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BEAUTY

Must we, through fear to lose that which we love,
Refuse to care for those ephemeral things
That time and age must finally remove?
Or, dreading all the pain that losing brings,
Shall we ignore the flower of but a day?
And, scorning all that time will see destroyed,
Must we, with heartless logic, coldly say
That nought of Nature's realm can be enjoyed?

And yet, the fragile beauty of a rose
Recalls to (ome a Beauty more ideal;
A timeless Beauty's Form that our soul knows
As kin once dwelt with in a world more real.

Thus, knowing the Unchanging, so may we
Find joy in That beyond the forms we see.

Gary Doore

THE DORY

JOAN SUTCLIFFE

There comes a moment in the life of a man when he feels the mysterious call to the shores of the Secret Path, and an incredible yearning to venture beyond familiar horizons in search of an unknown destination. This is the voice of the innermost heart beckoning homeward the emigrant ego on the alien shore, back to the spiritual source, the One Life from which it sprang.

Boundless is that source; and, in truth, there has been no separation from it ever; the seeming distance between points is merely one of consciousness. The way back is an inward journey into self discovery, where veil after veil of illusion must be lifted, as time and again the new self that is recognized becomes only like the "false dawn", mentioned in the Rhubaiyat of Omar Khaiam as that transient streak of light on the horizon before the true dawn. This inner pilgrimage is the esoteric source of the Grail Mysteries and the Golden Fleece legends of earlier cultures, and it is known as the Path of Discipleship.

It might be likened to a great ocean voyage. Many are those who follow the call to the sea's edge, whose eyes delight in the rhythmic pattern of waves breaking on the beach, whose ears are excited by the wild cry of seagulls, and whose feet enjoy the cool of sparkling water. Few, however, are those who chart a course and sail beyond the safety of the sheltered bays and inlets, for the sombre memory of angry tides battering the rocks holds in check even the boldest of adventurers. The call must come from the True Self, its strength must be greater than the delights and fears of the outer man, and its compelling message the one pointed pursuit of he who would brave the unpredictable waters, and make the journey's end.

The sea that lies between the exile soul and its mystic quest is the sea of self, the

delusion of the personality, and the crossing means seeking to understand and gain control over those lower principles of one's nature that have their consciousness on the physical, astral and lower mental planes. Exploring the unrevealed mysteries of the inner realms of being, the disciple awakens strange, unknown forces and hidden desires and weaknesses that surge up like waves lifting him to the peaks of their crests to carry him high for a while, and then mercilessly hurl him down into the dark abyss of despair, only to lift him high and hurl him down again and again.

In the symbology of the olden alchemists, water was used to represent the astral consciousness. How like the sea is the emotional nature of man, heaving and tossing, and recklessly changeable: sweet moments of tranquility interspersed with ferocity. This same dualistic aspect that is to the sea is also to man — noble and altruistic, but also wilful and selfish; intelligent and creative, but often dull and limited; eternal aspirant after truth, but clouded in his vision. Many are the opposing poles which sway their magnetising pull on the unguided wanderer.

In these days of progressing technical achievement man has evolved advanced means of transport; and we have grand ocean liners which cross the seas with minimum hazard. There had to be the pioneer adventurers, though, courageous souls who would seek out the track across uncharted waters, facing the unknown in small boats and risking the extreme perils. Such a person is the disciple on the Path, one ahead of his times, striving to develop his vehicles of consciousness to those that will equip the man of the future Rounds. Many have floundered, but there are those who have made it.

Recently, I was reading the account of two men who rowed across the vast

Atlantic. The first task they undertook was to find themselves a suitable boat, a seaworthy vessel that would stand up to the ordeal ahead, a strong one that would take the severe knocks. They chose a dory: a hardy little boat, used for centuries by the fishermen in the stormy waters of the North Atlantic. In these days of variety and synthetic materials, the dory is not so popular as some other boats, for it is heavier and not so easy to handle, and to row is more exerting than just to sail with the wind or let a motor supply the power. However, the dory builder does still exist if you know where to find him. He is a master craftsman, following a tradition passed down through generations by apprenticeship, and he builds his boat by hand with love and care, cutting individually each piece of wood, and hammering and nailing it together with the skill he has gained through years of dedication to his beloved art. Each dory is a unique creation. It is not part of a mass production, churned out in bulk like many other boats.

To carry on with the metaphor, I should like to compare H.P.B. and the Mahatmas to the dory builder, and the teachings of Theosophy as the strong and seaworthy boat they have given us to cross the sea of the lower self. It has all the capacity necessary to carry us through. Whether the journey is completed depends on the skill of the rower, the intensity of his resolution, his strength of purpose, his will to accomplish and his courage to endure. The voyage has been made though: there are disciples who have made the opposite shore, who have realized spiritual unfoldment. These are the Buddhas, the Enlightened Ones.

Not everyone needs a dory though, and for those who just wish to ride up the rivers and inlets for pleasure, a fibre glass canoe will serve just as well. For those who are not yet ready for the seriousness of the great voyage, there are the religions, myths and traditions, which will act as a preparation for the future day. When the time becomes right, however, the effort

must be made, for one cannot be forever content to be like a piece of driftwood, carried by many currents and washed on to many banks, for there is always the danger of being caught on the ebbing tide. Carried hither and thither at the whim of the wind, the little piece of floating driftwood is destined to be hurled on to the rocks when the seas become rough, and shattered into irreplaceable fragments. For the wild open sea, one must have that special boat that can bounce off the surging waves and stand up to the storms.

From occult literature one learns that the first of the qualifications necessary for entering the Path is Discrimination, the wisdom to choose between that which is unreal and temporary, and that which is real and lasting. This same quality our boatmen had to exercise in preparing for their great voyage. Provisions had to be selected by merit of their usefulness, their strength and durability. Only food which would preserve its nutrient value could be carried along: there was no room for that which was merely ornamental or doomed to perish. It was a virtue that had to be brought to bear all along the way, for each day the sea brought fresh and unforeseen problems to contend with, and always the solution had to be made in consideration of its reality to the undertaking as a whole. Correspondingly, it is a quality, indeed, that must be brought to operate upon every step of the Path, in fact throughout every day of one's life, for the personality is a subtle foe.

Legends have projected the idea of sea monsters lurking in the deep waters of mid ocean, dark denizens who would seek to drag under the unresourceful voyager; and so there are strange tendencies hiding in the dark corners of the unexplored self, virtues and vices of which the unmindful man was not even aware before. It is a well known fact that the study of occultism brings out into the open all those hidden trends. This is the process of being tried and tested, for no stone must remain unturned; every experience must be passed

through, and every temptation must be placed to the front, for all weaknesses must be discovered and put aside. All hardships will be placed in front of him like the rising swell of dark waves building into towering mountains. Like the storms and gales that rage at sea, and whip up black waves into a whirlpool of fury are the problems that beset the walker on the Path: like the unfavourable winds that seek to blow the little boat backwards are the pressures he must meet and the hindrances that would stay his progress. It may be sickness, or family disapproval, or the loss of a dear friend, but discrimination must recognize the situation in correct perspective, and all must be accepted with courage.

As the disciple follows his inward Path, in search of his deeper self, carrying out his work of discipline and purification, his vision will become clearer and his consciousness will expand, and his intellect grow keener, and he will become open to more psychic and mental influences. It is necessary that he be constantly attentive, and register his discriminatory powers to the utmost, unless he should be misled into confusing psychic visions for spiritual illumination or intellectual fantasies for true wisdom. Like the boatman basking in the peacefulness of a calm day, tracing with delight the smooth wake behind him in moonlit waters, he might become deluded into false contentment only to drift off course and become temporarily lost.

Intuition is the navigational skill by which the soul is guided homeward. It is intuition which opens his awareness to his buddhic principle, always hovering just above him as the guiding star. It is through study and concentration that intuition can be developed, through bringing to bear every point of a problem and making decisions. In moments of inner communion with nature when the outer man is stilled; or in listening to music, disciplining the ear to penetrate the mystery of sound—in such instances of self forgetfulness, intuition takes birth. When for a radiant second in time, the great illusion of separateness is

put aside and the fact that one believes oneself apart from his fellows and his surroundings is forgotten, then the being is blazing with splendour: the Higher Self becomes the oarsman and the bitterest of winds cannot blow the boat backwards, nor the densest of fogs bewilder the steerer.

It was the day after day application of rules of conduct that brought our dorymen safely across the wild and vast ocean, and it is through following this code in our day to day lives we shall come through safely too. Just as it was the continuous day after day rowing of the boat that made the voyage possible; the determined pushing in of the oars, scooping up drops of water by means of which the boat could advance, it is the scooping up of each day's experiences that broadens the growth of the soul. The attitude we bring to the undertaking of each daily task, however mundane or unimportant it may seem, has its correspondence on all our higher levels of being. When, as we all do from time to time, we start something which perhaps seems to be a little beyond what we believe our capabilities to be, and we encounter difficulties, this is part of our spiritual training. We are enacting on the physical plane the struggles that we shall one day have to go through on the spiritual Path. This is great preparation. The qualities we bring to bear on this level now, the effort we put into the work, the acceptance of setbacks, the will to overcome and win through, will all set us in good stead for the greatest of tasks, the conquest of self.

The sheer misery, though, of rowing one's heart out day after day is interspersed with bright moments of surprising beauty: the startling blue of the mid-ocean water; the breath-taking wonder of each new dawn rising above the far off horizon; the graceful flight of wild birds on their migratory journey. Even more beautiful and more inspiring are those glimpses of truth the disciple has from time to time, and perfect and lasting is his memory of them. The magnitude and

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THE POPOL VUH ON THE FORMATION OF MAN

A COMPARATIVE STUDY

FRANZISKA ROOS

The *Popol Vuh*, the Sacred Book of the Quiche Maya, is considered to be one of America's richest mythological mines and a document of great importance for the study of pre-Columbian mythology. It contains, clothed in highly legendary garb, the cosmogony, mythology, and history, of the Quiche, an important branch of the Maya. It was written anonymously after the Conquest, when efforts were already made to convert the natives to Christianity, by a highly literate Quiche Indian in the Quiche language but with Latin characters, and has since been translated a number of times into different languages.

Regretfully, the book known today as the *Popol Vuh* is not the one with which the ancient Quiche kings were acquainted; that one seems to have disappeared. For, as said by the unknown writer in the preamble to this work: "now the *Popol Vuh*, as it is called, cannot be seen any more . . . The original book, written long ago, existed, but its sight is hidden to the searcher and to the thinker." (*Popol Vuh*, 79-80)* This circumstance prompted him to write the

present version of this Sacred Book of his people and even if this one appears to us rather fragmentary, still we recognize in it an ancient cosmogony and discern within the primitive and natural simplicity of the text the echo of the ancient teachings, adapted, we have to assume, to the spiritual needs of those people. What was taught in the inner sanctuaries has not come down to us.

For this article, only that part of the *Popol Vuh* that deals with the formation of man shall be taken up and theosophical and other correspondences cited wherever the material permits it. And now let us see how the story-teller in Mayan times narrated to the people the way man appeared here on earth, how he was perfected with the help of the gods and how he finally fell from his greatness. The intimate relation between the actions of these gods and the destinies of mortals is clearly shown and charmingly told.

During the prologue of the drama of creation when everything was still in suspense and silence and nothing existed as yet that moved or could make a sound, there were already gods in existence — the Creators, Makers, Progenitors, as the *Popol Vuh* calls them. They inaugurate their creative activities by the process of meditation. The book refers to them as great sages and great thinkers who form the earth and its beings by thinking and magic art. Evidently they are mind-beings who lay down the plan for things to come by a process of mental unfolding. To the student of Theosophy they represent Dhyan Chohanian forces whose creative activities give the impulse to evolution.

* All references are to the English version of the *Popol Vuh* by Delia Goetz and Sylvanus G. Morley, translated from the Spanish edition by Adrian Recinos; this, in its turn, is a translation from the Quiche.

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When, after these subjective processes of thinking, objective things first make their appearance, the *Popol Vuh* tells us that the creation was like the mist or like a cloud of dust, i.e., highly ethereal.

Next comes the creation of beings and the first ones to appear are "the small wild animals, the guardians of the woods, the spirits of the mountains," which would seem to be the various classes of elemental beings called, in the *Popol Vuh*, "the little man of the forest." A note added here to the text by Adrian Recinos tells us that "the Indians in ancient times believed that the forests were peopled with these little beings, guardians, spirits of the forests, a species of hobgoblin similar to the *alux* of the Maya." (*Popol Vuh*, 84 fn.)

Similarly, in one of the Mahatma Letters to A.P. Sinnett, where a description of the beginning of the life of a Globe is given, we find that the first things to appear were also the various elemental beings. It says there: "A centre is formed in the nebulous matter of the condensation of the solar dust disseminated through space and a series of three evolutions invisible to the eye of flesh occur in succession, viz., three kingdoms of elementals or nature forces are evolved: in other words, the animal soul of the future globe is formed; or, as a Kabbalist will express it, the gnomes, the salamanders, and the undines are created." (*The Mahatma Letters*, 92, 3rd ed.)

From *The Secret Doctrine* we learn that "from the beginning of the Round, all in Nature tends to become Man. All the impulses of the dual, centripetal and centrifugal Force are directed towards one point--MAN." (II, 170) In like manner we find that in the *Popol Vuh* all the aspirations of the gods, from the very beginning of their demiurgic activities, are directed toward that same end. They are very much aware that there would be no grandeur in their creation until the human being appears on the scene and all their efforts have that goal. But the latter is not easily reached; several failures are described with corresponding disap-

pointments of the gods. The first check and frustration comes to them when, after having completed the creation of the animals, they find that the latter are unconscious of the nature of those who have called them into being, are unable to pronounce their names or invoke them; neither is there any common basis for communication between the different animal species. For that reason the gods consider the animals fit only to be mortals and live in the wilds.

And the gods say: "Let us try again! Already dawn draws near. Let us make him who shall nourish and sustain us! What shall we do to be invoked, in order to be remembered on earth?" (*Popol Vuh*, 86) We see here what the gods have at heart. They desire the creation of a being who would here on earth "remember" the gods, i.e., be aware of its spiritual ancestry, and in addition be able to contribute by means of sacrificial actions to the soul principle of the world where the gods are at home, thus "nourishing" them, to prove the truth of the saying "Gods feed on men." Naturally, these demands the animals were unable to satisfy.

The gods make a second attempt at the creation of intelligent beings. They proceed to form man by making use of mud. But their product results little satisfactory because the form is limp, melts away, cannot stand, its sight is blurred because it has no mind. The Makers destroy their own creation.

These mindless, human-like forms of soft and unstable constitution, make us think of beings still clothed in astral matter with its protean characteristics. They seem the creatures of a pre-human evolution, possibly those referred to in *The Secret Doctrine* as "The water-men terrible and bad,' who were the production of physical nature alone, . . ." The same as the *Popol Vuh* does *The Secret Doctrine* show this first appearance of human-like forms to have been a failure. (II, 53)

There is a frequent reference in this section of the *Popol Vuh* to the appearance

of the dawn and the creative powers are always worried that the dawn will overtake them before they are ready for it. Obviously this idea of the dawn denotes the beginning of a new cycle for which the gods have to furnish the plan. Such an one appears now with the next attempt at fashioning man.

The superior divinities order those entrusted with the making of man to make another trial at fashioning intelligent beings that would "invoke, nourish, and remember the gods." Judging by the type of building material proposed to be used on this occasion, it would seem that nature had undergone considerable change towards a more solid state of things since the human beings made of mud had disappeared. We see a divine soothsayer couple invoking fate to answer the question if wood would be the proper material to be used this time. Having obtained a positive answer from fate, "instantly the figures were made of wood. They looked like men, talked like men, and populated the surface of the earth.

They existed and multiplied; they had daughters, they had sons, these wooden figures; but they did not have souls, nor minds". (*Popol Vuh*, 89)

Although we might consider wood a step in advance over mud, still it is not yet a living substance and so far man not a living soul. He is still incomplete and as those wooden forms neither remembered their Makers, they too had to be destroyed. "It was merely a trial, an attempt at man", says the book.

Then ensues a scene of destruction in which heaven and earth join forces to make an end of these soulless mannequins. A kind of racial pralaya is at hand in which nature's destructive forces are doing away with a type of humanity that had run its course to be replaced by a superior one. All are annihilated with the exception of some descendants which, the *Popol Vuh* tells us, "are the monkeys which now live in the forests; these are all that remain of them

because their flesh was made only of wood by the Creator and Maker.

And therefore the monkey looks like man, and is an example of a generation of men which were created and made but were only wooden figures." (*Popol Vuh*, 92-93)

And now let us compare the above ideas on this subject of the monkeys with those of *The Secret Doctrine*. The latter tells us that "primeval man" was *man* only in external form. He was *mindless* and *soulless* at the time he begot, with a female animal monster, the forefather of a series of apes." (II, 189) From this it can be seen that the *Popol Vuh* and *The Secret Doctrine* are at one as to the mindless and soulless nature of those that brought the monkeys into being.

Whatever the Fathers, Makers, and Creators in this part of the *Popol Vuh* stand for, from the failure of their ambitious attempts at fashioning intelligent beings they can hardly be considered as standing high in the scale of creative powers. Maybe we can find their equals and a parallelism with this episode of the *Popol Vuh* in the following quotation from *The Secret Doctrine*:

"This attempt was again a failure. It allegorizes the vanity of *physical* nature's unaided attempts to construct even a perfect *animal*-let alone man. For the 'Fathers,' the lower Angels, are all Nature-Spirits and the higher Elementals also possess an intelligence of their own; but this is not enough to construct a THINKING man. 'Living Fire' was needed, that fire which gives the human mind its self-perception and self-consciousness, or *Manas*; . . . The first creators, then, were the Pygmalsions of primeval man: they failed to animate the statue-intellectually." (II, 102)

We now come to the last act of the drama when the gods finally obtain their goal, the creation of intelligent humanity. The reader who expects to be informed in the *Popol Vuh* as to the metaphysical aspect of the demiurgic procedure that produced

nature's masterpiece--self-conscious, intelligent man-- will be disappointed, as the *modus operandi* is given us more from the physical than the metaphysical side, more from the lunar than the solar one. No Sun-god appears, no Mayan Prometheus with the heavenly fire in his reed. Instead it is *Xmucane*, who, according to Brasseur de Bourbourg, is the Moon-goddess, that plays the principal role in this part.

To begin the process the gods again assemble in council to meditate and discuss what elements ought to enter into the flesh of the next crop of mankind, "the noble sons, the civilized vassals", as they are called in the book. As is perceived by them in their reflections, these are to be fashioned from the ears of white and yellow corn. The source where this building material is to be obtained is revealed by four animals: the mountain cat, the coyote, a small parrot, and the crow. When with their help the corn has been procured, *Xmucane* makes *nine* drinks from it from which are to come the flesh and strength of this humanity.

Xmucane's nine potions call to mind that episode from Greek mythology where the matron Baubo prepares the mixed drink for the goddess Ceres, when the latter in her wanderings over the face of the earth in search of her daughter arrives at the boundaries of Eleusis. According to Thomas Taylor, the arts employed by Baubo and the mingled draught she offers the goddess symbolize the corporeal life, mixed and impure, into which the soul has to descend. (*The Platonist*, p.404; cf. *Isis Unveiled*, II, 112)

The number nine seems to be indicative of such life, as the same authority tells us that during the Eleusinian Mysteries — in which took place the dramatization of the fall of the soul into matter — it was shown that in this process it "passes through eight spheres . . . and becomes connected with the sublunary world and a terrene body, as the ninth, and most abject gradation of her descent." This took place on the ninth day of these sacred rites. (*The Platonist*,

pp. 400,401) "*Three times three*", says H.P.B., "is the great symbol of *corporisation*, or the materialisation of spirit according to Pythagoras — hence of gross matter." (*Lucifer* V, 358)

All of this tends to show that with *Xmucane's* nine drinks the time has arrived when the fall of man into matter is completed; his physical body is now ready to become the vehicle for the soul essence, the gift of the gods.

Whether the four animals that show the road to the place where the corn can be procured have the same meaning as the four sacred animals of the Bible, which according to *The Secret Doctrine* "are, in reality, the symbols of the four elements, and of the four *lower* principles in man" (I, 363), we have to leave unverified.

When after these preliminaries this human race comes into being, the gods are satisfied. They resulted in handsome, intelligent beings endowed with great powers of perception. It is stated that they could see things in the distance, to the farthest corners of the earth without having to move from where they were. Their knowledge embraced the whole world and great was their wisdom, says the *Popol Vuh*. (168)

Says *The Secret Doctrine*: "Their Science was innate in them. The Lemuro-Atlantean had no need of discovering and fixing in his memory that which his informing PRINCIPLE knew at the moment of its incarnation. Time alone, and the ever-growing obtuseness of the matter in which the *Principles* had clothed themselves, could, the one, weaken the memory of their pre-natal knowledge, the other, blunt and even extinguish every spark of the spiritual and divine in them." (II, 285)

But before this low point is reached we have the Golden Age of early man when the gods move among the people. In the *Popol Vuh* we see the gods proceeding to make the human beings aware of their wondrous powers and noble faculties. As a result of this realization they become conscious of their kinship with the gods and there arises

in their nature a feeling of profound gratitude towards those who have fashioned them, expressing itself in fervent thanksgiving.

Something akin to this feeling of kinship and affinity with the gods is given in *The Secret Doctrine* in the following words:

“When, moved by the law of Evolution, the Lords of Wisdom infused into him (man) the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child’s first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him.” (I, 210)

However, in this happy and superior condition of early mankind soon comes a change because the gods repent of having made men their equals in powers and knowledge and they decide to change them. “Then the Heart of Heaven blew mist into their eyes, which clouded their sight as when a mirror is breathed upon. Their eyes were covered and they could see only what was close, only that was clear to them.” (*Popol Vuh*, 169)

This mist with which the Heart of Heaven bedims man’s sight would seem to be the karmic consequences of man succumbing to the influences of the world of matter, the soul becoming defiled with its impurities resulting in loss of power and knowledge. And the happy condition of man’s youth when he was nurtured by the gods comes to an end.

In this allegorical form does the *Popol Vuh* leave us a record of the various steps in the evolution of the human race: from mud to wood and from wood to corn, an ascending biological development from the lower to the higher forms of life. After each step the race is destroyed and has to be created anew by the gods. In this the Quiche traditions differ from those of other American aborigines, for example, from

those of the Nahoas. With the latter a pair is always saved to start the beginning of the new race: at the destruction by fire the pair is saved in a cave; the same at the destruction by wind (hurricanes?). At the destruction by water the pair is saved in the hollow trunk of a tree. These several destructions are shown in pictorial form in the *Codice Vaticano*. Remembering that according to *The Secret Doctrine* (II. 753) “the real giants . . . were nearly all drowned with Atlantis”, it is of special interest to students of Theosophy that at the bottom of the picture showing the destruction by water appears the figure of a dead man of colossal size, which is said to have reference to the *disappearance of the giants*. (*Mexico A Traves De Los Siglas*, p. 78)

However veiled the form in which the teachings are recorded in the *Popol Vuh* it is yet sufficiently transparent to allow us to discern the truth within it. We can only feel sorry that so little of the literature of the American aborigines is left to us and we sympathize with the feelings expressed by the great authority on the Maya, Sylvanus G. Morley, when he says: “the chance preservation of this manuscript (the *Popol Vuh*) only serves to emphasize the magnitude of the loss which the world has suffered in the almost total destruction of aboriginal American literature.” (*Popol Vuh*, pp. ix, e.c. x)

Theosophy demands mental honesty of its students. It requires honesty from the beginner who comes in with say for example, a background of theology . . . It requires a more rigid honesty and a greater care in clearing the mind, from its older students who in their years of study have created their own Theosophically fashioned mesh through which they view the world. There is nothing in the books which says that the Path becomes easier as one goes on. There is abundant evidence that the greater the knowledge, the greater the responsibility.

—Dudley W. Barr

T.S. INTERNATIONAL YOUTH CENTRE

As we approach the 100th anniversary of the T.S., we are on the verge of a new cycle of spiritual activity in the world. The world has changed much in the years that have passed, and significantly it seems that young people are taking more active roles in world affairs. Indeed, it is significant that one can see that the majority of peoples in the world who are searching for truth are young people.

It is for this reason that it was deemed useful by Mr. John Coats, President of the T.S., and Mr. Charles Chesrow, General Secretary of the W.F.Y.T., that a Centre be established to facilitate communication between the T.S., the groups of young people around the world and various "New Age" groups and organisations which are run mainly by young people. It is hoped that in this way, Theosophical literature can be spread to an ever increasing audience. At the same time, we hope to bring out some new literature and publish a magazine in the language of, and mainly but not exclusively for, modern youth.

The Theosophical Society has established an "International Youth Centre" at Adyar which, as a department of the T.S. will be under the direction of Mr. Coats. We are also in the process of creating a Youth Centre Fund so that interested Theosophists around the world can contribute financially to this important work. We ask your co-operation and assistance and hope that together we can create something significant and helpful.

It is hoped that the World Federation of Young Theosophists will feel able to associate itself through its groups ever more closely with the Centre. In this way there can be a more direct link with the life and work of the T.S. itself than through an apparently separate and parallel World Federation although this latter will of course continue to exist so long as its members desire it. There is no question of dissolving the Young Theosophist groups,

but rather of associating them more closely with the Centre here at Adyar.

With every best wish and greetings.

Co-Secretaries
Charles Chesrow and
F.M.G. Sayeed

THE DORY

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seriousness of his mission is then fully appreciated, and he experiences a humbleness, and in this humbleness is his true greatness. It is an occult rule that the only power the disciple shall seek is that which will make him appear small in the eyes of other men.

It is only when the mystery of humbleness is fully realized that the disciple is capable of pure unselfish love, which can lead him through the desperate well of loneliness which must engulf each aspirant, like an encircling sea fog. Losing sight of his guiding star, he will believe himself utterly deserted and alone, but the illusion will pass when the brilliant radiance of Universal Love can break free from its bondage to the personal, when the separate life is surrendered to the One Life.

It is a journey of hardship right to the end, but the landfall will be reached, and with what inexpressible joy and wonder must the pilgrim gaze at last at those golden cliffs of his native land. With what delight must he draw his boat on to those beloved sands warmed by the morning sun.

Who would turn back now to the dark seas? There are those who do, those who hear the cry of their brothers lost at sea, those who forsake the well-earned rest, and turn back to pain and suffering in order to help them. They are the Masters of Compassion, and theirs is the noblest Path of all: at the threshold of light, to renounce the reward and turn back to the darkness, this is the supreme sacrifice, and such a choice will be open to every disciple at the journey's end.

NOTES AND COMMENTS BY THE GENERAL SECRETARY

One of the advantages of living in Calgary is the opportunity it affords of renewing old acquaintances in Western Canada. It has already been my pleasure to spend many happy hours with my friend Stan Elliott, President of the Calgary Lodge. I expect that business will take me frequently, if irregularly, to Edmonton where, as well as President Emory Wood I know several members from previous visits. (Likewise, Stan and I occasionally have the pleasure of some of the Edmontonians company here in Calgary.)

I am looking forward to a trip to the coast soon, and hope once again to be able to meet members of the Vancouver, Orpheus and Victoria Lodges. In addition, we have a number of members scattered here and there in British Columbia and these too I hope to see over a period of time. Distances are still great, but not as inhibiting as those facing the potential traveller from Toronto to the Western provinces.

* * *

The Spring issue of *Theosophia* contains an outstanding article by the Editor, Boris de Zirkoff. It is entitled "William Quan Judge: His Occult Status."

Mr. de Zirkoff presents a credible argument for Judge's recognition. He calls for "...the highest officials of The Theosophical Society (Adyar) to make a frank declaration acknowledging that a grave injustice was done Mr. Judge; that his name should be cleared of all suspicions; and that all Theosophists should regard him as one of the three chief Founders of the Theosophical Society."

Theosophia may be had for \$2.00 a year (four issues) from 634 Gramercy Place (301), Los Angeles, California 90005, U.S.A.

* * *

Yet another Theosophical magazine has made an appearance. It is called *Hermes*,

and is published monthly by Concord Grove Press, P.O. Box 959, Santa Barbara, California 93102. Subscription: \$9.00 per year.

Hermes, is the successor to the *Theosophical Weekly*, the first issue appearing in January. It contains 48 pages of excellent articles and is attractively set up. A note on the inside cover states: "A journal of theosophical thought, *Hermes* explores the philosophical foundations and therapeutic application of the accumulated wisdom of the ages. *Hermes* includes renditions of ancient texts and reprints from the archives of the theosophical movement; articles addressed to the intuitions of those 'who know in their hearts that Masters of Wisdom do exist'..."

* * *

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

Edmonton Lodge. Andre Clamaron

Montreal Lodge. Laretta Milkman.

Toronto Lodge. Karoul Chalmers, George Lowrie, Gerard Pederian.

Victoria Lodge. Ruby Bellchambers, Islay Ferguson.

—T.G.D.

CHANGING YOUR ADDRESS?

If you are a subscriber or a member-at-large and are planning to change your address, please send us a change of address card as soon as possible. If you are a member of a Lodge, please advise your Lodge Secretary so that the information may be passed to us. Second class mail is not re-addressed by the post office. - Eds.

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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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VANCOUVER LODGE

Writing this report on the morning of White Lotus Day brings thoughts of gratitude for the privilege of having contacted the teachings of the great emissary of the Masters for the past century — Madame Blavatsky. We at Vancouver Lodge shall today, as is our tradition — surround her picture with flowers, offer readings from her writings, and in meditative reverence, build our star and send its Light forth in unison to reach humanity everywhere. We hope that in this last quarter of 1975 we shall be aware of whatever new uplifting message of wisdom may begin to be released to help the suffering and ignorance which is the burden of mankind today.

Doreen Chatwin

GEOFFREY FARTHING'S 1975 CANADIAN TOUR

After his successful 197² lecture tour of Canadian Lodges it was inevitable that Geoffrey Farthing would be asked to make another. We were delighted when he accepted an invitation by the Canadian Section to return to Canada for a six-week tour this Spring.

At the time of going to press he had completed about half of a very busy schedule. Following are reports received so far from the Lodges which coordinated the local arrangements for Geoffrey's activities in Western Canada.

T.G.D.

VICTORIA

Our week with Geoffrey turned out extremely well, and the Lodge members are very happy about it.

One of the first items on his Victoria schedule was an hour-long TV show. It was generally agreed that this turned out most successfully. The interviewer was sym-

pathetic, and after 20 minutes of discussion on various subjects, the phones were opened and the questions began — all fairly good. The staff at the TV station wished they could have him for a week! Mr. Williams, the interviewer, said that Geoffrey was the best participant he had ever had on this program, and he certainly does come over well on this type of show.

Two lectures were given, one attracting 33 and the other over 40. Book and pamphlet sales were good, and the questions worthwhile.

Geoffrey also met several of the members individually and in groups. As a relaxation from his Theosophical activities trips around the city and up-Island were arranged.

Dorita Gilmour

VANCOUVER

Vancouver and Orpheus Lodges have just enjoyed the stimulation of having Mr. Geoffrey Farthing in our midst again. Here is an Englishman who lives his Theosophy, and in his positive, friendly, easy-going approach, helps to spread its message to those not already familiar with the concepts of the Ancient Wisdom.

Geoffrey spoke on "Magic" in its Theosophical connotation at a public lecture given at the Unitarian Church on April 30, and on "Dharma, or What are we here for?" in his address at the Planetarium Centennial Auditorium on May 1. Both talks were under the auspices of the Section Lodges.

Mrs. Lillian Hooper, President of Orpheus Lodge, graciously hosted his stay in Vancouver, starting off the proceedings with a tea on Sunday, April 27. This established a friendly rapport which continued throughout the week.

Geoffrey addressed a joint Lodge meeting on the Monday, and led the Vancouver Lodge Secret Doctrine Class on Wednesday afternoon. We wish him further

success in his tour across Canada, and appreciate the time and energy he devotes to Theosophical work. Our thanks and appreciation go also to Lillian Hooper, who took such good care of him.

Doreen Chatwin

CALGARY

It was a pleasure to welcome Geoffrey Farthing back to Calgary, and to be able to show him some of this area's scenic beauty, of which unfortunately he saw little on his last visit.

Geoffrey's first scheduled lecture was on May 8, White Lotus Day. For this occasion, he spoke on "H. P. Blavatsky, the Messenger and the Message". Members remained after the lecture to participate in a short White Lotus Day program. On the following evening, the subject was "Karma — The Law That Governs Our Destiny", which elicited a number of pertinent questions from the audience.

Mr. Farthing sparked a good deal of interest among the local media. As a result, we received much favourable publicity. He was interviewed by Linda Curtis, a feature columnist for *The Albertan*, and her article was very well done. Later, Geoffrey flew back to Calgary from Edmonton at the invitation of the CBC to be interviewed on a public forum program.

Stan Elliott

As the bee collects its honey from every flower, leaving the rest as food for the earthly worms, so does our spiritual individuality, whether we call it Sutratma or Ego. Collecting from every terrestrial personality, into which Karma forces it to incarnate, the nectar alone of the spiritual qualities and self-consciousness, it unites all these into one whole and emerges from its chrysalis as the glorified Dhyana Chohan.

The Key to Theosophy

“TRY AND BECOME”

The Editors thank a respected correspondent for the suggestion that the following letter by H.P. Blavatsky be reprinted at this time. Written, as it was, one hundred years ago, its message nevertheless still seems pertinent. Hints there are in plenty, as valuable to today's students of occultism as to those of 1875.

The letter is contained in H.P. Blavatsky Collected Writings, Vol. I, pp. 122-133. It was originally published in the *Spiritual Scientist*, Boston, Vol. III, September 23, 1875, pp. 25-27, where it appeared under the following heading:

FROM MADAME H. P. BLAVATSKY TO HER CORRESPONDENTS

An Open Letter Such As Few Can Write

Being daily in receipt of numerous letters — written with the view of obtaining advice as to the best method of receiving information respecting Occultism, and the direct relation it bears to modern Spiritualism, and not having sufficient time at my disposal to answer these requests, I now propose to facilitate the mutual labor of myself and correspondents, by naming herein a few of the principal works treating upon *magiism*, and the mysteries of such modern Hermetists.

To this I feel bound to add, respecting what I have stated before, to wit: that would-be aspirants must not lure themselves with the idea of any possibility of their becoming practical Occultists by mere book-knowledge. The works of the Hermetic Philosophers were never intended for the masses, as Mr. Charles Sotheran, one of the most learned members of the Society *Rosae Crucis*, in a late essay, thus observes: “Gabriele Rossetti in his *Disquisitions on the Antipapal spirit, which produced the Reformation*, shows that the art of speaking and writing in a language which bears a double interpretation, is of very great antiquity; that it was in practice among the priests of Egypt, brought from thence by the Manichees, whence it passed to the Templars and Albigenes, spread over Europe, and brought about the Reformation.”

The ablest book that was ever written on

Symbols and Mystic Orders, is most certainly Hargrave Jennings' *The Rosicrucians*, and yet it has been repeatedly called “obscure trash” in my presence, and that too, by individuals who were most decidedly well-versed in the rites and mysteries of modern Freemasonry. Persons who lack even the latter knowledge, can easily infer from this, what would be the amount of information they might derive from still more obscure and mystical works than the latter; for if we compare Hargrave Jennings' book with some of the mediaeval treatises and ancient works of the most noted Alchemists and Magi, we might find the latter as much more obscure than the former — as regards language — as a pupil in celestial Philosophy would the Book of the Heavens, if he should examine a far distant star with the naked eye, rather than with the help of a powerful telescope.

Far from me, though, the idea of disparaging in anyone the laudable impulse to search ardently after Truth, however arid and ungrateful the task may appear at first sight; for my own principle has ever been to make the Light of Truth, the beacon of my life. The words uttered by Christ eighteen centuries ago: “Believe and you will understand,” can be applied in the present case, and repeating them with but a slight modification, I may well say: “Study and you will believe.”

But to particularize one or another Book on Occultism, to those who are anxious to begin their studies in the hidden mysteries of nature is something, the responsibility of which, I am not prepared to assume. What may be clear to one who is intuitional, if read in the same book by another person, might prove meaningless. Unless one is prepared to devote to it his whole life, the superficial knowledge of Occult Sciences will lead him surely to become the target for millions of ignorant scoffers to aim their blunderbusses, loaded with ridicule and chaff, against. Besides this, it is in more than one way dangerous to select this science as a mere pastime. One must bear forever in mind the impressive fable of Oedipus, and beware of the same consequences. Oedipus unriddled but one-half of the enigma offered him by the Sphinx, and caused its death; the other half of the mystery avenged the death of the symbolic monster, and forced the King of Thebes to prefer blindness and exile in his despair, rather than face what he did not feel himself pure enough to encounter. He unriddled the man, the form, and had forgotten God — the idea.

If a man would follow in the steps of Hermetic Philosophers, he must prepare himself beforehand for martyrdom. He must give up personal pride and all selfish purposes, and be ready for everlasting encounters with friends and foes. He must part, once for all, with every remembrance of his earlier ideas, on all and on everything. Existing religions, knowledge, science must rebecome a blank book for him, as in the days of his babyhood, for if he wants to succeed he must learn a new alphabet on the lap of Mother Nature, every letter of which will afford a new insight to him, every syllable and word an unexpected revelation. The two hitherto irreconcilable foes, science and theology — the Montecchi and Capuletti of the nineteenth century — will ally themselves with the ignorant masses, against the modern Occultist. If we have outgrown the age of stakes, we are in the heyday, *per*

contra, of slander, the venom of the press, and all these mephitic *venticelli* of calumny, so vividly expressed by the immortal Don Basilio. To Science, it will be the duty, arid and sterile as a matter of course — of the Cabalist to prove that from the beginning of time there was but one positive Science — Occultism; that it was the mysterious lever of all intellectual forces, the Tree of Knowledge of good and evil of the Allegorical Paradise, from whose gigantic trunk sprang in every direction boughs, branches and twigs, the former shooting forth straight enough at first, the latter, deviating with every inch of growth, assuming more and more fantastical appearances, till at last one after the other, lost its vital juice, got deformed, and, drying up, finally broke off, scattering the ground afar with heaps of rubbish. To Theology, the Occultist of the future will have to demonstrate, that the Gods of the Mythologies, the Elohim of Israel as well as the religious, theological mysteries of Christianity, to begin with the Trinity, sprang from the sanctuaries of Memphis and Thebes; that their mother Eve is but the spiritualized Psyche of old, both of them paying a like penalty for their curiosity, descending to Hades or Hell, the latter to bring back to earth the famous Pandora's box — the former, to search out and crush the head of the serpent — symbol of time and evil; the crime of both expiated by the Pagan Prometheus and the Christian Lucifer; the first, delivered by Hercules — the second conquered by the Saviour.

Furthermore, the Occultist will have to prove to the Christian Theology, publicly, what many of its priesthood are well aware of in secret — namely, that their God on earth was a Cabalist, the meek representative of a tremendous Power, which, if misapplied, might shake the world to its foundations; and that, of all their evangelical symbols, there is not one but can be traced up to its parent fount. For instance, their Incarnated Verbum or Logos was worshipped at His birth by the

three Magi, led on by the star, and received from them the gold, the frankincense and myrrh, the whole of which is simply an excerpt from the Cabala our modern theologians despise, and the representation of another and still more mysterious "Ternary," * embodying allegorically in its emblems, the highest secrets of the Cabala.

A clergy, whose main object ever has been to make of their Divine Cross the gallows of Truth, and Freedom, could not do otherwise than try and bury in oblivion the origin of that same cross, which, in the most primitive symbols of the Egyptians' magic, represents the key to Heaven. Their anathemas are powerless in our days, the multitude is wiser; but the greatest danger awaits us just in that latter direction, if we do not succeed in making the masses remain at least neutral — till they come to know better — in this forthcoming conflict between Truth, Superstition and Presumption; or, to express it in other terms, Occult Spiritualism, Theology and Science. We have to fear neither the miniature thunderbolts of the clergy, nor the unwarranted negations of Science. But Public Opinion, this invisible, intangible, omnipresent, despotic tyrant; this thousand-headed Hydra — the more dangerous for being composed of individual mediocrities — is not an enemy to be scorned by any would-be Occultist, courageous as he may be. Many of the far more innocent Spiritualists have left their sheepskins in the clutches of this ever-hungry, roaring lion — for he is the most dangerous of our three classes of enemies. What will be the fate, in such a case, of an unfortunate Occultist, if he once succeeds in demonstrating the close relationship existing between the two? The masses of people, though they do not generally appreciate the science of truth, or have real

knowledge, on the other hand are unerringly directed by mere instinct; they have intuitionally — if I may be allowed to express myself — the sense of what is formidable in its genuine strength. People will never conspire except against *real* Power. In their blind ignorance, the Mysteries and the Unknown have been, and ever will be, objects of terror for them. Civilization may progress, human nature will remain the same throughout all ages. Occultists, beware!

Let it be understood, then, that I address myself but to the truly courageous and persevering. Besides the danger expressed above, the difficulties to becoming a practical Occultist in this country, are next to insurmountable. Barrier upon barrier, obstacles in every form and shape will present themselves to the student; for the Keys of the Golden Gate leading to the Infinite Truth, lie buried deep, and the gate itself is enclosed in a mist which clears up only before the ardent rays of implicit Faith. Faith alone, one grain of which as large as a mustard-seed, according to the words of Christ, can lift a mountain, is able to find out how simple becomes the Cabala to the initiate, once that he has succeeded in conquering the first abstruse difficulties. The dogma of it is logical, easy and absolute. The necessary union of ideas and signs; the trinity of words, letters, numbers, and theorems; the religion of it can be compressed into a few words: "It is the Infinite condensed in the hand of an infant," says Eliphaz Levi. Ten ciphers, 22 alphabetical letters, one triangle, a square and a circle. Such are the elements of the Cabala, from whose mysterious bosom sprang all the religions of the past and present; which endowed all the Free Masonic associations with their symbols and secrets, which alone can reconcile human reason with God and Faith, Power with Freedom, Science with Mystery, and which has alone the keys of the present, past and future.

The first difficulty for the aspirant lies in the utter impossibility of his com-

* The Ternarius or Ternary, the Symbol of perfection in antiquity, and the Star, the Cabalistic sign of the Microcosm.

prehending, as I said before, the meaning of the best books written by Hermetic Philosophers. The latter who mainly lived in the mediaeval ages, prompted on the one hand by their duty towards their brethren, and by their desire to impart to them and their successors only, the glorious truths, and on the other very naturally desirous to avoid the clutches of the blood-thirsty Christian Inquisition, enveloped themselves more than ever in mystery. They invented new signs and hieroglyphs, renovated the ancient symbolical language of the high-priests of antiquity, who had used it as a sacred barrier between their holy rites and the ignorance of the profane, and created a veritable Cabalistic slang. This latter, which continually blinded the false neophyte, attracted towards the science only by his greediness for wealth and power which he would have surely misused were he to succeed, is a living, eloquent, clear language; but it is and can become such, only to the true disciple of Hermes.

But were it even otherwise, and could books on Occultism, written in a plain and precise language, be obtained, in order to get initiated in the Cabala, it would not be sufficient to understand and meditate on certain authors. Galatinus and Pico della Mirandola, Paracelsus and Robertus de Fluctibus do not furnish one with the key to the practical mysteries. They simply state what can be done and why it is done: but they do not tell one *how* to do it. More than one philosopher who has by heart the whole of the Hermetic literature, and who has devoted to the study of it upwards of thirty or forty years of his life, fails when he believes he is about reaching the final result. One must understand the Hebrew authors, such as *Sepher Yetzirah*, for instance; learn by heart the great book of the *Zohar* in its original tongue; master the *Kabbalah Denudata*, from the Collection of 1684 (Paris); * follow up the Cabalistic Pneumatics at first, and then throw oneself headlong into the turbid waters of that mysterious unintelligible ocean, called the

Talmud, this compilation of "absurd monstrosities" according to some blind profanes, the final key to all the Hermetists in its dogmatic and allegorical signs.

Were I to name two of the books, which contain the most of the occult information which was derived and utilized by the greatest Cabalists of the mediaeval ages — Paracelsus was one of them — I might astonish many of my correspondents "craving for knowledge," and they might let it pass unnoticed. Adepts more learned than I will nevertheless endorse the truths of my assertion. For prudence sake I prefer quoting from a book, written by one of our greatest modern Occultists.

"Among the sacred books of the Christians," says Eliphas Levi, "there exist two works, which, strange to say, the Infallible Church does not even pretend to understand and never tried to explain: the *Prophecy of Ezekiel* and the *Apocalypse*; two Cabalistic treatises, reserved, without doubt, for the commentaries of the Magi Kings; books closed with the seven seals to the faithful Christian; but perfectly clear to the Infidel initiated in the Occult Sciences."

Thus, the works on Occultism were not, I repeat, written for the masses, but for those of the Brethren who make the solution of the mysteries of the Cabala the principal object of their lives, and who are supposed to have conquered the first abstruse difficulties of the Alpha of Hermetic Philosophy.

To fervent and persevering candidates for the above science, I have to offer but one word of advice, "Try and become." One single journey to the Orient, made in the proper spirit, and the possible emergencies arising from the meeting of

* Immanuel Deutsch found it otherwise, and in his celebrated *Quarterly Review Essay* eulogizes the *Talmud* as the repository of vast stores of information for the philosophical student, placing it in certain respects above even the Old Testament itself. — Ed., *Spiritual Scientist*.

what may seem no more than the chance acquaintances and adventures of any traveller, may quite as likely as not throw wide open to the zealous student, the heretofore closed doors of the final mysteries. I will go farther and say that such a journey, performed with the omnipresent idea of the one object, and with

the help of a fervent will, is sure to produce more rapid, better, and far more practical results, than the most diligent study of Occultism in books — even though one were to devote to it dozens of years. In the name of Truth,

Yours,
H. P. BLAVATSKY

THE DOOR OF HEAVEN IS OPEN

MONTAGUE A. MACHELL

“Superstition builds an altar to fear and self-conceit, erects an idol of stone or wood or brass, christens it Jove or Jah; and, lo! man has compassed religion and is ready to cut throats to maintain it ‘Tis thus that man walls himself in, mistaking names for things, shadows for substance, ignorance for knowledge, and becomes incapable of enlightenment. Never until man tears down his walls, gets rid of his conceit and greed, and begins to hunger and thirst after truth and righteousness will his enlightenment begin to dawn.” — H.P. Blavatsky.

Something that it takes a man many incarnations to learn is the fact that his true Self has to confront hour after hour, day after day, life after life, a false self whose governing desire is to be taken for the real. So deeply is this false self rooted in the body, mind and being of this multi-faceted entity, Man, that, without the utmost care, he will invariably think and act according to its deceptive counsels. This false self, the Personality, is the bit-player that struts the boards of Life's stage, determined, so far as it can, to put words into the actor's mouth and monopolise the action in every scene. And inasmuch as it is a loyal member of earth's Actors' Guild, its every word and gesture supports and carries forward the earthly plot and its well-worn arguments.

Being of Time and of the nature of passing illusions, it cherishes such conviction and security as it finds in identifying titles and names. Knowing little beyond those superficial illusions that, with the multitude, pass for knowledge, it offers these familiar shibboleths and slogans as time-tested “wisdom”. Repeating them again and again over long periods of time,

these names and slogans begin to exert a hypnotic influence, inducing in the deluded man the conviction that to name an idea or an attribute is to make it real and enduring. This procedure, carried far enough, the language and arguments of the personality at length prove utterly inadequate upon confrontation with Reality. In that hour the bubble is broken, the illusion shattered, and a long-delayed perception invites despair and anguish. The man has been “cheated”, not by life, but by the wiles of the deluded personality.

What is the motive power behind such delusion? Is it not the desperate determination of the personality to convince the man of Time of its reality? Does not that desperate determination insist on seeing life as a program designed to gratify the desires of the personality — brief, passing gratifications of an illusive self? And is it not this personality seeking these gratifications, that motivates the thinking and acting of the vast majority of people in the world today? And because of its inadequacy must not its procedure be shredded with insincerity, with superstition and self-conceit?

He who would not be cheated by Life must himself be true to Life — to the only *real* Life — of the deathless, Spiritual Self. A basic acceptance of the false life of the personality undermines and falsifies our best and loftiest devotions, converting them into a worship of false gods — the graven image the personality has set up and “named” God. Such an image, being an artificial creation, the worship is a distorted worship, the sanctified “name” an empty name.

The desperation with which this worship of graven images and of “names” has been carried on down the centuries has made of them “walls” shutting out the light of Truth. These walls can never be cast down until the divine Trumpet of the Spirit releases the clarion blast of Truth, which the Self has discerned and which alone has the power to shatter the proud towers of Illusion.

The first step in the direction of “enlightenment” is undoubtedly the achievement of a basic discrimination between the Real Self and the illusive personality. When that discrimination has birth it becomes possible for the reincarnating Ego, little by little, to strike off the fetters of earthly fallacy, to will, with a dynamic resolve, to take the stage and exert complete dominance in the scene in which it plays. There can be no compromise, no diffidence, regardless of the criticism of the multitude. The Lord in His Holy Tabernacle must let His light shine that it may disperse the shadows of ignorance, conceit, superstition and illusion.

“For mind is like a mirror. It gathers dust while it reflects. It needs the gentle breezes of Soul Wisdom to brush away the dust of our illusions.” *Voice of the Silence.*

Reflector, or Generator?

The capacity of the human personality, until it surrenders utterly to the One Life, ends with Reflection, in, on, and regarding, its own transitory Time-limited interests. This must be the case since it is not con-

nected with any source of power. Only when, through the challenge of the Immortal Self, it consciously connects with that Dynamo of the Universe — the One Life — can it discover and avail itself of its own sub-generator, utilizing current from The Source. And since “reflecting” constitutes a purely static operation, the mind, very naturally, “gathers dust”.

T H A T which willed this universe into existence, an eternally dynamic, *creative* power, must ever be the dynamo of any real life that man on earth may attain to. In his original, spiritual right, man is a Creator, creating patterns, dimensions, conditions, of limitless unfoldment. This is the law of his life and the life of the universe. To encourage him in serving a lesser purpose — the pampering of the personality — is to “cheat” Life. Since “rigid justice rules the world,” Life is incapable of “cheating” any man. Its refusal to subserve meaningless ends is what the unperceptive entity refers to as “cheating”.

“Superstition builds an altar to fear and self-conceit, erects an idol of stone, or wood, or brass, christens it Jove or Jah; and lo! man has compassed religion, and is ready to cut throats to maintain it.”

One cannot remind himself too often that the arguments, protestations, obeisances and rituals of the personality (“faithful in its fashion”) will always prove basically false because basically limited. This “I” is a fragmentary expression of The Whole. Divorced from The Whole and glorified as a preeminent revelation of Truth, it must ever mislead. The “religion” it purports to encompass is a religion tailored to its own *in-capacity*, that *must*, in the long run, become a form of idolatry.

Because, as an isolated phenomenon, the personality creates God in its own image, it inevitably lends to words and objects its own significance, and, out of touch with Universality, makes these words and meanings its own religion. It is to be feared that, unacquainted with the Self, as so

many devout believers are, they have allowed a limited personal deity to do duty for the Infinite, seeking valiantly to "domesticate Deity" to the dimensions of a household fetish.

"There is only LIFE"; and LIFE is a manifestation of an INFINITE SOURCE embracing every being, object and phenomenon comprising this universe of ours. Living "apart" from Deity cannot be Life, since Deity is Life. Until a disciple has confronted his Greater Self, as an inseparable aspect of the Infinite, the personality "mistakes names for things, shadows for substance, ignorance for knowledge, becoming incapable of enlightenment." Religion *must* be a way to Self-Knowledge — never a mode of escape from it. "Man, know Thyself!"

He who "hungers and thirsts after truth and enlightenment" will look within himself, never allowing personality to cheat him of his birthright. The further he carries his search for Self-Knowledge, the more will he realize that the ultimate Truth cannot be fitted into a creed or formula; it is too vast and all-embracing to be made a *personal possession*. Its pursuit is a process of outgrowing personality by surrendering one's thinking, praying, aspiring, to Universality. God is all. Man, who can completely transcend this personality is God-oriented — is on the way to giving *himself* to Life. "Give up thy life if thou wouldst Live".

The Life Pattern.

The Theosophist has to remind himself repeatedly that the Life Program (for this life and all that follow), is a Program of Unfoldment — of Spiritual Growth — which, obviously, cannot be a static program. H.P.B. puts this truth in one sentence with tremendous impact, when she says:

"To create, to preserve, to destroy, is for Nature but the conjugation of the verb, *to be*."

She reminds us further that "The lower *manas*, the animal-human mind, never rises above names, and deals with these as

children play with toys. When they seek to discover what makes the wheels go round, the toy is broken, yet the mystery unsolved; then more toys and new mysteries!"

Too many of us are victims of oversimplification of the nature of man and the nature of life. We have taken refuge in "names", and made them as few, as simple, and as convenient as possible. "Self-Knowledge" is not some sort of Yogic trance. It is daring to face oneself *honestly*, then daring to dig and dig and dig, into the mysteries of the Ancient Wisdom Religion, named Theosophy, until its manifold, age-old secrets reveal to us the limitless dimensions and wellnigh impenetrable depths of Life. This is not a riddle that a few Biblical texts or sacred mantra, repeated daily, will solve. It is, literally, a Life Pattern, to be lived through this incarnation and all those that will follow. Man's only refuge in this overwhelming quest is to *dare to Think* — impersonally, unselfishly, Universally. He is not so much in need of new truths as of more Truth; and for that *he* must do the discovering!

Theosophy's aim is not to persuade humanity of the simplicity of themselves and of life, but to inspire and arm them that they may be worthy of the sublime issues confronting them. It would remind them, as Krishna reminds Arjuna, that:

"Just to thy wish the door of heaven is found open before thee, through this glorious unsought fight which only fortune's favored soldiers may obtain."

— *Bhagavad-Gita*.

Everything harmonizes with me which is harmonious to thee, O Cosmos. Nothing for me is too early or too late which is due time for thee. Everything is fruit to me which thy seasons bring, O Nature. From thee are all things, in thee are all things, to thee all things return.

Marcus Aurelius Antoninus, IV. 23

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. Please explain the ninth sloka of Stanza II in *The Secret Doctrine* which reads: "Mother-water, the great sea wept. She arose, she disappeared in the Moon, which had lifted her, which had given her birth."

Answer. Obviously the language of the sloka is symbolical, and it may be interpreted in more than one way. *The Secret Doctrine* gives the following explanatory paragraph:

"The Moon is far older than the Earth; . . . it is the latter which owes its being to the former, however astronomy and geology may explain the fact. Hence, the tides and the attraction to the Moon, as shown by the liquid portion of the Globe ever striving to raise itself towards its parent. This is the meaning of the sentence that 'the Mother-Water arose and disappeared in the Moon, which had lifted her, which had given her birth.'" (II, 64; III, 75 6-vol. ed.; II, 68 3rd ed.)

Here is another interpretation of the disappearance of the Water. In sloka 7 two types of waters are mentioned: "Pure Waters and Turbid Waters." The turbid waters would apply to the waters pertaining to the former cycle of evolution — the Third Round condition of water — Apas-tattva; the pure waters relate to the present cycle. The Dhyanis assisted in dispersing the turbid waters when they declared: "Let us dry them" — signifying the turbid waters.

As the Water Element-Principle lessened, the Earth Element-Principle became more and more predominant, because the Prithivi-Tattva (the Earth

Element-principle) is the dominant Element-Principle during the Fourth Round, especially on Globe D (our Earth); whereas the Water Element-Principle was predominant during the Third Round.

Question. Is Mother-Sea equivalent to the Waters of *Genesis*?

Answer. The Waters in *Genesis* are represented in this manner; "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." (ch. i, verse 2) And in verse 6: "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." And *The Secret Doctrine* explains:

"'Waters' and 'water' stand as the symbol for Akasa, the 'primordial Ocean of Space,' on which Narayana, the self-born Spirit, moves; reclining on that which is its progeny." (I, 458 fn; II, 177 6-vol. ed.; I, 494 3rd ed.)

In further explanation of the Creation story and the Waters:

"At the beginning of every 'dawn' of 'Creation,' eternal Light — which is darkness — assumes the aspect of so-called Chaos: chaos to the human intellect; the eternal Root to the superhuman or spiritual sense . . . In this Chaos are formed the 'Waters,' Mother Isis, Aditi, etc. They are the 'Waters of Life,' in which primordial germs are created — or rather reawakened — by the primordial Light. It is Purushottama, or the Divine Spirit, which in its capacity of Narayana, the Mover on the Waters of Space, fructifies

and infuses the Breath of life into that germ which becomes the 'Golden Mundane Egg.'" (V, 233)

"The Water of Life — the 'Deep' of Mother Nature — is viewed in its terrestrial aspect in anthropomorphic religions. Behold, how holy it has become by theological magic! It is held sacred and is deified now as of old in almost every religion." (V, 233)

Continuing about the "Waters of Life":

"... the whole visible Universe was built by Water, say the Kabalists who know the difference between the two waters — the 'Waters of Life' and those of Salvation — so confused together in dogmatic religions ... Moses and Thales were right in saying that only earth and water can bring forth a living Soul, water being on this plane the principle of all things ... The secret meaning of this is that water and earth stand in the Mosaic Books for the prima materia and the creative(feminine) Principle on our plane." (S.D.V, 234)

Question. Somewhere it was stated that there are only ten Signs in the Zodiac; is that so? Was there ever a time when only ten Signs of the Zodiac were in use?

Answer. Yes. In *Isis Unveiled* H. P. Blavatsky writes on the subject of the ten Signs of the Zodiac thus:

"Instead of the twelve signs now used, there were originally but ten known to the general public, viz.: Aries, Taurus, Gemini, Cancer, Leo, Virgo-Scorpio, Sagittarius, Capricornus, Aquarius, and Pisces. These were exoteric. But in addition there were two mystical signs inserted, which none but initiates comprehended, viz.: at the middle or junction-point where now stands *Libra*, and at the sign now called Scorpio, which follows Virgo. When it was found necessary to make them exoteric, these two secret signs were added under their present appellations as blinds to conceal the true names which gave the key to the

whole secret of creation, and divulged the origin of 'good and evil.'

"The true Sabaeon astrological doctrine secretly taught that within this double sign was hidden the explanation of the gradual transformation of the world, from its spiritual and subjective, into the 'two-sexed' sublunary state. The twelve signs were therefore divided into two groups. The first six were called the ascending, or the line of Macrocosm (the great spiritual world); the last six, the descending line, or the Microcosm (the little secondary world) — the mere reflection of the former, so to say. This division was called Ezekiel's wheel, and was completed in the following way: First came the ascending five signs (euhemerized into patriarchs), Aries, Taurus, Gemini, Cancer, Leo, and the group concluded with Virgo-Scorpio. Then came the turning point, *Libra*. After which, the first half of the sign Virgo-Scorpio was duplicated and transferred to lead the lower, or descending group of Microcosm which ran down to Pisces, or Noah (deluge). To make it clearer, the sign Virgo-Scorpio, ... became simply Virgo, and the duplication, or Scorpio, was placed beyond *Libra*, the seventh sign (which is Enoch, or the angel Metatron, or Mediator between spirit and matter, or God and man). It now became Scorpio (or Cain), which sign or patriarch led mankind to destruction, according to exoteric theology; but, according to the true doctrine of the wisdom-religion, it indicated the degradation of the whole universe in its course of evolution downward from the subjective to the objective.

"The sign of *Libra* is credited as a later invention by the Greeks, but it is not generally stated that those among them who were initiated had only made a change of names conveying the same idea as the secret name to those 'who knew,' leaving the masses as unwise as ever. Yet it was a beautiful idea of

theirs, this Libra, or the balance, expressing as much as could possibly be done without unveiling the whole and ultimate truth. They intended it to imply that when the course of evolution had taken the worlds to the lowest point of grossness, where the earths and their products were coarsest, and their inhabitants most brutish, the turning point had been reached — the forces were at an even balance. At the lowest point, the still lingering divine spark of spirit within began to convey the upward impulse. The scales typified that eternal equilibrium which is the necessity of a universe of harmony, of exact justice, of the balance of centripetal and centrifugal forces, darkness and light, spirit and matter." (II, 456-7).

BOOK REVIEW

The Secret Life of Plants, by Peter Tompkins and Christopher Bird. Published 1974 by Avon Books, New York. Paper. xv + 416 pp. Price \$1.95.

In 1877, among the closing words of Chapter XIII, Vol. I, *Isis Unveiled*, H. P. Blavatsky made the prophetic statement that, "Future experimenters will reap the honour of demonstrating that musical tones have a wonderful effect upon the growth of vegetation."

The authors of *The Secret Life of Plants* have compiled a long and impressive list of illustrious experimenters who have demonstrated under scientifically controlled conditions the truth of the above statement, and other tenets of the Ancient Wisdom promulgated by H.P.B. and the Masters.

On pp. 208-9 of *Isis Unveiled* it is written: "There is but one MAGNET in the universe and from it proceeds the magnetization of everything existing. This magnet is of

course what the kabalists term the central Spiritual Sun, or God. The sun, moon, planets and stars are highly magnetic; but they have become so by induction from living in the universal magnetic fluid — the Spiritual Light." H.P.B. goes on to say that there is a difference between mineral magnetism and animal magnetism. Except in the case of the lodestone, all the minerals are magnetized by the higher potency, the animal magnetism, which latter is a direct emanation from the First Cause — the Creator. A needle can be magnetized simply by being held in the hand of a strong-willed man. The sun is the most magnetic of all bodies and it imparts this binding power to everything falling under its direct rays. Some plants are attracted especially to the sun, others to the moon; this difference in polarity accounts for the antipathies or sympathies found among plants.

With reference to the nervous system of plants, it is stated in *The Secret Doctrine* (Vol. I, pp. 537-8) that "This 'Nervous Ether' is the lowest principle of the Primordial Essence which is *Life*. It is *animal vitality* diffused in all nature and acting according to the conditions it finds for its activity. It is not an 'animal product,' but the living animal, the living flower or plant are *its* products. . . It descends in a larger supply to vegetation in the *Sushumna* sun-ray which lights and feeds the moon." The nervous ether is of a magnetic nature and attracts or repels other sympathetic or antipathetic forces belonging to the same plane.

Again, "Each atom. . . is endowed with consciousness, hence with *memory*." (S.D., Vol. II, p. 672fn.)

These few sentences declare the essential interrelationship and unity of all things and relate in particular to many of the demonstrations cited in *The Secret Life of Plants*. Peter Tompkins and Christopher Bird have written an inspiring book and brought into human focus, so to speak, the hidden and sensitive life around us.

— Jean Ferguson

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