to those Theosophists who have been faithful to the command: "Watch and wait." And, standing on the brink of time from whence one goes forward to eternity, (as we metaphorize the change we call death), the scribe who records this Reminiscence reads the meaning of the old words anew, in not only this one cherished letter, but in all the series of letters of which it is a part, and transcribes with earnest zeal the facts and the memories evoked. So that when, "at sunset and even tide, one clear call" shall come, the voyage across the astral sea will be made rejoicing, if, as was promised, this service to the Teachers is completed to their satisfaction, and this old letter and all these letters are passed on to the hand now open to receive them — as a legatee of the Law of Karma — the one to whom has already been given one of the Master's letters, and the contents of many of the other letters for use and for record.

With willing hand the work is performed, and with no feeling of doubt of the acceptance of this simple, honest narration of a few facts — from a book of facts, long in process of completion.

GREAT PAN RETURNS

ALVIN BOYD KUHN, PH. D.

(Continued from Vol. 54, page 128)

As the dominant aim of this essay is, in effect, to demonstrate that nature is the type of truth, nature types will be utilized throughout as the means of elucidation of all points. One such that is fundamental is the relation of a seed to the soul in which it is buried for germination. The soul is the matter that is to fulfil the cosmic function of *mater*, mother of life. The seed is a nucleus of active life in potential latent form — nature's achievement of which is close to her most miraculous performance. Only God, or Life, can fold up an eighty-foot high oak tree and pack it in all its parts in a tiny acorn — and open and unfold it to full size again. If this is not life's deepest mystery, one could hardly think of a greater.

Here we have the two modes of all being, spirit (in potentiality) and matter. Matter, say the Greeks, is nothing, is privation. Detached from spirit it is non-entity, non-being, helpless and sheer negation. Only when impregnated by spirit, which links it to consciousness, can it participate in real being and contribute to the order of the cosmos. Alone, it is primal chaos. As feminine to spirit it is in the Scriptures the Great Harlot, unproductive; and in Gnostic philosophy produces the "Great Abortion".

"Nature Unaided Fails" is the caption of much philosophical exegesis of the ancient arcane science. As any mother, matter-nature must be impregnated by the germ of creative spiritual potency if she is to give birth to life's eternal child, divine consciousness. She must be subjected to cohabitation with her eternal polar twin, Father Spirit, to become fruitful of new being. Father God and Mother Nature must meet as seminal seed and ovum, if Life is to carry forward its program of ever-increasing, ever more abundant

regeneration of itself. For the achievement of her destiny matter is like the young maiden, awaiting the coming of her lover, the soul, to make fruitful of new life.

As all phenomenalistic manifestation in the realm of created life is thus the product of the interrelation of the two forces, positive (spiritual) and negative (material) of the universal polarity of being — the one as father, the other as mother — it is a simple axiom of truth that all study of phenomena in the living order must be oriented to its objective by the implications and the terms of this prime datum. The whole living process is generated and determined by the play of the polarity. Therefore, the principles governing polarity supply the keys to all understanding of the active moving order.

To any one who will look at phenomena, polarity is indubitable as the sunrise. In not a single item of living nature — and, yes, beyond nature in the realm of mind — does polarity fail to register its ubiquitous operation. Doubtless the first principium of all truth comprehensible to the human intellect is the predication of the One Existent and All-pervading Life Force, the parent of all manifestation and both Alpha and Omega of all universal creation. From it, all manifestation emanates and back to it all returns. But concomitant with this one existence is the law of polarity, since as unity Being could not bring itself into manifestation. If Life maintained its complete unity, since in that state it cannot separate itself as subject to perceive itself as object, there could be no manifestation, for manifestation demands the showing or appearing of something. As long as Life remains ensconced in total unity, neither objectivity nor subjectivity can arise to take position opposite one another, thus

withholding in blankness the terms of consciousness.

Every sally of Life in periodic rhythm from non-being out into conscious existence is precluded by the cosmic self-partition of the One Absolute into the dichotomy of positive and negative force, as in the first verse of *Genesis*: In the beginning the gods bifurcated being into the heavens of spirit and the earth of matter. Consciousness could effectuate its primal ideas for creation, since then it had matter with which to build. Ever a Oneness, embracing all division indissolubly within itself in paradoxical fashion, yet in polarity it could manipulate the opposing forces of a duality, to bring creation to pass.

Polarity, then, is not only our starting point but is also the principle of understanding all that proceeds in the order of creation. If this is established, we have only to look for the comprehension of the relation of man to nature and observe the operation of the two opposing, but mutually integrated, forces of mind and the physical world in their relation of polarity. Modern psychology is engrossed in the study of the conscious factor in the human psychic duality in relation to the opposite unconscious element. In precisely like fashion the task of the human mind is that of studying the relation of conscious positivity in man, the highest sentient being of conscious capability, to the objectivity of the world of matter, the opposing unconscious element.

It is at once apparent that, if normative principles can be discerned and formulated with reliable consistency, the law of analogy should enable intelligence to apply the principles so discovered in the case of the one to the understanding of the living procedure in the other. As the solar system and the atom mutually "explain" each other by analogy, so it ought to be possible for human intelligence to discover the intimate relation of the near-divine intellect of man to the mute message and silent voice of nature.

Granted that the task is ambitious and

formidable, if the effort is exerted in the proper direction and governed by a clear envisagement of the principles involved, the first clear vision of all phases of man's relation to nature should be definitely attainable. Also, a vast and fundamentally crucial phase of racial consciousness, which hitherto has been a field of sporadic, random, nebulous activity of feeling and motivation, may at last be surveyed and its phenomena organized under the code of the observed principles now revealed as operative in the domain. It may not be too presumptuous a claim that the whole relationship of man to nature may be formulated with a consistency and precision that would entitle it to the categorization of "science".

It is clear that the basic situation, out of which all problems in the field spring, is the relation of mind or consciousness to matter. Subsidiary phases of it are the relation of mind to the human or animal being — to body; and of man to nature, or in general, of human life to the world. Lying so near to the roots of life, the problem has been the subject of reflection and of effort at elucidation by virtually every philosophical thinker. Particularly in ancient days it loomed on the horizon of the thought-world as almost the sole element of the speculative enterprise needing primary exposition. More than one philosophical work put out by the line of early Greek philosophers bore the title *De Rerum Natura*, Concerning the Nature of Things; or *De Vita Naturae*, Concerning the Life of Nature.

No work on philosophy presumed that the life of man could be intelligently envisaged apart from his relation to the gods who ranked above him in the scale of beings, and to nature, in which his life was physically grounded. Indeed, it becomes notably clear that when the Greek mind essayed to evaluate the position and significance of man in the order of creation it was deemed necessary above all else to establish the terms of his relationship to *physis*, or nature. For it is both obvious and

CRYPTOSOPHIA

inevitable that the earliest human reflection upon the nature and meaning of man's life should have considered him in no sense other than as an integral element in the order of this *physis*. The abstractions and particularizations of thought were not likely to segregate man in any sharp and distinctive manner from the life of the world, since it was seen that he was its child along with all other creatures, and in general lived under the same laws as all other entities subsisting here. Later stages of subtlety and sophistication of mind were to bring that arbitrary line of distinction. Man was obviously a "higher" being than the clod and the stone, the tree and the beast, yet he was the product of the same four elements of earth, water, air and fire, which constituted them. He subsisted on these elements as did the lower creatures and was born, lived and died as they did, and in the same milieu.

To understand man, therefore, it was necessary to understand nature, for it was intuitively discerned that the laws that governed *physis* likewise governed his life. Certainly by his body, he was corporately a part of nature itself. Whatever other realm of being to which he might conceivably appertain by right of a spiritual endowment, it was undeniable that "through body he was an animal," as Plato asserted, and had to be studied for his behaviour at the level of any other earthly animal species. Hence it is readily understandable why the Greek philosophy considered man as integrated in the world of *physis*.

The later development of this theme will elaborate another — and higher — form of Greek philosophical conception of man's relation to nature, not stopping at his bodily allocation to the domain of nature, but hypothesizing another relationship at the level of the rational intelligence.

(To be continued)

The trinity of nature is the lock of magic,
the trinity of man the key that fits it.

— Isis Unveiled

Here is a familiar quotation from a well-known Theosophical work. In its present form it is not easily recognizable because it is hidden in a cipher.

Can you decode it? Each letter of the alphabet simply stands for another letter.

What is the quotation, and from what book is it taken? Answer on page 18.

LYS VKNJLTO RJULGKXS JD LYS
SZJLSGKU VYKOJZJVYP TREKLZ XJ
VGKNKOSASZ JG ZVSUKTO AKDLZ
KX ETX, ZTNS LYJZS FJX HP YKZ
JFX SAJ LYGJWAY VSGZJXTO SDD-
JGL TXR ESGKL LYGJWAYJWL T
OJXA ZSGKSZ JD ESLSEVZPUYJZSZ
TXR GSKXUTGXTLKJXZ

THE OCEAN

All drops am I the Ocean said,
In me all have their life,
My will is theirs, their All am I,
In me, for them no strife.

Some do depart for greater life,
Or so they're wont to think,
Up, up, they rise into the skies,
Off for an airy fling.

They voyage hither, thither, yon,
Earth's air lanes are their ways,
But in due time all will return,
To spend with me their days.

— Fred Jurasek

NOTES AND COMMENTS BY THE GENERAL SECRETARY

I regret to report the death in Toronto on February 20 of Jessie L. Webb, wife of the Section Treasurer, Ralph A. Webb.

Mrs. Webb joined the Society in April 1947, and since then had been a tireless worker for Toronto Lodge until, a few years ago, ill-health forced a curtailment of her many activities. She served on the Board of Directors of the Lodge for many years and in the days at 52 Isabella Street was always active with the social committee in convening the annual bazaars and other fund-raising activities. She was a student with a wide range of interests, and over the years had conducted several classes.

Our loving thoughts are extended to Ralph, son Bob and other members of the family at this time.

* * *

The Centenary of the Society will soon be upon us, and time is getting short for the planning of individual and group observances of that event. I urge readers to give this matter their very serious consideration.

Most will recall the progress report on planning for the centennial celebrations which appeared in the Jul-Aug 1973 issue of this magazine. It is hoped that this information will be updated and more details provided in time for publication in the next issue.

Members are reminded that the T.S. in Canada has set up a special fund which will be used to defray some of the registration expenses of our members attending the celebrations in New York City in November, 1975. By this means, those who are unable to attend can help those who will be there. Donations are invited.

I would particularly like to hear from members who are planning to travel on to Adyar for the continuation of the celebrations.

* * *

Plans for a North American Theosophical Students' Conference this Spring have been dropped. It is hoped there may yet be one in the Fall — probably on the Canadian Thanksgiving Weekend.

Suggestions regarding location and format will be welcome.

* * *

The Winter 1973-1974 issue of *Theosophia* is a special number to observe the Hundredth Anniversary of Dr. Gottfried de Purucker's birth. Included is a biographical sketch of the Point Loma leader; an article by Dr. de Purucker, "Narada" — which is subtitled "A Study in *The Secret Doctrine*"; excerpts from other of his writings; and a series of tributes by students — both those who knew and worked with him and by others who know him only through his writings.

The material in this issue is indicative of the stature of Dr. de Purucker as a student of Theosophy. For those who would like to have a copy, a year's subscription to *Theosophia* (four issues) may be obtained by sending a \$2.00 money order to 551 South Oxford Avenue, Los Angeles, California 90020, U.S.A.

* * *

About ten years ago the Canadian Section started a program to provide Canadian university libraries with all the works of H. P. Blavatsky. Our donation has recently been increased with the availability of *The Letters of H. P. Blavatsky to A. P. Sinnett* and Volume XI of *H. P. Blavatsky Collected Writings*. Over 20 universities have accepted our offer. Several of these also have a complete set of volumes of *The Canadian Theosophist* on their shelves.

* * *

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

THE CANADIAN THEOSOPHIST

IN CANADA

Published Bi-Monthly

Second Class Mail Registration Number 0784

Return Postage Guaranteed

Subscription: THREE DOLLARS A YEAR



OFFICERS OF THE T.S. IN CANADA

General Secretary

TED G. DAVY

Box 5051, Postal Station "A", Toronto Ont. M5W 1N4

GENERAL EXECUTIVE

LESLIE A. DADSWELL, 47 Bradgate Road, Don Mills 404, Ont.

GORDON F. GARDINER, 24 Ellerbeck St., Toronto 355, Ont.

MISS JUDITH MYRTLE, 3388 Parker St., Vancouver 6, B.C.

WOLFGANG C. SCHMITT, 330 Spadina Rd., Apt. 208, Toronto 178, Ont.

MISS MARY E. SEATON, 155 Balliol St., Apt. 1415, Toronto 295, Ont.

CEDRIC WEAVER, 20 Orchard Park Dr., West Hill 783, Ont.

EMORY P. WOOD, 9360 - 86th St., Edmonton, Alta.

DUDLEY W. BARR (ex officio), 39 Colbourne St., Thornhill, Ont.

RALPH A. WEBB, Treasurer, 577 Duplex Ave., Toronto 310, Ont.

EDITORIAL BOARD, CANADIAN THEOSOPHIST

All letters to the Editors, articles and reports for publication should be addressed to the Editors, Box 5051, Postal Station "A", Toronto, Ont. M5W 1N4

Editors: Mr. and Mrs. T. G. Davy

Letters intended for publication should be restricted to not more than five hundred words.

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

RANNIE PUBLICATIONS LIMITED

Beamsville, Ontario

Members-at-large: Lloyd Ross, Wendy Ross, David Schick.

Kitchener Lodge: Kenneth Guse.

Toronto Lodge: Cecil Cromwell, Carla Foytenyi.

A welcome is also extended to the following members who have transferred from other Sections:

Members-at-large: Homi E. Amrolia, V. K. Chari.

—T.G.D.

LETTERS TO THE EDITORS

The Editors

The Canadian Theosophist

In his recent article: "More Information Please,—About The Dead", Victor Russell urges the T.S. to do more than it does now to "... clarify the doubts, abate the sorrows, and confirm the hopes of immortality of those who mourn". His concern to relieve human suffering must meet with instant sympathy from all theosophists. But the writer quotes L. W. Rogers as follows: "... all the countless dead still live and love and wait to greet once more those they have left behind." At this point we prick up our ears. Does he, by any chance, subscribe to Leadbeater's spiritualistic teaching (as Mr. Rogers seemed to do) that the personality remains intact after death and continues to think and act? If so, we are in a predicament. For these ideas contradict point blank, and by an opposition of 180 degrees, the teachings of both the Mahatmas and H.P.B. By which set of principles, then, are we to console "those who mourn"?

In *The Other Side of Death* Leadbeater writes "... man remains after death exactly what he was before it — the same in intellect, the same in his qualities and powers ..." In another paragraph we read, "... he will now find opening before him new lines of investigation and study of the most thrilling interest and ... a splendid vista of opportunities, both for acquiring fresh knowledge and for doing useful work."

But what do the Adepts teach? In *The Mahatma Letters*, p. 130 K.H. speaks of the "... dismemberments of principles that as a rule take place after the physical death of average humanity". Elsewhere it is explained that prana or "... animal spirits returns after death to its source — Fohat." (M.L. 72) In an instant, two parts of the seven-fold man are already eliminated. Later the five-parted remnant is again divided — the higher triad moves on to

devachan and the two-phased, or two-and-one-half phased, shell is left behind alone in kama-loka. This remaining form is called a *shell* precisely because it is largely empty of contents. Where, then, is the whole person who can "live and love" let alone "wait" for the bereaved on earth.

And the mind! Far from being the "same in intellect", man's "... consciousness leaves him as suddenly as the flame leaves the wick, when blown out". (M.L. 128) When Sinnett protested K.H. replied, "Well? can a physical brain once dead retain its perceptive faculties?" (M.L. 147) After the separation at the threshold of gestation "... then only does the shell gradually develop a kind of hazy consciousness of its own." (M.L. 171) Would it be possible for this foggy imitation of a mind to enjoy "thrilling" study experiences or to engage in "useful work"?

To the student-theosophist, the after-death stages suggest an inspiring drama of transformation and renewal in consanguinity with the processes he observes everywhere in nature. But for the masses, who may not yet have seen the whole evolutionary picture, a too-detailed study may lead only to a greater desolation. For them, a consideration of general theosophical principles may prove more uplifting. For thereby he will learn gradually to rise above the griefs and concerns of the personality; he will discover that souls really are immortal and that natural, magnetic ties draw those who love each other back together again and again throughout all time.

One more thing needs to be said. Mr. Russell must know that the theosophical doctrines are *not* "speculative", but represent age-old and tested spiritual knowledge; nor can they be classed along with ESP and psychism as "intriguing sidelines"; for the philosophy is, in truth, the very center and essence of theosophy itself.

—Rena Forsyth

* * *

The Editors

The Canadian Theosophist

Mr. Wilkes' letter (C.T. Nov-Dec, 1973) is likely to confuse the reader. His insistence that H.P.B. did not deal extensively with the Gnostics, in spite of 150 comparisons and evaluations, means only that *The Secret Doctrine* does not conform to his narrow spectrum. His study of the "1895 texts" alone seems to be his authority; if not, would he favour us with the admission that the real esoteric doctrines of Gnosticism could *possibly* be found elsewhere? Try Nazareans. The whole focus of my first letter seems to have escaped him: that is, that not all Gnostics are alike; that later dogmas mirrored an earlier purity; that Mr. Wilkes had found an ugly oyster, rejecting absolutely the chance of a pearl inside.

He admits that the *Codex Nazaraeus*, or *Ginza Rabba* "is poetical, moving and sincere", ignoring its antiquity. Has he read Norberg's Latin translation of 1815, or Lidzbarski's German translation of 1926, or the *incomplete* English version by Hendry of 1971? I would like to direct him to an article by Louis H. Gray entitled "The Kings of Early Iran According to the Sidra Rabba" (*Ginza*) in English in *Zeitschrift Fur Assyriologie*, 19bd., pp. 272-87, Strassbourg 1905-6. There are many more.

Theosophists are urged constantly to search for inner meanings, as *The Secret Doctrine* exemplified. Wilkes refers to the "new Gnostic texts". I refer to the most ancient. Students of Theosophy will find that such as the *Ginza* or *Sidra Rabba*, the translation in *Nabathaeen Agriculture*, and *Ssabier und Ssabismus* by Chwolshion will yield a purer truth. Shall we see? Let's provide the original texts in translation in lieu of second-hand commentaries and allow the student the dignity of making the decision.

—Richard I. Robb

Nature never says one thing, and wisdom another. — Juvenal.

MONTREAL LODGE

The Annual Meeting of the Montreal Lodge took place in the Lodge Room at 1539 Sherbrooke St. West, on Tuesday evening, January 8.

The following members were elected to office for the ensuing year:

President	Mrs. Viola P. Law
Vice-President	
& Treasurer	Mr. Fred T.A. Griffiths
Secretary	Miss Jean Low
Librarian	Mr. Fred Wilkes
Assistant Librarian	Mrs. Phoebe Stone
Publicity Chairman	Mrs. Eileen Blackburn

Thanks to members and friends, who made it possible, the Lodge has been able to rent its present quarters for another year. We realize what a blessing it is to have a room of one's own where an atmosphere conducive to study can be built up and where our Library can be housed.

The members are grateful to Mr. Fred Griffiths for his continued support in taking on yet another office, that of Treasurer.

Our member, Mrs. Rita Stapleton, who worked hard as our Nominating Chairman, hopes to visit the Manor in Sydney, Australia, in February or March and we wish her joy and blessings on her journey.

Another member, Mrs. Eileen Blackburn, has worked hard during the year as our Publicity Chairman and has done a great deal towards bringing our Study Groups to the attention of the public.

A Course commenced in January on the teachings of H.P.B. and a Secret Doctrine Class will also take place each Wednesday at 7.30 p.m.

Our warm wishes are extended to our brothers throughout the world and especially to our new President who has come into office at such an important time in the history of our Society.

May we all keep the Light burning and go forward with dedication in our hearts towards 1975.

—Viola P. Law, President

TORONTO LODGE

The Sunday evening lectures at the Lodge continue and the Sunday morning Secret Doctrine Class and the Tuesday evening Esoteric Studies group meet regularly each week.

The Chairman of the Library Board, Miss Amelia Saumur, has announced limited library service will commence March 20. This is a great accomplishment on the part of Miss Saumur and her helpers and represents much time and hard work in reorganizing the library following the fire in 1973.

The Travelling Library is also well on the way to becoming operational again. Enquiries and requests for books should be addressed to The Travelling Librarian, Toronto Theosophical Society, 12 MacPherson Avenue, Toronto, Ont. M5R 1W8.

The Lodge plans to have its Annual Dinner on Saturday, April 20, and this will provide an opportunity for members and friends to get together on what could be a glorious Spring day with all its promise of the bursting forth of growth and hopes for the months ahead.

THE SECRET OF STRENGTH

The man who is strong, who has resolved to find the unknown path, takes with the utmost care every step. He utters no idle word, he does no unconsidered action, he neglects no duty or office however homely or however difficult. But while his eyes and hands and feet are thus fulfilling their tasks, new eyes and hands and feet are being born within him. For his passionate and unceasing desire is to go that way on which the subtle organs only can guide him. The physical world he has learned, and knows how to use; gradually his power is passing on, and he recognizes the psychic world. But he has to learn this world and know how to use it, and he dare not lose hold of the life he is familiar with till he has taken hold of that with which he is unfamiliar. — *Through the Gates of Gold.*

FILLING OUR PROPER SPHERE

MOLLIE GRIFFITH

In Volume V of the H. P. Blavatsky *Collected Writings*, under the heading of "Morality and Pantheism", is a sentence which seems to have significance if we are to understand and take our rightful place in the Universe. In speaking of egotism, H.P.B. says "It is that which prevents every individual from filling his proper sphere in existence *where he only is in place and no other individual is.*"

This seems to suggest that in whatever circumstances an individual finds himself, it is an indication of where his special work lies, either with himself or in the outer world in which he lives, or both. We who are members of the Theosophical Society are so truly thankful for the enlightenment that its teachings have given us, that we sometimes wonder why we can only convey to so few the light we have seen. We may perhaps wonder too whether there is something we might add to our usual line of approach when enquiries are made as to our beliefs.

This does not of course refer to our leaders, who are giving themselves wholly to this work, but to those of us who spend much of our time with friends who for the most part avoid any reference to a subject in which we are obviously so interested. It is sometimes said that a belief in Theosophy acts as a barrier between people. If this is so, then like all barriers, iron curtains and Berlin walls, their removal is something to be desired, something we have to work at.

All of us deplore the cruelty to which the Jewish race has been subjected both in our own and former times. We know however, that nothing can happen without a cause and we wonder what that cause could be. It has been said that the greatest of all sins is the sin of separateness — in other words, to imagine oneself or one's race or religion as

apart from the whole, as for instance a chosen person or people.

This is in direct opposition to our teachings which ever brings before us the fact that there is only "One Life" of which we are all a part, and although obviously there are different races, countries, and religions, until they act in co-operation with one another, we can have no approach to permanent peace. When we all realize that "there is no religion higher than Truth" then we may join in the search for that Truth and try to understand the light that it sheds.

The teaching of the Oneness of Life is so contrary to the beliefs of many people that we do not often mention it when trying to explain to them the teachings of Theosophy. We usually start with the twin doctrines of Reincarnation and Karma, and although many more people accept these teachings now than ever before, they do not always seem to grasp their true significance.

The world today is in a state of upheaval and so many people feel helpless in the light of what is happening. So perhaps this is the right time to present for their consideration the fact that they are an inseparable part of this vast universe, and have their own special part to play in its unfoldment. If they could accept this, then the door would have been pushed ajar through which some of our other teachings might be more easily seen.

In the Theosophical Society we do not think of ourselves in any way as "chosen people" although we do recognize that we have a special work to do. We also recognize that others have their special work to do too. This is perhaps what H.P.B. meant when she spoke of an individual filling his proper sphere in existence where he only is in place and no other individual is.

When we look around the world at our fellowmen we see many of them exhibiting qualities which help in the work of evolution. There is the cheerful courageous person who lifts the heart of others, or the person of integrity whose honesty is an example to all. There are the healers, the artists, the teachers and the dreamers of dreams. There are also all those practical people who keep the wheels of progress turning, and many, many more.

All this might be symbolized by a garden where as in the human kingdom, the whole is enhanced by the infinite variety of its trees and flowers, its fruits and vegetables. As a background too, no garden is really complete without stretches of green grass, and could this not symbolize those all over the world who lead decent honest lives without ever realizing that they are providing a balance which the world could hardly do without?

We know there are pests in a garden also, and conditions of climate and soil which impose their own hazards, but few things grow strong without opposition, as we all know in our own struggle towards the light.

Now, thinking of all this, it seems obvious that if we realized that the way we live our lives and the way we do our work is important to the whole, our efforts would

seem more worthwhile. If added to that, we could accept the idea that we all have a special job which no one else can do, then both to find it and perform it might become a sort of adventure.

These ideas may not appeal to those who are not yet seeking for the answers to life's problems and seeming injustices, but now when our world is in such an unsettled state, there are many who do ask these questions, and isn't this the time to take advantage of the way the tide is running?

Most of us feel that we are only just beginning to really understand this marvellous philosophy that goes in our time under the name of Theosophy, but surely we owe it to others to pass on in any way we can, the inspiration we have already received through its teachings.

Perhaps if we try to become more aware of those higher qualities struggling for expression both in ourselves and our fellowmen, it might aid in their unfoldment. The Masters have said they want a Brotherhood of Humanity, a real Universal Fraternity started. Is it too much to expect that we all have a contribution to give to the "One Life" in pursuit of this aim, if we are willing to renounce those things which obscure the Light — that same Light which lives at the heart of all.

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. Can you explain why the failures as Dhyān Chohans need to "... commingle with the Elementals, to develop little by little the full type of humanity"?

Answer. As this question is but a small portion of a passage dealing with the Dhyān Chohans, the full quotation from *The Secret Doctrine* is first presented:

"Now there are, and there must be, failures in the ethereal races of the many classes of Dhyān-Chohans, or Devas (*progressed entities of a previous planetary period*), as well as among men. But still, as the failures are too far progressed and spiritualized to be thrown back forcibly from Dhyān-

Chohanship into the vortex of a new primordial evolution through the lower Kingdoms, this then happens. Where a new solar system has to be evolved these Dhyan-Chohans are borne in by influx "ahead" of the Elementals (Entities . . . to be developed into humanity at a *future* time) and remain as a latent or inactive spiritual force, in the aura of a nascent world . . . until the stage of human evolution is reached . . . Then they become an *active force* and commingle with the Elementals, to develop little by little the full type of humanity.' That is to say, to develop in, and endow man with his Self-conscious mind, or *Manas*." (S.D. II, 233 fn.; III, 235, 6-vol. ed.; II, 243 3rd. ed.)

In order to supply a satisfactory answer to this question, certain concepts which are presented in *The Secret Doctrine* should be considered, primarily that which is termed the Law of Analogy, about which it is stated:

"In Occult Science this law is the first and most important key to Cosmic physics; but it has to be studied in its minutest details and, 'to be turned seven times,' before one comes to understand it." (S.D. I, 150; I, 206, 6-vol. ed.; I, 174 3rd ed.)

Therefore analogical reasoning will be applied to the concept of "failures", for it would seem illogical to state that there are failures among the Dhyan-Chohans, who are regarded as the superior spiritualized beings in the hierarchical Ladder of Life. It should also be borne in mind that there are innumerable hosts of Dhyan-Chohans, as stated in explanation of Stanza V, sloka 6:

"The Stanza proceeds with a minute classification of the Orders of Angelic Hierarchy. From the group of Four and Seven emanates the 'mind-born' group of Ten, of Twelve, of Twenty-one, etc., all these divided again into sub-groups of septenaries, novems, duodecimals, and so on, until the mind is lost in this endless enumeration of celestial hosts and Beings, each having its distinct task in the ruling of the visible Kosmos during

its existence." (S.D. I, 129; I, 187 6-vol. ed.; I, 154, 3rd. ed.)

These innumerable hosts of Dhyan-Chohans are regarded as forming Three Classes or Three Dhyani-Chohanik Kingdoms. It is conceivable that the individual entities in these three kingdoms of the Earth's planetary system are indeed pursuing their individual evolutionary status in the Circle of Necessity. However, only the members of the highest (or first) class of Dhyan-Chohans would be able to graduate from the Earth planetary system at the conclusion of its seven-round period of activity. Then the second kingdom of Dhyan-Chohans would be able to graduate from the second class and assume the evolutionary status of the first class upon the reimpodiment of the Earth planetary system. Similarly the third kingdom would be able to graduate to the evolutionary status of the second kingdom. Nevertheless these two classes or kingdoms of Dhyan-Chohans would be regarded as failing to graduate from the Earth-system upon its reimpodiment. Yet on this new planetary system these Dhyan-Chohans would continue to function in assisting the kingdoms below the evolutionary status of Dhyan-Chohans, as described in the first quotation from *The Secret Doctrine*.

The next point to consider is the phrase "commingle with the elementals." This may be explained by means of this idea: in order to present a pattern or mold which would enable the elementals to produce a tangible form, the pattern is supplied by:

"the *Dhyan-Chohanik thought reflecting the Ideation of the Universal Mind*. This results in a perpetual series of physical manifestations and *moral effects* on Earth, during manvantaric periods, the whole being subservient to Karma." (S.D. I, 280; I, 322, 6-vol. ed.; I, 300 3rd ed.)

The patterns thus far developed on Earth have not as yet presented "the full type of humanity." This is so because the present developmental stage of the human form represents the evolutionary stage suitable for and applicable to the fifth develop-

mental stage of humanity (termed the Fifth Root-Race) and requisite for the Fourth Round. The "full type of humanity" will only be achieved towards the end of the Seventh Round. Therefore it is stated that it will develop "little by little" by means of and with the assistance of the Dhyanchohans.

Question. Who are the "Sons of God" mentioned in *The Secret Doctrine*?

Answer. The "Sons of God" is a term applied to those Superior Beings who are also referred to as Sons of Will and Yoga. They are mentioned in a fabulous manner by H. P. Blavatsky and the narration is best given in her own words:

"The legend given in *Isis* in relation to a portion of the globe which science now concedes to have been the cradle of humanity — though it is but one of the seven cradles, in truth — ran, condensed, and now explained, as follows:

"Tradition says, and the records of the *Great Book* (the *Book of Dzyan*) explain, that long before the days of Adam, and his inquisitive wife, He-va, where now are found but salt lakes and desolate barren deserts, there was a vast inland sea, which extended over Middle Asia, north of the proud Himalayan range, and its western prolongation. An island, which for its unparalleled beauty had no rival in the world, was inhabited by the last remnant of the race which preceded ours.'

"The last remnant' meant the 'Sons of Will and Yoga,' who, with a few tribes, survived the great cataclysm. For it is the *Third Race* which inhabited the great Lemurian continent, that preceded the veritable and complete human races — the fourth and the fifth. Therefore it was said in *Isis* that —

"This race could live with equal ease in water, air, or fire, for it had an unlimited control over the elements. These were the "Sons of God"; not those who saw the daughters of men, but the real *Elohim*, though in the oriental *Kabala* they have another name. It was

they who imparted Nature's most weird secrets to men, and revealed to them the ineffable, and now lost "word." ' "

"The 'Island,' according to belief, exists to the present hour; now, as an oasis surrounded by the dreadful wildernesses of the great Desert, the Gobi — whose sands 'no foot hath crossed in the memory of man.' . . .

"There was no communication with the fair island by sea, but subterranean passages, known only to the chiefs, communicated with it in all directions.'"

(S.D. II, 220; III, 223-4 6-vol. ed.; II, 230 3rd ed.)

THE THREE TRUTHS

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

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

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

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

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

Idyll of the White Lotus

ANSWER TO CRYPTOSOPHIA

--*The Secret Doctrine* I, 17.
The pivotal doctrine of the esoteric philosophy admits no privileges or special gifts in man, save those won by his own effort and merit through personal effort and merit throughout a long series of metempsychoses and reincarnations.

Selections from the PYTHAGORIC SENTENCES OF DEMOPHILUS

Translated by THOMAS TAYLOR

Request not of the divinity such things as when obtained you cannot preserve; for no gift of divinity can ever be taken away; and on this account he does not confer that which you are unable to retain.

Be vigilant in your intellectual part; for sleep about this has an affinity with real death.

When you deliberate whether or not you shall injure another, you will previously suffer the evil yourself which you intended to commit; but neither must you expect any good from the evil; for the manners of every one are correspondent to his life and actions: for every soul is a repository; that which is good, of things good, and that which is evil, of things depraved.

Divinity does not principally esteem the tongue, but the deeds of the wise; for a wise man, even when he is silent, honours divinity.

It is impossible to receive from divinity any gift greater than virtue.*

Gifts and victims confer no honour on the divinity, nor is he adorned with offerings suspended in temples; but a soul divinely

* Because virtue is the perfection of life, and the proper perfection of any being is the felicity of that being. --trs.

inspired, solidly conjoins us with divinity; for it is necessary that like should approach to like.

It is more painful to be subservient to passions than to tyrants themselves.

It is better to converse more with yourself than with others.

If you are always careful to remember, that in whatever place either your soul or body accomplishes any deed, divinity is present as an inspector of your conduct; in all your discourses and actions you will venerate the presence of an inspector from whom nothing can be concealed, and will at the same time possess divinity as an intimate associate.

Believe that you are furious and insane, in proportion as you are ignorant of yourself.

The self-sufficient and needy philosopher lives a life truly similar to divinity, and considers the non-possession of external and unnecessary goods as the greatest wealth; for the acquisition of riches sometimes inflames desire; but not to act in any respect unjustly is sufficient to the enjoyment of a blessed life.

True goods are never produced by indolent habits.

Esteem that to be eminently good, which, when communicated to another, will be increased to yourself.*

Esteem those to be eminently your friends, who assist your soul rather than your body.

Consider both the praise and reproach of every foolish person as ridiculous, and the whole life of an ignorant man as a disgrace.

Understand that no dissimulation can be long concealed.

The unjust man suffers greater evil while his soul is tormented with a consciousness of guilt, than when his body is scourged with whips.

By everywhere using reason as your guide, you will avoid the commission of crimes.

By being troublesome to others, you will not easily escape molestation yourself.

He who is depraved does not listen to the divine law; and on this account lives without law.

A just man, who is a stranger, is not only superior to a citizen, but is even more excellent than a relation.

No one is free who has not obtained the empire of himself.

* And this is the case with intellectual goods. -trs.

Labour, together with continence, precedes the acquisition of every good.

Be persuaded that those things are not your riches which you do not possess in the penetralia of cogitation.

Do that which you judge to be beautiful and honest, though you should acquire no glory from the performance; for the vulgar is a depraved judge of beautiful deeds.

Make trial of a man rather from his deeds than his discourses; for many live badly and speak well.

Perform great things, at the same time promising nothing great.

Since the roots of our natures are established in divinity, from which also we are produced, we should tenaciously adhere to our root; for streams also of water, and other offspring of the earth, when their roots are cut off become rotten and dry.

The strength of the soul is temperance; for this is the light of a soul destitute of passions; but it is much better to die than to darken the soul through the intemperance of the body.

You cannot easily denominate that man happy who depends either on his friends or children, or on any fleeting and fallen nature; for all these are unstable and uncertain; but to depend on one's self and on divinity is alone stable and firm.

He is a wise man, and beloved by

divinity, who studies how to labour for the good of his soul, as much as others labour for the sake of the body.

It is impossible that the same person can be a lover of pleasure, a lover of body, a lover of riches, and a lover of divinity: for a lover of pleasure is also a lover of body; but a lover of body is entirely a lover of riches; but a lover of riches is necessarily unjust; and the unjust is necessarily profane towards divinity, and lawless with respect to men. Hence, though he should sacrifice hecatombs, he is only by this means the more impious, unholy, atheistical, and sacrilegious with respect to his intention: and on this account it is necessary to avoid every lover of pleasure as an atheist and polluted person.

The divinity has not a place in the earth more allied to his nature than a pure and holy soul.

BOOK REVIEWS

The Mahatmas and Their Letters, by Geoffrey A. Barborka. Published 1973 by The Theosophical Publishing House, Adyar, India. xix + 422 pp. Price \$8.95.

The Preface sets the tone of this volume by describing how carefully the Letters of the Mahatmas have been preserved in the British Museum, and the feeling they arouse due to their vitality; and by demonstrating the reality of the Mahatmas and the authenticity of the letters.

One of several interesting features is the inclusion of many letters to recipients other than A. P. Sinnett and A. O. Hume. These include N. A. de Fadayev, several Indian Theosophists, W. Q. Judge, A. Besant, and C. W. Leadbeater. Some of these letters were written before, some after, the death of Madame Blavatsky. Also, the book contains twenty facsimiles of letters and these supply material for intensive study for those who have not seen the originals.

The facsimiles also illustrate points mentioned by the author, provide variety and help the reader's comprehension more than words alone can do.

The Mahatmas and Their Letters contains an amazing amount of information wisely selected and arranged. The book gives a clear picture of the Theosophical Society in the 1880s, though this would not be expected from the title. There are excellent sidelights on the characters of some of the early Theosophists and on their environment.

For those that doubt the reality of the Mahatmas and what they stand for, Mr. Barborka gives convincing proofs that they are living men, very highly developed and interested only in the welfare of mankind through the removal of the ignorance that has resulted in the gross materialism of the west. Ignorance is the cause of all suffering: what better evidence could anyone bring forth than the testimony of reliable people who had met the Masters, and, in some cases, lived with them?

The unusual methods by which the Letters were produced and delivered are clearly explained. One of them, precipitation, is not writing as we know it. Each stroke on the paper is not a continuous line but is made up of numerous, very fine cross-lines that appear as a continuous line. Also, the ink or pencil marks are not *on* the paper, but *in* it. These suggest a knowledge and use of the Laws of Nature of which modern science knows nothing. Further, the unique methods of delivery indicate an understanding of atomic structure equally unknown to us. Could it be similar to the permeability of the Flying Saucers?

Others, after reading this book, agree that it is fascinating. The subject is covered very comprehensively, the arrangement is simple and there are adequate aids for ready understanding. For example, the Preface is clear, the Table of Contents descriptive and the Appendix and Index helpful. The Appendix contains instructive statements by reliable persons, ex-

planations regarding the twenty facsimiles and other data. The Bibliography is broad and extensive. The whole arrangement seems to be designed to make it easy for the reader to follow without losing the thread. It is a "complete" book.

The Mahatmas and Their Letters is another example of Mr. Barborcka's exceptional scholarship and capacity for work. Notice, for example, the detailed study of the first two letters. It is a book to be read and re-read, and to be examined from many angles.

Fleet B. Berry

* * *

The Moral and Political Thought of Mahatma Gandhi, by Raghavan N. Iyer. Published 1973 by Oxford University Press, New York. xiii + 449 pp. Price \$12.50.

Mahatma Gandhi was a legend in his own lifetime. From early adulthood to the time of his assassination in 1948 he was a world figure, a man whose deeds were reported on the front pages of newspapers everywhere. Today, 26 years after his death, his name is still far from forgotten, the potentiality of his influence is undiminished.

In the west, at least in the public mind, Gandhi was seen by many as an eccentric, by others as a religious and political fanatic. Such notoriety made him better known as a person than the cause for which he devoted his entire career. One may speculate that had there been fewer of the characteristics which go to build legends, both he and his movement might have enjoyed more credibility internationally.

Be that as it may, this slight, bespectacled, loin-clothed Indian, famous for his hunger-fasting, will go down in history as one of the truly great political figures of the twentieth century. In an era in which political activity was becoming highly organized, it is perhaps significant that he achieved greatness in this field without the benefit of a sophisticated organization. He climbed to fame in spite of his evident

distaste for the postures and attitudes that usually are the hallmark of successful politicians.

Gandhi's greatness, however, is to be attributed not merely to his political stature, but also, and considerably more so, to his religious quality. He exemplified the highest ideals. Probably no one in recent times — and probably no politician ever — has approached the saint-like qualities exhibited by this man who was called *Mahatma*, great soul, by his people. His principles were theosophical, and he upheld them with a steadfastness that can be ascribed to few professed theosophists.

As will be inferred from the title, this book spotlights Gandhi from both the political and the religious angles. Professor Iyer gives us the essence of what must have been extremely thorough and painstaking research, and the result is a monumental work which will probably be the definitive study of this subject for a long time to come.

Although first and foremost a book for scholars, it is a pleasure to report that this one does not suffer from the usual pedantic laboriousness of its type. *The Moral and Political Thought of Mahatma Gandhi* is a rare intellectual experience and a joy to read.

It is a book within a book. Without once deviating from the subject it presents — practically woven between the lines — what amounts to a complementary dissertation: a comparative analysis of eastern and western philosophical thought.

There is hardly a line in this work that could be considered biographical, yet after finishing it this reader felt better acquainted with Mahatma Gandhi than had it been a volume of personal history. In any case, Gandhi cannot be properly understood without knowing something of the philosophy that motivated him, and this book fills that need adequately. Particularly valuable are chapters devoted to *Satya* (Absolute and Relative Truth); *Ahimsa* (Nonviolence as a Creed and a Policy); and *Satyagraha* (Active and

Passive Resistance). Supplementing the text are copious notes, a glossary, and a substantial index.

Students of Theosophy should be particularly appreciative of this book. After reading it they will not be surprised to learn that Gandhi "...counted among the few crucial influences on his life" H. P. Blavatsky's *The Key to Theosophy*.

The legend lives on. It is likely that Gandhi's most lasting contribution to humanity will be posthumous. His example will continue to inspire yet unborn generations; his political thought will still be valid years hence; his ideals, if allowed to nurture in an hospitable environment, could result in the next century being as peaceful as the twentieth has been bellicose. The clue to his greatness, if it is to be found anywhere, lies in the pages of *The Moral and Political Thought of Mahatma Gandhi*. — Ted G. Davy

* * *

H. P. Blavatsky *Collected Writings, Volume XI*, 1889. Compiled by Boris de Zirkoff. Published 1973 by The Theosophical Publishing House, Wheaton, Illinois, U.S.A. xxxiii + 632 pp. Price \$10.00.

The year before had seen the publication of her magnum opus, *The Secret Doctrine*, but as far as H. P. Blavatsky was concerned there was to be no resting on laurels in 1889. Her task, making Theosophy known to the world, was a continuous one. Though handicapped with a sick body, she was determined to spare no effort to do the will of her Masters.

1889 was yet another year of outstanding literary effort and achievement on her part. In June, *The Key to Theosophy* was published. In one week during the summer, H.P.B. wrote most of *The Voice of the Silence*. As well, she maintained the editorship of her monthly magazine, *Lucifer*, and wrote articles for it and other journals.

Volume XI of *H. P. Blavatsky Collected Writings* contains miscellaneous pieces first published in *Lucifer* and elsewhere

during eleven months of 1889. Like its ten predecessors, it is a treasure store for students of Theosophy. A sample of its contents: "The Roots of Ritualism in Church and Masonry"; "On Pseudo-Theosophy"; "Thoughts on Karma and Reincarnation"; "Our Cycle and the Next"; "Alchemy in the Nineteenth Century"; there is also the Second Letter to the American Convention, and a host of fascinating and informative items. Some of the material in this volume was written in French, and are here included both in the original and in translation.

In addition, there are the usual shorter pieces: letters to other editors; footnotes; and a multitude of comments on a variety of topics. These are not of less importance because of their length. A student once remarked that there is often more food for thought in one of H.P.B.'s footnotes than in whole volumes by others.

H. P. Blavatsky's capacity for work was enormous. Half her literary output would be an accomplishment for any writer. But in 1889 she did more than just write. The Blavatsky Lodge of the Theosophical Society met several times, and if the Transactions (for which see Volume X) are any indication, H.P.B. was the mainspring of those meetings. In this regard, the new volume contains some interesting "Notes on the Gospel According to John", taken down by G. R. S. Mead; these apparently formed the basis of discussion at one of the meetings.

A remarkable quality of Mme. Blavatsky's writings is their perennial freshness. Passages could be quoted, for example from her pungent article "Marriage and Divorce", and anyone who did not recognize their source would surely believe they were penned by a reformer of the 1970's.

We have come to expect first-class editing by the Compiler of this collection, Boris de Zirkoff, and are happy to report his high standard is maintained throughout Volume XI.

— Ted G. Davy

THE H.P.B. LIBRARY

c/o M. FREEMAN
SPRINGFIELD ROAD, R.R. 1
VERNON, B.C.

We lend by mail all the comprehensive literature of the Movement. Catalogue on request. We are the only source of Mrs. A. L. Cleather's and Mr. B. Crump's publications. Also to lend or for sale at 20c each, post free, our nine H.P.B. Pamphlets, including early articles from Lucifer and Letters from the Initiates.

BLAVATSKY INSTITUTE PUBLICATIONS

BOX 5051, POSTAL STATION "A"
TORONTO, ONTARIO M5W 1N4

MODERN THEOSOPHY

by Claude Falls Wright
Cloth \$1.00

THE GNOSIS

Ancient Wisdom in the Christian Scriptures
by William Kingsland. Cloth \$2.50.

THE EXILE OF THE SOUL

by Roy Mitchell, a key to the understanding of occult psychology.

THROUGH TEMPLE DOORS

Studies in Occult Masonry

by Roy Mitchell, an Occult interpretation of Masonic symbolism.

THEOSOPHY IN ACTION

by Roy Mitchell, a re-examination of Theosophical ideas, and their practical application in the work.

THEOSOPHIC STUDY

by Roy Mitchell, a book of practical guidance in methods of study.

The above four books are attractively bound; paper bound \$1.00, cloth, \$1.50 each.

COURSE IN PUBLIC SPEAKING

by Roy Mitchell. Especially written for Theosophical students. \$3.00.

THE USE OF THE SECRET DOCTRINE

by Roy Mitchell. 10c.

THEOSOPHY, AN ATTITUDE TOWARD LIFE
by Dudley W. Barr. 50c.

THE WISDOM OF CONFUCIUS

by Iverson L. Harris. 25c.

CANADIAN LODGES

CALGARY LODGE:

Address enquiries to Mr. Stanley S. Elliott,
No. 3, 1735 College Lane, Calgary 3, Alta.
(Phone 244-0875).

EDMONTON LODGE:

President, Mr. E. P. Wood; Sec.-Treas., Mr. B. J. Whitbread, 10953 88th Ave.; Lodge Room, 9360 86th Street, Edmonton. (Phone HO 6-5391).

HAMILTON LODGE:

President, Mrs. C. P. Lakin, 102 Floresta Court, Ancaster, Ont. Secretary, Mrs. Muriel Mitchell, 106 Rosedene Ave., Hamilton, Ont.

PHOENIX LODGE, HAMILTON:

President, Mrs. Kathleen Marks, 130 Markland Street, Hamilton 10, Ont.

KITCHENER LODGE:

President, John Oberlechner, 249 Bedford Road, Kitchener, Ont.

MONTREAL LODGE:

President, Mrs. Viola Law, 5830 Bois de Coulonge, Ville d'Anjou, Montreal, P.Q. Secretary, Miss Jean Low, 4390 Grand Blvd., Apt. 102, Montreal 261, P.Q.

ST. THOMAS LODGE:

President, Mr. Wm. W. Orchard; Secretary, Mrs. Jane Orchard, 183 Centennial Ave., St. Thomas.

TORONTO LODGE:

President, Mr. Fleetwood B. Berry, 86 Gormley Ave., Toronto 195, Ont. Corresponding Secretary, Mrs. Kuky de Szegheo Mascardelli. Lodge Rooms, 12 MacPherson Avenue, Toronto 185, Ont.

VANCOUVER LODGE:

President, Mrs. Doreen Chatwin. Sec.-Treas. Mrs. Anne Whalen, 6340 Imperial Ave., West Vancouver. Lodge Rooms, 806-7 Dominion Building, 207 West Hastings St.

ORPHEUS LODGE, VANCOUVER:

President, Mrs. Lillian Hooper. Secretary, L. C. Hanson. Lodge Rooms, 804 Dominion Building, 207 West Hastings St.

CANYON LODGE, NORTH VANCOUVER:

President, Mr. Charles R. Carter, 1070 19th St. West, North Vancouver, B.C.

VICTORIA LODGE:

President, Mrs. Dorothy Armstrong; Secretary, Mrs. Sybil Bateman, 1807 View Towers, 1147 Quadra St., Victoria, B.C. (Phone 386-6570).

ATMA VIDYA LODGE, VICTORIA

President, Mr. Benjamin T. Garside; Secretary, Mr. Philip H. Wilson, 327 Niagara St., Victoria, B.C. Lodge Rooms, 2358 Oak Bay Ave., Victoria, B.C.