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FROM THE PRESIDENTIAL ADDRESS

To The 100th Annual Convention Of The Theosophical Society

JOHN B. S. COATS, *President*

November 17 is behind us. Although we may still learn almost indefinitely more and more of what has been given us since the corner of the veil was lifted by Madame Blavatsky one hundred years ago, and of course it could not be considered any waste of time, were we to spend our energies in acquainting ourselves further with this background, if Theosophy is effectively to bridge the centuries, we have to look ahead and try to find out how best to meet the challenge of tomorrow.

When one looks at the Theosophical Society around the world today, one can point to certain things which stand in the way of its fuller success and several things are worthy of mention here, in so far as they affect every one of us in our work; things which are essential in our lives if we are to be balanced members of the Society and good ambassadors for it before the world. These are things which we consider often enough and read about, but do not sufficiently carry out in our lives.

When, for instance, we speak to anyone who is an expert on a subject about which we only know a little, it becomes clear to him very soon that we are not at all well versed in that subject. It is probably true that the level of our theosophical

knowledge is not as high as it might be, indicating that a deeper study of Theosophy is required of us if we are to represent this Society to others in a manner likely to cause them to feel that we are knowers of our special philosophy.

It is not sufficient when one has read only one or two books to think that one is able to present the fullness of the theosophical philosophy. So more study, *real* study — not just reading, but reading and pausing and thinking and considering — a far deeper form of study is required from nearly every one of us. And here it is worthwhile mentioning that Theosophy does, in a sense indeed, stand alone. It is not a copy of anything else; it is not just another chapter in the life of one or other of the great religious faiths of the world, or one of the great philosophies of the world. It stands alone and unique and it should be the effort of every member of our Society to understand this for himself or for herself, and not to make a mixture of his or her own faith and Theosophy, and so lose sight of the uniqueness of the wisdom, some portion of which was given to the world again through Madame Blavatsky by Those who stood behind her.

And so we need to know; and it is, then,

with both forethought and hope that towards the latter half of next year, the International Centre for Theosophical Study will be inaugurated here at Adyar. The intention behind this centre is obvious and it is to be hoped that members from far and wide will be sufficiently interested to take advantage of the courses offered. These will include, besides a comprehensive review of the basic principles of Theosophy as they have been given to us since the earliest days, the history of the development of the Movement and considerable emphasis on that way of life which we may call *theosophical* which leads on from the discipline of the outer being to the realization of that inner life which so many do not as yet experience.

This is, in truth, an aspect of the work for brotherhood that the Society espoused a hundred years ago, for although the attainment of peace and harmony amongst men in an exoteric sense is still our very great concern, our work is enormously more effective when we are able to transcend the intellectual appreciation of brotherhood and realize within our own consciousness, (which may be, at least, on the fringe if not at the centre of that unity — if one may put it in such a materialistic manner) that the brotherhood, not only of all men, but of all life, is a fact in nature.

To those who have opened up this realm of realization within themselves, the world must ever present a picture quite other than the one that you and I mostly know, and conscious action taken by such persons will always be in the direction of helpfulness to their neighbours. It is for this reason that I believe that the work of the Theosophical Order of Service may be greatly expanded in all the national sections, for channels of valuable, necessary or useful work can be opened up best by those of whom it might be said that they cannot help giving their loving service towards their fellowmen. On a physical plane level, such preparations need to be made ready for the use of the growing

number of our members who are beginning to understand that Theosophy on the mental plane is not enough, and that practical expression must be given to it at all levels where human beings operate. Some will find their own channels of expression, but many will naturally gravitate towards co-operative efforts.

At the same time, and as the inevitable concomitant of this outer activity and more important still, is the change in the life, the attitude, the perceptiveness that has to come about in each of us.

Some of you may recall that many years ago, Mr. J. Krishnamurti spoke very challengingly to a large audience around a campfire at Ommen in Holland. And these are some of his words. They are mostly phrased in questions which, I believe, every one of us should be putting to himself.

— “You must ask yourself what you have done.”

That is a very pertinent and deep question. Let us all point at ourselves. What have we done? We can expand that idea and most of us will feel, I am sure, that we have not done enough. And then he asks:

— “How many people have you made happy, not in the passing things, but in the ways of the Eternal?”

How many people have you or I made happy?

— “How far has it been your ambition to lead someone to that Kingdom of Happiness, that garden where there is unchanging light, and unchanging beauty?”

How far have I been concerned to lead people to the Kingdom of Happiness; how far have you been concerned to do so, and what do we mean by that word “concerned”? It means a deep inner urge that motivates our lives, so that we can then truly say, “I cannot help doing what I am doing, because this is the real thing. This is what has to be.” How many of us really feel that so deeply, that all through our life, in all our contacts, in the office, in the home, on the street, we are really deeply con-

cerned to bring happiness to others?

— "Have you," he asks, "any of you, tasted Eternity?"

One wonders how often we are concerned even to think about tasting Eternity. We give in all too readily to the dictates of time. And perhaps all too rarely do we consider the truer values which pertain to the Eternal. And then he asks again:

— "Are any of you happy?"

How difficult to answer that. What does he mean by happiness? Obviously, he does not mean the mere passing satisfactions of life. He must mean something of that deeper peace, that deeper sense of balance, of rhythm, of rest, of stillness which is to be found only in one's own heart, and it is when we are in that stillness that we begin to know what true happiness is. Is not this what he means? And so he asks:

— "How many of you have felt so deeply that you could throw yourself into the place of the person who is suffering?"

Here again is a tremendously challenging question. We pass people on the street without looking twice at them. People come and talk to us about their problems. We all have that experience. Sometimes our tendency is to try to get rid of the person. We think we have more time for somebody else and not for that particular person's sorrows. Sometimes of course we must use our discrimination, but how often do we really take the trouble when we do have the time? Do we try to put ourselves in the position of that person and really make an effort to understand that his suffering — because he is part of the One Life which he shares with us — is ours too, and, therefore, somehow we have a responsibility towards that person to try, with him and through him, to alleviate something of the great suffering of the world. It is both challenging and very difficult. He says:

— "What have you done with your days?" And then a very telling statement — "You give me phrases and cover my Truth with your words."

Truth is indefinable, but we understand here what is meant. We are concerned so often to make excuses; the excuses of time for not doing the things which pertain to the Eternal. And I feel, that it is tremendously necessary for each one of us individually to enter into this deeper understanding of life. What are we expected to achieve, and to what extent have we done it?

I am sure that Krishnaji, when he is speaking, is not talking about our outer world accomplishments — or the lack of them — but of that deep inner change which has to come in you and me. It is more or less impossible to describe such things in themselves, but we may apprehend something perhaps by the expressions to which that change gives rise in the lives of those who are indeed awake and aware.

Everyone, for instance, becomes our friend and there is no distinction at all between caste and colour, race and creed, although, where friendly action is concerned, we can never be entirely free of the responsibility for exercising discrimination in the use of the energies at our disposal. Your smile, my smile, which we do not restrict any longer only to a few friends, is a smile not only of the lips, but a smile of the eyes and is offered to all. The person who is really awake inside, does not restrict those things in his contacts with his friends.

There will be a real change in relation to one's minding about oneself — little concern for the praise of others and still less for the opinions of the multitude — a freedom resulting from the knowledge that no one can do anything at all to you but that you alone are indeed the "dispenser of glory or gloom" to yourself. No one can touch you. They can laugh at your ideas, they might hurt your feelings, they might injure you physically, but they cannot touch you. Only you can do something about yourself. Cheerfully then, and released from fear, such a person accepts this total responsibility for his own future. And we in the Theosophical Movement should be doing that. I wonder if I ask the

question: "Do you see the point?" Am I making myself clear? I address myself of course in saying this. Do you see the real point here? Why should we put off to tomorrow or to some other life, that most supreme of experiences which could be attained by us if we really tried?

For this is why we exist. What other reason is there for this great evolutionary process? It is the *raison d'être* for our life and our living, that we shall come to these deep inner understandings and realizations and be able eventually to help every other to the same deeper experience. Do you feel (if I address you, it is only for simplification — it is not that I am not addressing myself) at this very minute that you belong to everyone you meet — do you feel that in this big concourse of members? Everyone of us should be able to feel that he belongs to everyone else, that there are no barriers of any kind at all between any of us, and that there is, what we might call, the melting of man into man. If we could achieve this in the nucleus of our gatherings, how greatly could the world be affected by us, when we go home. If something could be born in us in terms of a real, deep realization, such as we may experience, at this very moment, of the Oneness which unites us all, when we go home we shall never lose it. That which has happened within us, which is real, can never be lost. Look now then, at your next door neighbour (if you actually wish to look at him — do so). Look at your next door neighbour, I will look at mine, and see him or her as you have never seen him or her before. Usually we just see the exterior and we stop there, but we have to try to see the inside. He should be the dearest of the dear to us. If I look at the man next to me, I have to say to myself, "Is he the dearest of the dear to me?" And should he not be, in terms of the real, deep meaning of brotherhood — which is not just the horizontal social thing that we are accustomed to? It is something much more. Is your neighbour one to whom your spirit

can give itself wholly in love? Can you each look at your neighbour and feel the deepest love? Because that is eventually what we have to do; because one day the love which we now share with only a few must become the love for all! Why should we wait? Why should we not try to experience this now?

Will you surround this neighbour with light and love, not because you feel you should do so, but because you can do no other since he is none other but you in another garb? Can you realize that there is not, nor can there be, any happiness more completely fulfilling than this letting go of the machinery of the mind, so that the life which is universally present may flow through each in rich abundance? Any reservation now is but a personal reaction based on some concealed fear, but if we do not succeed in going beyond the mind we shall never understand. The mind can be a cruel, tyrannical master, but when harnessed to the intent of that which lies beyond, it can become the inestimably useful and efficient means whereby the inner reality may express itself effectively in suitable forms.

But many of the forms that surround us and bind us, because of the conditioning of our past, do need to be broken down — once again with discrimination — so that the flow of life can lead to a condition of continuing "happening" in our lives. As soon as we put any barrier in the way, that flow cannot come through us and such barriers are put in the way all too often by the little things which we have not yet taken the trouble to deal with in our lives. These things have to be looked at again now, so that each member of our Theosophical Society becomes a cleaner, purer, deeper, more continuing channel for the light which comes from the centre of all things — that it may reach through you and me into this world of sorrow and despair by which we are surrounded.

One may follow rules, as many do, for such disciplines are in no way bad in themselves and can be helpful. Many are

doing regular meditation, but perhaps not in the fullness of their understanding of it and somehow do not manage to release that indwelling life. It is absolutely essential that one has to live the teaching and not just know it. It has to be put into practice in our lives and not left in a book. In fact, one only really does know the teaching as it becomes increasingly a part of one's life. Open to new influence! Once again discrimination dictates that we distinguish what comes from the emotional field alone as against that of union. The joy at a high level of the emotional field is not unreal. Although for most of us it would be a marvellous experience, it is not at all the same as the experience that may be defined among theosophists as Buddhic.

This inner attitude can become a new way of life for each of us: it can become that in us, but it depends upon each one whether it does so or not. It causes us to look at the manner in which we conduct our business or run our home. It is not, if real, in any way restricted to particular times or places, but becomes a constant in every thought and action of our normal living.

Open your light to each other's light! Does that mean something to you? It can mean something to you if you think about it. Open your light to each other's light, and this convention and this meeting, here and now, can become the most intense, the most penetrating and the most freedom-bringing moment of your lives.

I would suggest and hope that during this convention we are not, therefore, only listening with our minds to all the interesting things we shall hear, but that we are somehow going deeper at all times within ourselves in our contacts with each

other. So that every time we meet our brother, as we meet him 100 times a day, in our heart there is welling up the understanding: he is my brother, this man, this woman, I love. And if all of us as a group can come into that unity of deep, wise compassion for all living things, then this convention can go down in the history of the Theosophical Society as a turning point in which the members of the Society made the greatest effort, not only to know their philosophy which is so necessary, but to live it before the world in contact with everyone.

It is simplicity that we need, not complication. A right perspective to see people and take them as they are; a right awareness of what we are doing and of why we say things and why we do things. A quest for one's own reality where deeper experiences are always new, and the right action towards all people and all things. Be yourself, whilst aspiring beyond yourself with a pure heart, with compassion, with purpose — unswerving purpose, and with ecstasy and peace. All life seems to be a process of becoming for us, whilst nevertheless mysteriously being the One. Let yourself go — feel the flow of nature, God expressing himself in the trees, in the stones and in the creatures by which we are surrounded; feel the flow of nature, that restless power of God expressing itself, in you and in me and in everything else, for that is the only thing that is. That is what makes us, that is what causes us to be here, that is what expresses this life at the highest levels into which we are seeking to enter. What does the Banyan tree tell us? Can it not speak? Can it not communicate to us some wonderful feeling of diversity in unity or something of that kind? Each beauty of nature has something to tell a person whose heart is open to hear, and I hope that during this convention all our hearts at all times will be open to hear.

Go with the wind. Why go with the wind? The wind is a wonderful example for us because it is not concerned with itself

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particularly; the wind is not concerned with where it came from, nor particularly interested in where it is going. What it is interested in, is the actual moment itself; it is interested in the life that imbues it: it is interested in the going itself. Can we be more aware of the life in the moment and then, though we should have ideals and though we cannot forget all the past, dwell less in those things of time, but more in the actual moment that is for ever now? For it is in that moment — if we divorce it from the thoughts that come from the past or the future — which is free and in which we *know*, that the greatest amount of life will be able to flow through us for the service of the world. We have to go, each one of us to the destiny of tomorrow valiantly to face whatever we have created for ourselves.

Now, at the close of the meeting where Krishnaji spoke the words that I have quoted earlier, his voice suddenly changed and a deep hush fell over the whole gathering as he uttered the following words which seem to me to have a wonderfully beautiful and enduring message for all men. These words are just as real for you and me today, just as deep, just as full of life, as they were for the listeners in that camp in the 1920's. Here they are:

“I belong . . .” The *I* is what? The *I* is the Oneness speaking — the consciousness of unity and love.

“I belong to all people, to all who really love; to all who are suffering.

And if you would walk, you must walk with me.

If you would understand, you must look through my mind.

If you would feel, you must look through my heart.

And because I really love, I want you to love.

Because I really feel, I want you to feel.

Because I hold everything dear, I want you to hold all things dear.

Because I want to protect, you should protect.

And this is the only life worth living, and

the only Happiness worth possessing.”

Let us remain for a few moments in the silence of those words.

Adyar Library and Research Centre: In the 89 years since its establishment the Library has made a splendid contribution for the revival of oriental literature. Many important works and MSS have been added to the Library. Others are ready for the press, including a revised edition of Leideker's *Sanskrit Essentials of Grammar and Language*. The Adyar Library Bulletin released the special Jaina volume marking the 2,500th Paranirvana anniversary of Mahavira, last April, with contributions from 15 scholars from India and abroad. Now in the press, is another special volume to commemorate the centenary of the Theosophical Society. In the Manuscripts register 3,380 entries were made during the year. The Library records 391 readers and during the year 7,317 persons used the facilities offered. Research students from India and overseas continue to be attracted to the Library. During the year a project of preparing detailed references for journals and for books was started. Special binding assistants were employed for 5 months and 706 volumes of journals and 344 books were bound; 1,131 books were also repaired. During the year, 1,711 books were received and 48 purchased. We thank all donors of books and the T.P.H., Adyar, London and Wheaton (U.S.), for continuing to send all their new publications and reprints. We are also under a similar arrangement with the Theosophical Press, Pasadena (U.S.), so that the Adyar Library receives publications from other branches of the Theosophical Movement. We have received many visitors from India and overseas. The Librarian records her thanks to Dr. V. Raghavan and Dr. K. Kunjuni Raja for their help in research.

Archives and Museum: Microfilming by the Adyar Library was done of Dr. Besant's

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LET THERE BE LIGHT

*A talk presented at the Centenary World Congress, New York,
on November 16, 1975.*

EVA DE LISLE

“In a garden of sunflowers, every flower turns towards the light; why not so with us?”

This was one of H.P. Blavatsky's New Year wishes, and upon reflecting on it, one wonders indeed *why* humanity does not do just that — turn towards the LIGHT. There are reasons, of course, and, as with theosophical teachings in general, each student has to find them out for himself.

Yet hints and guidelines are there for all. Did not the Lord Buddha suggest: “Within yourselves deliverance must be sought”? *The Voice of the Silence* reminds us that “The pupil must regain the child-like state he has lost, ere the first sound can fall upon his ear.” And, “Thy soul-gaze centre on the one pure Light, the Light that is free from affection . . .”

Another great teacher, Jesus, spoke of the Kingdom of Heaven which is to be found within. In *Light on the Path* it is said, “Within you is the Light of the World, the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere.”

Would these various thoughts not be a good indication of where the Light, the Light of Truth, has to be looked for? Where it can and must eventually be found? Are we not, with such thoughts to guide us, “fortune's favoured soldiers”? Did not the Masters of ages, and H.P.B. with their last “effort” leave us all the signposts that are necessary for and on the journey toward the true Light?

The Sun does shine within each human being, hidden. Yet it may be rediscovered by the student who is willing to make the necessary efforts and sacrifices to regain “the knowledge which was his in former

births”. It is also said: “What greater realization await the future when the theosophical concept of a Spiritual or Universal Sun, of which our Sun is but a reflection, shall dawn upon mankind! When that awakening is achieved, Brotherhood will be no mere idle phrase, but a profound practical conviction.”

Many have painted a gloomy picture for selfish humanity, and one asks oneself: is there any possibility for the individual to do something about the elevation of the Manas (mind) and Buddhi of the Race — an undertaking for which H.P.B. lived and laboured and, so to speak, died? From a worldly standpoint, there appears to be very little that can be done, but from a theosophical one, we can move the world!

Each one of us can, if he so chooses, “Lift high the torch of liberty of the Soul of Truth, that all may see it and benefit by its Light”. How do we go about such a task? The Founders of the last effort of the Theosophical Movement, one hundred years ago, in particular H.P.B. and William Quan Judge, left us all the instructions of those whom we call Masters. For each temperament and intellect there is something, some way of learning about the Truth that all in the Universe is ONE and comes from the one Source of Light and Life, as we so well see in the Theosophical literature — the writings that speak to the intellect, and the devotional ones that speak to the heart. All of them hold treasures which it is our task to uncover. To arrive at a full comprehension of them might take lifetimes . . . yet, if we try to LIVE the little we DO already understand, and continue in our efforts devoted to that “one single object” or aim in our lives,

Lord Krishna promises that "spiritual knowledge will spring up spontaneously within us in the course of time."

Concentration, Meditation and Will are very important in that quest of ours. In one of his articles on this subject, Mr. Judge says: "Behind Will stands Desire. To make our will strong, we have to have fewer desires. Let those be high, pure and altruistic. Will and desire lie at the doors of meditation and concentration. Let us desire truth with the same intensity we formerly wished for success and the like . . ." And: "If we do all our acts, small and great, every moment, for the sake of the whole human race, as representing the Supreme Self, then every cell and fibre of the body and inner man will be turned in one direction, resulting in perfect concentration."

The French pilot and author, A. de Saint Exupery shows us similar universal truths in his *The Little Prince*: "On ne voit bien qu'avec le coeur. L'essentiel est invisible pour les yeux." ("It is only with the heart one can see rightly. What is essential is invisible to the eye.") Is not the same thought expressed in *The Voice of the Silence*, where the difference between the doctrines of the "Eye" and "Heart" is explained?

If the aspirant gives the "still small voice" only a chance, he might discover much faster than he ever imagined who and what he is in reality. He will rediscover — and here the Three Fundamental Principles of *The Secret Doctrine* are of great help and somehow essential — first: "That each one is a ray from and one with the Absolute Principle which is the cause of all that is, was and shall be."

Does this not help us to identify with what we in essence are: "THAT which is unchanging and unchangeable"; that the One Self, the One Consciousness is shared by all alike? Each individual shares with every other individual to the extent that each, or any or all of them become consciously aware of their common Brotherhood at any

level. All, at any one level, share a common rate of vibration.

The Guardians of humanity are endeavouring slowly to raise the focus of consciousness of the Race Mind to the level of Higher Manas, the level of true being. Consequently, a group of sufficient number, vibrating synchronously, one in will and purpose at this higher level, would not only cause the smouldering embers of inner fires to burst into bright flames within themselves, but would set the world afire and warm the cold heart of humanity. Must this not have been in the minds of the great ones, when they brought together, in 1875, those promising souls to "consciously" try to make that First Fundamental Principle a reality, through their first and most important Object — by forming "the nucleus of a Universal Brotherhood of Humanity" without any distinctions?

The Second Fundamental Idea, or Principle, of the S.D. throws light on the question of Law: Karma, the Law of Cause and Effect or Responsibility; and Reincarnation, the one of recurring births, or the doctrine of hope. It is said that these are the two teachings the West needs most. By taking the second Object of the Movement to heart, which recommends the study of comparative religion, philosophy and science, in order to detect the vital principles common to all, we may discover better the importance of law in the universe. To this end, "sincere and earnest students may and do associate themselves together to learn the philosophy and teach, each according to his light, while in the spirit of mutual helpfulness in daily life, they strive to apply universal laws and principles to the harmonizing of all human relations. If the accomplishment is not simple, at least the instructions are: Live the Life and you shall KNOW the Law."

Now let us look at the Third Fundamental Proposition of the S.D. and the Third Object and see whether they might help us to see the Light. The Third Idea somehow combines the implications derived from the

First and Second. It deals with the triple evolutionary scheme; the physical, according to the esoteric teachings, evolving from the spiritual, mental and psychic. They might be called the aspects or the reflection of the One Reality.

Each of these systems has its own laws, and is represented in the constitution of man, sometimes called the Microcosm of the Macrocosm. "It is the union of these three streams in man that make him the complex being he now is." It is said that the object of evolution is not individual salvation, but that the whole shall be lifted up, i.e., raised to higher and higher degrees of consciousness.

Theosophy considers humanity as an emanation from a state of divinity on its return path thereto. This Fundamental helps us also to understand a little the nature of a so-called Master, for each human being advances by his self-induced efforts to whatever higher estate he desires, and a Master, once an average man like ourselves, is the accomplishment of an ideal striven for, or a perfected septenary being. He worked in harmony with nature, with Divine Law, for many lifetimes and has indeed learned the art of making life not only meaningful, but divine for those with whom he comes in contact. Is it not wonderful to know that each human being has these same opportunities?

The Third Object of the Movement also ties in with this Third Proposition or Principle in dealing with the hidden mysteries of Nature. If the student learns what is offered in the S.D. about evolution as the design of life in terms of meaning and purpose, he will at the same time discover a vast range of "powers latent in man" which may be discovered and developed under lawful conditions.

Can those Three Fundamental Principles, those messengers of Knowledge, of Light, be found only in *The Secret Doctrine*? That surely would not fulfil their purpose. Hermes stressed the Truth: "As above, so below." What holds true on one

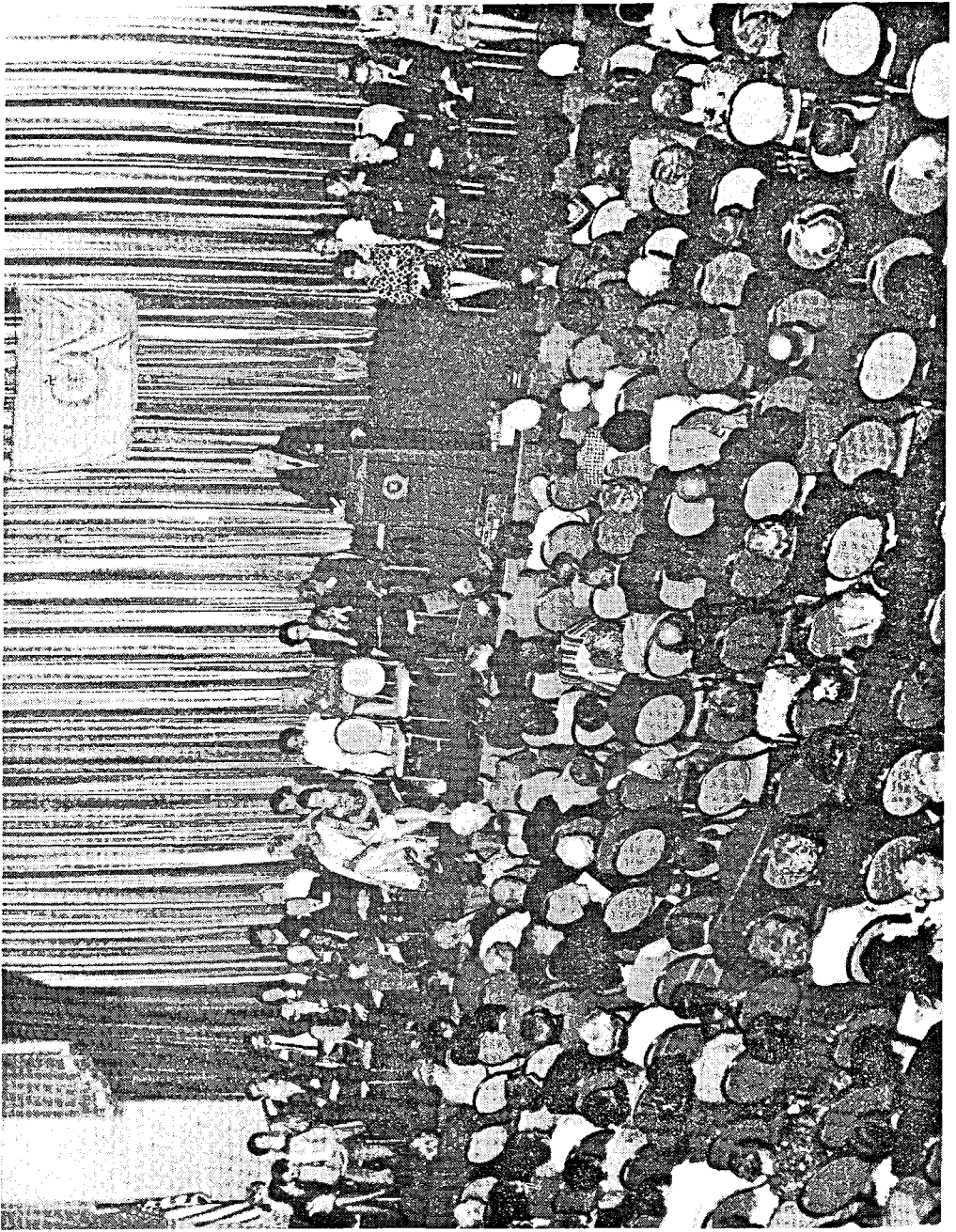
plane must also be so on another, whether spiritual or physical. Someone once suggested that if we want to find out whether something is right, we only have to try and see if it fits into these three main theosophical tenets and the answer will be right there. Of course, this exercise takes practice, but after a while, through living the teachings, we become able to rediscover these three important basic thoughts of the philosophy of theosophy in each event of our lives.

As an example, let us share some extracts from E. Bach's *Jonathan Livingston Seagull* and see for ourselves how clearly our Three Principles are expressed therein: "Each of us is in truth an idea of the Great Gull, an unlimited idea of freedom." "Precision flying is a step towards expressing our real nature. Everything that limits us we have to put aside." "You have the freedom to be yourself, your true self, here and now and nothing can stand in your way. It is the law of the Great Gull, the Law that IS. . ." He spoke of very simple things: that it is right for a gull to fly, that freedom is the very nature of his being . . . that whatever stands against that freedom must be set aside, be it ritual or superstition or limitation in any form. "The only true law is that which leads to freedom."

Just as many teachers have had to warn their students about the dangers of making the "investigation of unexplained laws, etc." their priority instead of the idea of Brotherhood, so also had Jonathan to warn his friends at some stage: "We do not try flying through rock until a little later in the program."

Even the idea of "Compassion Absolute", as described at the end of *The Voice of the Silence*, can be found in that story. "Jonathan, remember what you said a long time ago about loving the flock enough to return to it and help it learn?" "Sure." "Well, I don't understand how you manage

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Opening of the Centenary World Congress, November 15, 1975, by the President, John B. S. Coats

NOTES AND COMMENTS BY THE GENERAL SECRETARY

Capital punishment is once again a key issue in Canada. Proposed legislation recently introduced into Parliament would abolish hanging. The adoption, modification or rejection of this proposal will determine the Canadian position in respect to capital punishment which likely will remain unchanged for many years to come. In terms of influencing social and moral attitudes, therefore, the vote on this Bill will be one of the most significant ever to be taken by the House of Commons.

Since the announcement of the government's new initiative, I have been asked for a reference to the article, "Theosophy and Capital Punishment", by William Quan Judge. It was reprinted in this magazine in the March-April, 1973 issue. It is also to be found in the new collection of Judge writings, *Echoes of the Orient*, on page 465. If any reader desires a copy of this article I shall be pleased to provide one. Although written in 1895 its message is still timely.

* * *

A benefactor recently donated a nearly complete set of *The Canadian Theosophist* to the library of the University of California. We were able to supply most of the missing numbers, but a few are still required in order that every issue of all 56 volumes will be included in this particular collection.

To this end we would like to obtain Nos. 1, 2 and 3 of Volume 48 (March-April; May-June; and July-August, 1967). If any reader still has copies of these issues and would be willing to part with them I would appreciate being advised.

* * *

A business trip to Edmonton in early February enabled me to spend an evening with Simon Postma, the Section Treasurer,

and Emory Wood, President of Edmonton Lodge and a long-time member of the Canadian General Executive. It is always a pleasure to get together with like-minded fellow students, and I thoroughly enjoyed this opportunity of chatting with Emory and Simon. Although we all exchange letters frequently, these occasional meetings face to face are also very important in preserving good communications.

That same evening the three of us visited Mrs. Nellie Dalzell, a 95-year old member of Edmonton Lodge now living in a nursing home. It is a pleasure to report that we found her in her customary high spirits. She still lives her life with a determination to use every minute to the full. This has been characteristic of her as long as I have known her, and it remains undiminished by age and physical ailments.

* * *

I took advantage of another business trip, this time to Ottawa, to stop over in Toronto on my way home to Calgary on February 26. Thanks to the cooperation of the Eastern members of the General Executive, a meeting was held that evening at 12 MacPherson Avenue.

Among the business transacted at that meeting, confirmation was given to the Section's annual donation to Adyar. This year, \$129.75 was earmarked to the Adyar Employee Fund, and \$105.00 was sent to the Adyar Library and Research Centre.

I was able to report that most of the university libraries had responded to the Section's offer to donate *From the Caves and Jungles of Hindostan*, the latest volume in the *H.P. Blavatsky Collected Writings* series. This project, now more than ten years old, provided Madame Blavatsky's writings to Canadian university libraries on request. The University of Guelph library is the latest to participate.

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All letters to the Editors, articles and reports for publication should be addressed to the Editors, 2307 Sovereign Crescent S.W., Calgary, Alta. T3C 2M3.

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

Just prior to the February 26 meeting of the General Executive, it was learned that The Theosophical Society in Canada had been issued its certificate of incorporation by the Department of Consumer and Corporate Affairs. Consequently, in order to deal with some necessary formalities, it was decided to hold the first meeting of the new Corporation that evening.

The General Executive will now be known as the Board of Directors. The

General Secretary will also have the alternative title of President, but will continue to use the former for all internal T.S. business.

All members in good standing are automatically members of the new Corporation.

* * *

An announcement appeared in these Notes in the last issue regarding the souvenir Centenary Calendar, produced by the Theosophical Publishing House, Adyar. Mr. K.N. Ramanathan, Manager of the T.P.H. has written to say that the prices of the calendar have been reduced. Details will be found in a separate notice elsewhere in this issue.

T.G.D.

THEOSOPHICAL SOCIETY CENTENARY WALL CALENDAR

Copies of the Theosophical Society Centenary Wall Calendar, with seven full sheet enlargements from colour transparencies of Adyar views, are now available at greatly reduced prices from the Theosophical Publishing House, Adyar, Madras, 600020, India.

The Calendar covers the period November, 1975 to December, 1976 (14 months), arranged two months to the sheet.

Reductions of 40 per cent and 50 per cent respectively have been made in the price of the art paper and maplitho Calendars. (The pictures, format, etc., are the same in both Calendars, only the paper used differs.)

Reduced prices are:

Calendar on art paper. \$1.75 plus \$1.90 packing and postage. Total cost \$3.65 by surface mail. By airmail total cost \$7.20.

Calendar on maplitho. \$1.20 plus \$1.90 packing and postage. Total cost \$3.10 by surface mail. By airmail total cost \$6.65.

INTERNATIONAL THEOSOPHICAL YOUTH CENTRE

The Theosophical Society has established an "International Theosophical Youth Centre" at Adyar which, as a department of the T.S., will be under the direction of the President, Mr. John Coats.

It is planned that the work of this Centre will gradually incorporate and eventually supersede the parallel activities of the Young Theosophist organizations and help integrate all the members, regardless of age, into the Society's work.

Mr. Coats is also in the process of creating a Youth Centre Fund so that interested Theosophists around the world can contribute financially to this important work. Contributions can be sent to: The Coordinator, International Theosophical Youth Centre, Adyar, Madras 600020, India; or Box 270, Wheaton, Illinois 60187, U.S.A.

PRESIDENTIAL ADDRESS

(Continued from page 6)

diaries from 1893 to 1932. All microfilms have been checked for deterioration and much editing has been done. Centenary booklets were prepared for both the Archives and Museum, the special articles compiled for the special numbers of *The Theosophist*. Much information has been supplied for the Centenary World Congress at New York and for the producers of a film about Col. Olcott. Many visitors from overseas have visited both the Archives and the Museum during the year.

International Tours: During the year I visited 11 countries and attended various summer schools and conventions. Included in these were the annual conventions of the East African and Southern African sections in April. Centenary celebrations were held in both these countries.

But a rather special mention should be

made of the Centenary World Congress at New York City, in November, where all four officers of the T.S. met with numerous General Secretaries and delegates from all over the world. A full report will be published in the January *Theosophist*, but I think it would be correct to mention that one of the salient features of the Congress, apart from the strong feeling of unity that prevailed, was the effort made to draw more closely together the different branches of the Theosophical Movement.

The recognition of Mr. W.Q. Judge, despite the various problems of the 1890's, as one who dedicated himself to a life-long service of Theosophy and who was in fact one of the original founders of the Society who remained true to its ideal until his death in 1896, was a factor which contributed much towards the re-establishment of ever more harmonious attitudes within the Movement.

Young Theosophists: The Young Theosophists have been active in many countries and perhaps a special mention should be made of South America and Europe. In the latter they held camps at Easter time near Torino, Italy, and in Brussels, Belgium, in August. Young Theosophists in "The Pays Latins" are busy publishing their magazine *Unité* six times a year; there is a good team of workers in Paris for this work. The Secretary of the W.F.Y.T., Mr. Charles Chesrow, reports increasing activities everywhere and a growing participation in the lodge work in many sections. There has been much enthusiasm throughout the year, in many sections, in organizing centennial celebrations together with elder members. In Viet Nam, a strong group of more than 100 members, specially in Saigon, are eager to carry on theosophical work as much as they are able, despite current difficulties. Here at Adyar, Young Theosophists have been engaged in many worthwhile activities.

THE LARGE PURPOSE

(This paper was read by Kirby van Mater to the delegates attending the Centenary World Congress, New York, November 16, 1975. Miss Knoche is leader of the Theosophical Society International, Pasadena.)

Words cannot transmit the measureless gratitude that fills the heart on this hundredth anniversary of the birth of the Theosophical Society. A Society that seemingly just happened into existence, yet has proved viable through ten decades of crises, external and internal, and the relentless vilification of its opponents. "You have done well to see the 'large purpose' in the small beginnings of the T.S.," wrote K.H. to A.P. Sinnett in 1881. What that "large purpose" is, we cannot grasp in fullness. We do know that it is a vital, albeit small, part of the compassionate guardianship that extends from the Planetary Spirit to the least of earth's inhabitants.

There is grandeur in the thought that had it not been for the burning concern of two great-souled men for the fate of their brothers, thousands of human lives would have been the poorer — and humanity the loser. For the world might have had to wait another hundred years before the theosophic truths could have been given forth in such abundance. But the world did not have to wait. The sacrifice of H.P. Blavatsky made possible the dissemination once again of these ageless Mystery-teachings. That H.P.B. was the sower of the Messianic seed, the seed from the granary of the Brotherhood, is now well understood — not alone by theosophists, but by increasing numbers today who read her books.

When we recall the Chohan's statement that "the Theosophical Society was chosen as the corner stone, the foundation of the future religion (s) of humanity," we intuit the enormity of the charge, both inner and outer, upon succeeding generations of theosophists. The outer mandate is clear:

to work untiringly in order that the natural truths about man and his link with his cosmic divine origins become an enlightening influence upon the whole of human affairs; and, in the process, "to stretch out the hand of fellowship" without discrimination, so that eventually a genuine fraternity among all human beings will become a reality.

The inner charge is not easily defined. Born in the deepest reaches of the soul, it springs from ancient vows taken lives, possibly kalpas ago, when the spark of altruism was lighted and we knew that one day we would have to become a true servant of mankind. Our responsibility, then, has increased in direct proportion to our will to serve; a responsibility not only to ourselves and our immediate environs, but to the world at large. Because of the subtle yet continuous interchange of life-atoms — in and from the buddhi-manasic plane down to the astral-physical — every thought, every aspiration, every sincere yearning quickens a kindred response in the souls of all others similarly attuned; so too, in an opposite direction, every mean and selfish impulse deadens and degrades those of like quality. Since "no man is an island," but all are part and parcel of the "mainland" of human experience, it behooves each of us to choose with care where and how we focus our conscious concern.

Perhaps there is a lesson for us in the teaching of ancient India, that the mind-consciousness takes the shape of the vessel into which it flows; pour it into a round vessel and it becomes circular; into a square one, and the fluid of the mind assumes that form. Relate this concept to

the old Sanskrit saying of Yaska — *Yadyad rupam kamayate devata, tattad devata bhavati*, “whatever a divine being longs for, that very thing does it become” — and we see instantly how needful it is to channel our soul-essence into the noblest service. Taint our consciousness with even a drop of self-centeredness, and we have infected the atmosphere of our relationship with others.

From the start the Masters made clear that they had sought and finally gained permission from their Chief to teach a few truths for the benefit of the entirety of the race, and not for a select few; that the Society was never envisioned as a “hot-bed of magick,” or a “miracle-mongering club,” but solely as a universal brotherhood — and they meant *universal* in the purest and ultimate sense of the word. Today the parent body is many-branched, with theosophists varying as widely in loyalties as in interpretation of the teachings. Many bemoan the fact, and urge the unification of all theosophists into one large organization, so that we might present a united front to the world. Perhaps the wisdom of an old Arabian proverb has merit here: “Keep your tents separate and bring your hearts together.” Is this not what is occurring already? In spite of the seeming dispersion of interest and effort, a powerful force of unity binds all earnest students, a unity that stems from their fidelity to that which H.P.B. and her teachers represent.

Here is the ground of our hope. The more centered in devotion and service to the Lodge, the nearer are we, as individual radii, to the hub of their endeavor, and therefore the closer in sympathy and purpose with our brother radii. It is only when we become caught up in peripheral issues, at the circumference end of our theosophic thinking and activities, that we appear to be divided one from the other. In truth, every dedicated aspirant is bonded forever with the Brotherhood, his very determination to help on their task having brought him inviolably within the circle of their concern. As succinctly expressed by

K.H. to Sinnett: “Your hidden *Self* has mirrored itself in our Akasa; your nature is — yours; your essence is — ours.” Regardless of outer allegiance or individual “tent-karma,” if we are true to the “large purpose” of the Movement, we cannot help but be moving in synchrony of endeavor

If indeed the theosophic impetus set in motion in 1875 represents the Messianic effort for the ensuing precessional cycle, then how we think and what we do now will have reverberations far beyond the 21st century. How imperative for all of us not only to remain faithful to the pure stream of theosophic teaching and inspiration, but equally to live the truths we so ardently proclaim.

Today as we commemorate the first hundred years of the modern theosophic effort, there is cause for rejoicing that this time round there was a powerful enough cadre of loyal hearts, “true and unselfish workers,” to pass on the torch from generation to generation. But what of the future? The T.S. was founded by the Lodge a century ago, but we cannot take for granted that their mind-child will remain forever under their benevolent and protective hand. Only as we daily contribute to the dynamism of the original impulse will its momentum be augmented, and we in turn find ourselves aiding those who have the building of that “indestructible fane,” that temple of altruism, as their long-range goal. This is the “large purpose” to which theosophists everywhere, in all parts of the globe, are rededicating the fullness of their devotion on this sacred occasion.

To those assembled in congressional session, to you, Mr. President, and to all fellow students, may I extend on behalf of the membership of our Society fraternal greetings and sincere good wishes for a fruitful meeting of hearts and minds so that we may, as karma permits, in time become living bridges between Them and the orphaned world.

Faithfully yours,
GRACE F. KNOCHE

SECRET DOCTRINE QUESTION AND ANSWER SECTION

CONDUCTED BY GEOFFREY A. BARBORKA

Readers of The Canadian Theosophist are invited to participate in this feature by sending their questions c/o The Editors to be forwarded to Mr. Barborka.

Question. In *The Secret Doctrine* reference is made to the transmigration of life-atoms. What is the significance of life-atoms and their transmigration?

Answer. The subject of life-atoms is introduced in this manner:

"Now the Occultists, who trace every atom in the universe, whether an aggregate or single, to One Unity, or *Universal Life*; who do not recognize that anything in Nature can be *inorganic*; who know of no such thing as *dead matter* — the Occultists are consistent with their doctrine of Spirit and Soul when speaking of *memory* in every atom, of *will and sensation* . . . We know and speak of 'life-atoms' — and of 'sleeping-atoms' — because we regard these two forms of energy — the kinetic and the potential — as produced by one and the same force or the ONE LIFE, and regard the latter as the source and mover of all." (S.D. II, 672 or. ed., IV, 241-2, 6-vol. ed., II, 709-10, 3rd ed.)

In many more places in the volumes, instead of "life-atoms" the term used is simply "Lives", as for instance:

"(our bodies are) . . . built by . . . and composed of countless myriads of Lives." (S.D. I, 225 or. ed., I, 271-2, 6-vol. ed., I, 245-6, 3rd ed.)

And again:

"Occultism — which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water — affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria." (*ibid.* fn.)

Turning now to a consideration of the subject of transmigration in connection with life-atoms. The subject was first presented in an article dealing with the ancient Egyptian practice of mummification, and that the transmigration process would be associated with the life-atoms for a period of three thousand years. It was stated in the article:

" . . . for 3000 years at least the 'mummy,' notwithstanding all the chemical preparations, goes on throwing off, to the last, invisible atoms which from the hour of death, re-entering the various vortices of being, go indeed 'through every variety of organized life forms.' But it is not the soul, the fifth, least of all the sixth principle, but the *life atoms* of the *jiva*, the second principle. At the end of 3000 years, sometimes more, and sometimes less, after endless transmigrations all these atoms are once more drawn together, and are made to form the new outer clothing or the body of the same monad (the real soul) which had already been clothed with (them) two or three thousands of years before. Even in the worst case, that of the annihilation of the conscious *personal* principle, the monad or individual soul is ever the same as are also the atoms of the lower principles which, regenerated and renewed in this ever-flowing river of being, are magnetically drawn together owing to their affinity, and are once more reincarnated together." (*H.P. Blavatsky Collected Writings*, Vol. IV, 559.)

Question. Why was the figure of three thousand years used?

Answer. This was the period between incarnations on earth, as stated by the ancient Egyptians. However, H.P. Blavatsky asserted that the time-period between incarnations on earth is dependent upon how a person lives his life from day to day. And further in regard to the transmigration of life-atoms:

“Occultism teaches that — (a) the life-atoms of our (*Prana*) life-principle, are never entirely lost when a man dies. That the atoms best impregnated with the life-principle (an independent, eternal, conscious factor) are partially transmitted from father to son by heredity, and partially are drawn once more together and become the animating principle of the new body in every new incarnation of the Monads. Because (b), as the individual Soul is ever the same, so are the atoms of the lower principles (body, its astral, or *life double*, etc.), drawn as they are by affinity and Karmic law always to the same individuality in a series of various bodies, etc.” (S.D.II, 671-2 or. ed., IV, 241 6-vol. ed.; II, 709 3rd ed.)

In sentence (b): “individual Soul” here signifies technically the Reincarnating Ego — Higher Manas plus the radiance of the Monad (Atma-Buddhi); speaking generally, the Imperishable Triad, referred to near the close of the sentence as “the same individuality.” The “lower principles” means the Lower Quaternary: “body,” Sthula-sarira; “its astral, or *life double*,” Linga-sarira; the “etc.,” stands for: (1) the Life-principle, Prana, mentioned in sentence (a); (2) the Desire-principle, Kama; (3) the Personality, Kama-Manas.

In connection with sentence (a):

“The ‘Jiva,’ or life principle which animates man, beast, plant or even a mineral, certainly is ‘a form of force indestructible,’ since this force is the one life, or Anima Mundi, the universal living soul, and that the various modes in which the various objective things appear to us in nature in their atomic

aggregations, such as minerals, plants, animals, &c., are all the different forms or states in which this force manifests itself. Were it to become, we will not say absent, for this is impossible, since it is omnipresent, but for one single instant inactive, say in a stone, the particles of the latter would lose instantly their cohesive property and disintegrate as suddenly — though the force would still remain in each of its particles, but in a dormant state.” (H.P. Blavatsky *Collected Writings*, V, 112-13)

To be sure, the parents transmit certain life-atoms to their child which act as a nucleus for the re-grouping process before and after the birth of the child. But these transmitted life-atoms become subservient to the dominant re-grouped Jivanus (life-atoms), which are the individual’s own, and are drawn to the person with as much force as iron filings are drawn to a magnet. They are re-collected from all the Kingdoms of Nature — from the Elemental, Mineral, Plant, Animal, and even Human Kingdom — into which the life-atoms dispersed when the death of the Sthula-sarira (the physical vehicle) released them.

The life-atoms follow their inherent spontaneity of travelling to their own appropriate Kingdoms. Thus they transmigrate from one Kingdom to another and continue their cyclic activities.

This teaching is unquestionably the basis for the mistaken ideas attaching to the doctrine of Transmigration as well as to the Pythagorean doctrine of Metempsychosis. It is the life-atoms that transmigrate into the lower kingdoms of Nature — never the soul of man into bodies of animals.

Since it was stated that life-atoms pertaining to the “lower principles” were drawn by affinity to the same individuality, therefore by analogy it would seem that life-atoms affiliated with the three higher principles would also be drawn to their respective higher principles of the same individuality. These concepts stress the importance and significance of the

teaching concerning the life-atoms.

Not only is man thus weaving the pattern which is moulding his present life on earth as well as his future existence, but he is likewise stamping indelible traits into the fabric of his being. This fabric is composed of the life-atoms forming his sevenfold constitution. For it is these life-atoms which will be re-grouped in order to form the future new body when he will be reborn in his next incarnation. Of course, the life-atoms will be impressed with the traits and characteristics which the individual has stamped upon them by means of his daily activities and thought-life.

Question. Referring to the questions re the cube (C.T. Jan.-Feb. 1976). What is the significance of the Cube unfolded?

Answer. This has reference to the Cube when it is applied to Man, instead of referring to the Kosmical interpretation of the Perfect Cube. Here is a passage in which the Cube unfolded is explained — following after the Kosmical interpretation:

“The mystic system contains the central point; the 3 or triangle; the five, the five-pointed star, and the seven or the triangle in the square and the synthesizing point in the interlaced double triangles. This for the world of the archetypes. The phenomenal world receives its culmination and the reflex of all in Man. Therefore he is the mystic square — in his metaphysical aspect — the *Tetraktis*; and becomes the *Cube* on the creative plane. His symbol is the cube unfolded and 6 becoming 7, or the (squares in the form of a cross), *three* crossways (the female) and *four* vertically; and this is man, the culmination of the deity on Earth, whose body is the cross of flesh, *on, through, and in* which he is ever crucifying and putting to death the divine Logos, or his Higher Self.” (S.D. II, 36; III, 48 6-vol. ed.; II, 39-40 3rd ed.)

LET THERE BE LIGHT

(Continued from page 9)

to love a mob of birds that has just tried to kill you.” “Oh, Fletch! You don’t love that! You don’t love hatred and evil, of course. You have to practise and see the real gull, the good in every one of them, and to help them see it in themselves. That’s what I mean by love . . .”

Would it not seem that a story like that, particularly when seen in the light of our teachings, can be an inspiration to thousands, giving them an impetus to want to find the Light, even if it looms in the distance far off? They might, and this has probably happened with many theosophists, too. Trying out this and that ism, they will perhaps make lots of mistakes, being lured by certain promises of easy “attainment of perfection”. Yet eventually, they will find the Light of Truth, which does not need any particular label attached to it, for it is Universal, and ONE.

When a book like “Jonathan” is on the best seller list of a nation for some time, would that not be a small indication of the Race Mind slowly changing? Could one not assume from this and many other instances that H.P.B.’s message, which is that of all the Great Ones who lived and laboured for it, was not delivered in vain? The fruits of their efforts can gradually be seen. Within the last few years, many new movements have sprung up in the West. What they seem to have in common is an awareness of the fact that man has to change and replace his materialistic attitudes with something more spiritual, such as for example Jesus’ commandment, “Love thy neighbour as thyself”. Perhaps this also indicates that people are now realizing to some extent what the Prince Siddhartha meant when he said “There is hope for man only in man”; that each one has to try in his own way to walk towards the Light, and also that simple things, such as the practice of altruism, are of far

greater importance than intellectual or head learning.

As *The Voice of the Silence* says, "The Light from the One Master, the one un-fading golden light of Spirit, shoots its effulgent beams on the disciple from the very first. Its rays thread through the thick, dark clouds of matter . . ." It would appear that each human being who tries to practise this LOVE ONE ANOTHER principle is on the right path and in a way will receive help from those who have advanced further than himself. Does not Krishna point out to Arjuna: "In whatever way men approach me, in that way do I assist them"; and "every action without exception is comprehended in spiritual knowledge".

It takes a little while until students who have contacted those all-embracing teachings called Theosophia, realize the fact that many roads lead to perfection and that the direction which we have now found is not necessarily that of our neighbour who tries to get at the meaning of life in a different manner. All that really matters is that we try . . . "Try to make ourselves," as one of the Founders suggested, "a centre of light, a picture gallery from which shall be projected on the astral light such scenes, such influences, such thoughts, as may influence many for good alone."

The *Bhagavad-Gita* is also of great help in our quest for truth. It tends to impress upon the individual such things as selflessness, devotion and action. If we study and live by these, we will eventually acquire that certainty that there is but One Spirit, that we cannot live for ourselves alone, but must eventually realize that there is no such thing as separateness. The subjects of Devotion and the ONE run through all the chapters of that book and it takes some time until the student grasps the central idea behind it. Perhaps we could sum up its importance in these statements of Krishna: "I am to be approached and seen and known in truth by means of that devotion which has me alone

as object' . . . for "all things whatsoever in nature are comprehended in the ONE"; and "As a single Sun illuminateth the whole world, even so doth the One Spirit illumine every body".

Also, *The Voice of the Silence* tells the aspirant that "true devotion will bring him back the knowledge, the knowledge which was his in former births". Does this not tie in with the thoughts expressed in the Fundamental Propositions, emphasizing that we are all Divine and that through true devotion to the Highest, each one of us is able to gain all the knowledge necessary on the Path? As the Masters put it: "The way to final freedom is within thyself. That way begins and ends outside of Self".

All the pitfalls on the disciple's path are pointed out in the devotional books. All the sacrifices, renunciation and frustrations he will encounter are hinted at, as well as the wonderful opportunity we all have to "become like unto them" who have embodied this "Compassion Absolute" spoken of before.

Just think of *The Light of Asia* wherein the Buddha gives us those simple, eternal truths which can free us from bondage: "Oh, ye who suffer, know, ye suffer from yourselves . . . within yourselves deliverance must be sought, each man his prison makes . . ." Why did the Buddha grieve and weep before his enlightenment, while after, he could laugh and be glad? In the old story, the gods kicked the world into space and laughed to see it roll! And Man on earth weeps and grieves! Is the value of laughter dependent on the weight of sorrow out of which it has grown? Is laughter but another word for understanding? Do we have to get to the point, as did the Buddha, when our hearts are broken by the whole world's woe before we can see the unavailingness of ordinary sympathy? How shall we begin to laugh? We might begin when we see that nowhere is death a cessation of living; it precedes rebirth; it is merely a change of form. All death is a freeing of the higher forms of life from the bondage of the lower.

The Buddha urged man to go for causes as the only way to the ceasing of sorrow. When we see the truth of this, we can laugh, for we have the key to life. Later, he gives us that certainty — which deep down all of us know — “As space eternal and as surety sure if fixed a Power divine which moves to good, only its laws endure”. And that LAW need not be feared, for, “The heart of it is Love, the end of it is Peace and Consummation sweet”. All we have to do is to obey the Law. And he encourages the searcher: “Enter the Path! There spring the healing streams quenching all thirst” and gradually, “veil after veil will lift”.

Even after all the knowledge Siddhartha had gained, it seems he put the emphasis on the essentials — just like the Founders in 1875 with their First Object. “Scatter not rice, but offer loving thoughts to all . . .” until finally, after repeated births, “the dewdrops slips into the shining sea”.

There is a goal looming in the end: that Light which will help us to see the true path and to overcome all difficulties and obstacles. Only remember :“ The Light is shining in your heart” . . . “Keep your eyes fixed on the small light and it will grow”. The golden promise of attainment of the Light awaits each one at the end of his long and repeated journeys on earth. Once the lanoo (disciple) has passed through the “Seven Portals”, he has arrived at the point when,

“Thy *Self* is lost in SELF, *thyself* unto THYSELF, merged in THAT SELF from which thou first did radiate. . . .”
“Behold! thou hast become the light . . .”

The Universe is worked and *guided* from *within outwards*. As above so it is below, as in heaven so on earth; and man — the microcosm and miniature copy of the macrocosm — is the living witness to this Universal Law and to the mode of its action.

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BOOK REVIEWS

Golden Threads in The Tapestry of History, by Kenneth Morris. Published 1975 by Point Loma Publications, Inc., P.O. Box 9966, San Diego, California, 92109, U.S.A. vi + 240 pp. Price \$4.75.

Kenneth Morris, Welsh poet and historian, who spent many years at Point Loma in Theosophical study and teaching, lays before the reader history as a tapestry, wherein it would seem man is the warp through which are drawn the shining silks of a spiritual plan by the master weavers. Too often, it is suggested, we are apt to judge the play from one corner of the stage during a single act, little discerning the whole plot and the idea in the writer's mind. From these pages there emerges, more than anything, the realization of the vast and purposeful unfolding of a lawful design, as one witnesses the grand pageant of nature progressing in recurring cycles through the rise and fall of civilizations.

As golden threads in the weft of the aspiring racial cultures of world history, Kenneth Morris gives us glimpses of the presence of divine beings ever watching and guiding humanity. At the commencement of a cycle they send their messengers to sow the seeds, and when the soil of a nation is prepared, a vanguard of advanced souls incarnates and the inner heart pulsates with the revelation of truth, as spiritual wisdom reflects its image in the arts and philosophy, awakening men to beauty and nobility.

The book is in three sections, devoted to tracing respectively such movements through the developing greatness of Europe, the Far East and the Islamic countries. By way of example, one might look at Chinese history, richly abundant in golden threads, such as the expedition west in 984 B.C. of Muh Wang to the sacred island in the Gobi Desert, and the mystic influence it was to have for ever afterwards in Chinese thought; then the wisdom teachings of Laotse and Confucius, which

were to flourish periodically and guide the developing mind and spirit. As events significant in leading into the truly golden age of China, Kenneth Morris describes, in the mysteriously intuitional language of the poet, the appearance of an adept, K'ou Ch'ien-chih, who established a period of longlasting peace; the coming of Buddhist scholars from India; Buddhahadra the first teacher of Zen; Bodhidharma who brought the school of Mahayana to China; the founding of the monastery of Tientai in the mountains; the very hardy pilgrimage of Hiuen Tsang through the desert into India, which opened up a passage for the saints and philosophers, art treasures and inspiration to flow into the nation.

At the apex of the circle, the teachings which were the inner light and soul of the race, Kenneth Morris shows were none other than Theosophy, exemplified magnificently in the doctrine of the Tientai school, which is contained almost identically in *The Voice of the Silence*. He writes:-

"It revealed, beyond the nature spirits of the Taoists, grand, compassionate Presences, Buddhas and Bodhisattvas, the Masters, the Gods of the world, who are the 'Guardian Wall' about humanity, and without whom we should be overwhelmed beneath the consequences of our sins."

"It imposed pledges of self-mastery on its neophytes: made them a kind of spiritual knight-errants, armed to aid the world. Theirs was to be no life of abstraction far from the madding crowd: salvation was to be achieved for humanity; self was to be renounced; self-salvation was to be renounced; the perfect service of mankind was the goal."

"For the Zen artist, the waters of the world were pregnant with mysterious beauty, the solid mountains tremulant and quivering with magic; there were spiritual elements in common between the soul of man and a spray of plum

blossom What a place man holds in the natural scheme; or may hold, will he be devotee, and claim his natural heritage! He has allies in the storm and in the precipice; the sun shining is friendly to him; the wide skies and the stars and the flowers have all something at stake in his success."

The refinements of the cultural achievements are portrayed as sparkling sheen on the tapestry: such as the principles of music as a pattern and guide to government; the terraced gardens and sculptured architecture which mirrored the mysteries of the spiritual realms in the plane of human understanding; the richly exquisite peaks reached in poetry and painting, culminating in the symbolic story of Wu Tao-tseu, who unveiling his masterpiece of art walked into the picture, fading smaller and smaller in the distance of the scene never to be seen on earth again.

We are shown very graphically, however, that evolution does not proceed along a straight line, just as the rose cannot bloom forever in eternal day unalleviated by night, but that the rising cycle must return to lift also its lower brothers. As the light of leadership passes into uninspired hands and less developed souls take birth in the nations, the splendour turns to luxury, the teachings become misunderstood, and exoteric ritual and decadent art take the place of spiritual illumination. Even on the descending arc the watchers send their messengers, in the hope of preserving the esoteric knowledge and guiding humanity through to the upward swing, for though the tide ebbs it will rise again and to more distant heights, for history recurs in spiral motion, building the new upon the experiences of the old.

As descriptive examples Kenneth Morris cites Marcus Aurelius, Julian and Hypatia, who sought with noble philosophy to save the dying civilization of Rome. Again, very interestingly and in detail, one is shown how, after the death of Mohammed and the

degeneration of his message, the esoteric heart of Islam was rescued and practised by the Sufi mystics, whose doctrines still hold the torch today. It was also carried to the secret schools of the Druses in Lebanon, and preserved in the Batini followers of al-Qaddah who as hermit teachers pitched their tents and spoke in symbols to those who were able to interpret, and it still exists in the scholarly work of al-Ghazali, who sought to restore the Theosophical teachings to the Mohammedan church.

Now, there is what Kenneth Morris describes as the "night of Asia", when the sun cannot be called back into the sky. The aspiring souls are incarnating elsewhere, for there is in truth only one master race, which is Humanity. He writes:-

"Nations are the fields and orchards in which we labour; we, the souls, go from one to another, sowing and reaping what is native to the clime. . . . Everyone of us is a child of his nation, and something more: a Latin or Slav or Saxon, modified by the old experiences of his own soul. Therein lies our chance to serve our nations: the great man is he who brings into the consciousness of his race, noble qualities that were not part of it before."

It is a very instructive and inspiring book, which paints a beautiful landscape of some of the basic Theosophical teachings, and all readers will want to thank Iverson L. Harris, whose contribution made possible the publication.

— Joan Sutcliffe

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Echoes of the Orient. The Writings of William Quan Judge, Volume I. Compiled by Dara Eklund. Published 1975 by Point Loma Publications, Inc., P.O. Box 9966 San Diego, Calif. 92109, U.S.A. 1xviii + 582 pp. Price \$7.00.

The publication of a collected edition of the writings of William Quan Judge is an event that should be hailed with gratitude by all students of Theosophy. The first

volume is now at hand, and it is fitting that its appearance coincided with the Society's centennial celebrations, especially in view of the long-deserved recognition accorded Judge at the Centenary World Congress.

Judge's writings deserve to be better known, and this volume serves as an impressive introduction. Although he used a different approach in describing the Ancient Wisdom as he knew it, his output is entirely reliable and in complete compatibility with the teachings of H.P. Blavatsky and her Masters.

The title chosen for this book is a good one. True, there may be some confusion with a similar title ("Echoes from the Orient") used much earlier for a collection of newspaper articles by Judge, but that little book is probably not sufficiently well known as to create problems. The point is, he had few equals when it came to interpreting Eastern philosophies to the West. Indeed, he was one of the very few who have successfully bridged the Orient with the Occident. Some of the benefits of that link are to be found in this stimulating collection.

Considering that he was a practising lawyer, and that he devoted much time and channelled tremendous energy into the organizational side of the Theosophical Society during his short life, the literary output of William Q. Judge is quite amazing. Much of his writing is confined to short pieces — but are not to be criticized on that account. *Multum in parvo*.

In *Echoes of the Orient* will be found no fewer than 160 articles which originally appeared in *The Path*, the magazine he founded in 1886 and edited until his death in 1896. In addition, there is a round dozen of his "occult tales", a medium he used quite effectively to hint at otherwise unmentionable esoteric concepts.

Echoes of the Orient also contains a short biographical essay, "William Quan Judge, His Life and Work", compiled and edited by Sven Eek and Boris de Zirkoff. This is essentially that which was formerly

published under the title *William Quan Judge — Theosophical Pioneer*. Until a full biography of Judge is written, this piece is the only authoritative treatment of this remarkable student of Theosophy. A short bibliography and a useful index are appended.

The contents of this book include some of the most valuable Theosophical writings available excepting those of H.P. Blavatsky, Judge's close friend and teacher. In them can be seen his stature as an occultist, which in retrospect can be assessed as being far beyond that of most of his contemporaries and of those who followed.

We can only thank the publishers for their enterprise, and especially for providing this book at a price which by today's standards must be considerably below cost. Their loss, however, will undoubtedly be more than compensated by the knowledge that their efforts will result in a host of new students being introduced to the exemplar of Theosophical study and practice, William Quan Judge.

— Ted G. Davy

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New Platonism and Alchemy, by Alexander Wilder. A Secret Doctrine Reference Series Reprint, published 1975 by Wizards Bookshelf, Box 66, Savage, Minnesota 55378, U.S.A. 32 pp. Price \$2.00.

Although not to be found in the lists of the famous — and who cares? — Alexander Wilder was one of the great minds of the 19th century. A medical doctor by profession, his avocation was that of a student of the classics, and he shone as a Platonist. Wilder was a friend and co-worker of Madame Blavatsky in her New York years. She held him and his talent in high esteem.

This Secret Doctrine Reference Series reprint contains two fine essays by Wilder. "The Eclectic Philosophy" is probably the best exposition of the Neo-Platonic

philosophy to be found anywhere. Likewise, "Alchemy, or the Hermetic Philosophy" is a mine of information about this mysterious subject. Students of either of these topics will be well rewarded with a reading of these relatively short pieces.

It is a pleasure to read Wilder. His style makes for easy reading and he wrote in a clear and commonsense way. Both these essays are extremely interesting presentations: they have a freshness about them that one might think they were written last week, yet they were originally published in 1869.

Ted G. Davy

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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

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