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

# LIVING THE HIGHER LIFE

## THE THEOSOPHIC LIFE NOTED IN THE WRITINGS OF WILLIAM Q. JUDGE

When Jesus said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor . . . and come and follow me" (*Matthew*, xix, 21), he threw down a challenge that seemed enormously difficult for the rich young man who had asked how he could attain eternal life. With those words he also established a rule for all aspiring Christians. Although down the ages many have deemed to call themselves followers of the Christ, relatively few have ever applied that particular rule, which is perhaps not surprising, considering the degree of self-denial called for. The prospect of living at the level that Jesus exemplified and preached is unattractive to all who are tied down with material possessions.

It is very similar with the "Theosophic Life", which was discussed in an article in *The Canadian Theosophist*, Jan.-Feb., 1979, with particular reference to H.P. Blavatsky's definitions. Most of us, when confronted with the requirements of living the Theosophic Life are like the rich young ruler who was disappointed with Jesus' simple but stern answer; and as noted in the aforementioned article, few there are who dare call themselves Theosophists in the strict meaning of the term.

Living the Theosophic Life means a change in our life-styles that few of us can, or are willing to make. Our customary way of life is completely different, and the illusion of material satisfaction is so strong that we are exceedingly reluctant to change its direction.

Altruism, the essential requirement, appears doubly difficult. The positive virtues of altruistic living are far from our reach. The ideals seem remote from modern living. No wonder there is a temptation to "get away from it all" and practice this way of life in a more

conducive environment. This probably accounts for the relative attractiveness of monastic existence, where the demands of the outside world are minimal, even though the internal discipline might at times be restrictive.

For most, however, it is not possible to retire from the workaday world, if only for karmic reasons. If we are to try to live the Theosophic Life at all, it has to be where we are, at home, at work, in the marketplace — certainly far removed from a cave in the Himalayan mountains. But then, this should not be considered a bad thing:

"Ages of experience have proved that the greatest progress is not made by those who retire from the sight of men."

— William Q. Judge, *Practical Occultism*, p. 35.

Rather than despair at the seeming difficulty of meeting the standards required by the Theosophic Life, we should take heart that some have practised it at the same "level", so to speak, that we find ourselves on — the everyday world. Their example deserves our serious consideration.

One such was William Q. Judge, student of Theosophy, and tireless early leader of the Theosophical Society. Unfortunately, Judge is ignored by many in the Theosophical Movement, largely because of his clashes nearly ninety years ago with Col. Olcott and Mrs. Besant, which is a great pity. The karma of these three and others involved in those controversies is their own. The proof of the pudding is in the eating, and we would be far better using our faculties for discrimination to judge their works rather than condemning or approving their actions, as the case may be.

As one who was irrevocably pledged to

the service of the Masters, it comes as no surprise to find that Judge's philosophy of life was based on their exacting moral and ethical standards. Unlike many others similarly pledged, the direction of his life did not appear to deviate from those standards. There are no dark sides to Judge, even though he remains something of a mystery, an enigma, even, because of this rare quality. He not only preached the Higher Life, he went out of his way to live it. Although he would probably have considered himself a relative failure, yet from our standpoint his triumphs are far more significant than his shortcomings. The latter are only too understandable.

Predictably, the ideal of Altruism, and the Doctrine of Unity were more than theoretical concepts in Judge's philosophy, which required that brotherhood be a practical goal, regardless of the difficulty in reaching it.

"The first steps in true occultism are Self discipline, self knowledge and devotion to the interests of others — i.e.: unselfishness." — *ibid*, p. 148.

"Our difficulties are always due to the personality, which is unwilling to give itself up to the great idea that it has no real existence except in the one spirit." — *ibid*, p. 221.

"Nature, working towards reunion with the great All, manifests many varieties often at war with each other, yet all members of the great whole." — *ibid*, p. 49.

"To fail would be nothing, but to stop working for Humanity and Brotherhood would be awful. We cannot; we will not. Yet we have not a clear road. No, it is not clear. I am content if I can see the next step in advance, only." — *Letters That Have Helped Me*, p. 4.

"We live in one another, and our widely different deeds have often a common source. The occultist cannot go far upon his way without realizing to what a great extent he is 'his brother's keeper'. Our affinities are ourselves, in

whatever ground they may live and ripen." — *ibid*, pp. 16-17.

His article, "Spiritual Gifts and their Attainment", contains much good, practical advice, and ends with these words:

"We advance most rapidly when we stop to help other wayfarers. We receive most when we sacrifice most. We attain to the largest measure of Divine love when we most unselfishly love the brethren. We become one with the Supreme when we lose ourselves in work for Humanity." — *Echoes of the Orient*, p. 98.

Likewise, the performance of one's duty is considered a most serious requirement for the Higher Life:

"... it is a mistake for a man to ever suppose that any other sort of fortune than the one that is now his is a better one; that which is now ours is the best because it is the only one that by any possibility could be ours, and if we long for any other we commit a grave error and give ourselves trouble in the future, for we set up certain tendencies that MUST at some time be overcome. By working out our duty with a single heart we unconsciously acquire a large degree of concentration." — *Practical Occultism*, pp. 121-2.

"What, then, is the panacea, finally — the royal talisman? It is DUTY, Selflessness. Duty persistently followed is the highest yoga, and is better than any mantrams or posture, or any other thing. If you can do no more than duty it will bring you to the goal." — *Letters That Have Helped Me*, p. 68.

Throughout his writings, whether in letters to friends, or in his published articles, Judge returns again and again to the warning that is twice repeated in the *Bhagavad-Gita*:

"It is better to do one's own duty, even though it be devoid of excellence, than to perform another's duty well. It is better to perish in the performance of

one's own duty; the duty of another is full of danger." — *Bhagavad-Gita*, Recension by William Q. Judge, p. 21. (A similar passage occurs on pp. 99-100).

The Law of Karma is full of implications for daily living. The importance of this subject is attested to by the number of times he referred to it in articles. The indexes of *The Ocean of Theosophy* and *Echoes of the Orient* both contain numerous references to Karma. Here are a few examples from Judge's letters urging his correspondents to respond to the challenges of Karma:

"There is no reward and no permanence nor real happiness except in the life of the spirit, and that is not gained by running away from Karma." — *Practical Occultism*, p. 277.

"My own experience in occultism and in trying to live the Higher Life has conclusively shown me that we are placed by Karma wherever we may be and that we cannot gain by trying to 'alter mere surroundings', we thus only run away from the very test given us for the object in view." — *ibid*, p. 61.

"Place your only faith, reliance, and trust on Karma." — *Letters That Have Helped Me*, p. 2.

The necessity to journey for oneself along the Path, a logical and pragmatic extension of the "self-induced and self-devised efforts" necessary in spiritual evolution, is also touched on here and there.

"You do not progress by studying other people's philosophies, for then you do but get their crude ideas. Do not crowd yourself, nor ache to puzzle your brain with another's notions. You have the key to self and that is all: take it and drag out the lurker inside." — *ibid*, pp. 39-40.

"Unlike those who grumble at not being 'helped', I think there is more danger of our being 'helped' too much than too little. Machines break from over-speeding, not from being run too slowly — save in exceptional cases." — *The Path*, April 1891.

Finally, for those aspiring to live the Higher Life, Judge always offered practical advice, of a sort that we can usefully adapt to our own circumstances:

"A true, wise, Theosophist never looks back, but always directly in front . . . If we stop to look back, we may find that mistakes of the past assume undue prominence; all we have to be careful about is that every step is taken to the best of our ability, with sincerity and purity of motive. The results have nothing to do with us." — *Practical Occultism*, pp. 219-220.

" . . . our real inner character . . . is improved or enlarged only by a spiritualized life and motive. That is to say, for example, take two persons, one of whom solely practised for these apparent outside effects and acquirements (thought-transference, psychometry, etc.), and the other wholly ignoring them spent life in trying to understand the doctrine, the ethics of Theosophy, promulgating them clearly to all. The first person really accomplished nothing, while the second has cleared away much rubbish from his character, has established himself firmly, has acquired much good helpful karma and will emerge in the next life vastly higher than the first, and in a position to intelligently take up and understand all those laws and forces which will give greater power to aid and benefit the race." — *ibid*, pp. 291-2.

"The old rule still remains in force in things occult: that knowledge is only given to those who deserve it, and have proved by their life that they do deserve it. Only those who do the will of the Masters are reckoned as deserving their notice; aspirations, desires, promises go for nothing. What is that will? Well, it is simply to free your mind from vain and earthly desires, and to work at the work before you always lending a helping hand to others. Get rid of anger, of vanity, pride, resentfulness, ambition, and

really lose them, and you have then made the first step towards the understanding of the occult . . .” — *ibid*, p. 54.

“Do not expect to ‘drift’ into calmer seas. You must ‘row’ there. Progress comes from effort, not from inaction.” — *ibid*, p. 69.

“We are not to love vice, but are to recognize that it is a part of the whole, and, trying to understand, we thus get above it.” — *Letters That Have Helped Me*, p. 22.

“Begin by trying to conquer the habit, almost universal, of pushing yourself forward. This arises from personality. Do not monopolize the conversation. Keep in the background. If someone begins to tell you about himself and his doing, do not take first chance to tell him about yourself but listen to him and talk solely to bring him out. And when he has finished, suppress in yourself the desire to tell about yourself, your opinions and experiences. Do not ask a question unless you intend to listen to the answer and enquire into its value. Try to recollect that you are a very small affair in the world, and that the people around you do not value you at all and grieve when you are absent. Your only true greatness lies in your inner true self and it is not desirous of obtaining the applause of others. If you will follow these directions for one week you will find they will take considerable effort, and you will begin to discover a part of the meaning of the saying, ‘Man, Know Thyself’.” — *ibid*, p. 114.

“It is not wise to be always analyzing your faults and failures — to regret is a waste of energy. If we endeavour to use all our energy in service of the Cause, we shall find ourselves rising above our faults and failures, and though these must perhaps occur, they will lose their power to drag us down. Of course, we do have to face our faults and fight them, but our strength for such a struggle will increase with our devotion and unselfishness.” — *ibid*, p. 127.

Did Judge practise what he preached? Did he lead a life in conformity with the philosophy contained in the above words? Only he would *really* know.

Judge worked at his profession, which was that of a lawyer, and as well he devoted every available moment to the service of the Theosophical Society. His philosophy was therefore constantly being tested, and it appears that his adherence to it never wavered. From all external evidence, and on the testimony of those who knew him well, including H.P. Blavatsky, one would have to conclude that this was a soul very finely attuned to the Higher Life; and possessed of a strong will to live it despite the most difficult of circumstances. In the last twenty-one years of his life he certainly tried to exemplify living the Theosophical way, so much so that perhaps one of his friends was not exaggerating when he said: “Judge made the life portrayed by Jesus recognizable to me.”

T.G.D.

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# THE WAY OF THE MYSTERIES

L. GORDON PLUMMER

## 1. THE COMING OF THE MYSTERY SCHOOLS

*“For countless generations hath the adept builded a fane of imperishable rocks, a giant’s Tower of INFINITE THOUGHT, wherein the Titan dwelt, and will yet, if need be, dwell alone, emerging from it but at the end of every cycle, to invite the elect of mankind to co-operate with him and help in his turn enlighten superstitious man. And we will go on in that periodical work of ours; we will not allow ourselves to be baffled in our philanthropic attempts until that day when the foundations of a new continent of thought are so firmly built that no amount of opposition and ignorant malice guided by the Brethren of the Shadow will be found to prevail.”*

— The Mahatma Letters to A.P. Sinnett, p. 51.

It is fitting that we open this series of studies with a discussion on the nature and operation of the Mystery Schools and the manner in which they relate to the human race as a whole and to ourselves as individuals.

Historically, something is known of the Mystery Schools, as for instance, the Eleusinian Mysteries of Greece, those in Alexandria, and the School of Pythagoras at Crotona in Southern Italy. Then there was the Persian Mysteries, the Mithraic, and also the Essenian.

So far as our knowledge of these Schools

is concerned, this is mainly exoteric. Here we will make an attempt to probe the outward appearance so that we might learn the reason for the existence of these centres of learning. For this purpose I have chosen the School of Pythagoras since to my mind this one shows more clearly the relationship between the structure of the School and our own inner structure.

We shall consider this latter in its simplest presentation, to wit: Spirit, Soul and Body. More specifically for Theosophical students this would be expressed as:

The Higher Duad	—	Atman-Buddhi The Divine-Spiritual, or Higher Self of Man.
The Intermediate Duad	—	Manas-Kama, the strictly human part, consisting of Mind and psychological nature.
The vital-astral-physical self	—	The living animal-physical part of man’s constitution which enables him to experience earth life.

We shall see how these three divisions relate to the structure of the Pythagorean Mystery School.

First of all, there was the outer court, as it were, the exoteric aspect of the School. This was open to the public, and those who attended were known as the *Akousmatikoi*, or listeners. Then there was the School proper, attended by the serious students who were known as the *Mathematikoi*. Little if anything is known about the studies and disciplines that comprised the life of the *Mathematikoi* other than that they studied mathematics and music. Certain stories have come down to us, largely myths, I am inclined to think. One of these is that the students were required to pass seven years in complete silence — apart from the necessary communication relative to their studies. As I understand it, this meant silence about the teachings until the student had spent seven years in intensive study and preparation.

Then, for those who had advanced beyond the studies in the School proper, and who had proven themselves worthy of assuming the higher responsibilities of the teaching, they were admitted into the Sanctum Sanctorum, the Holy of Holies. It was here that Pythagoras revealed himself as the Adept, the Spiritual Teacher. For there was one thing in common with all of the genuine Mystery Schools: in every case, they had been founded and conducted by one of the Adepts known to Theosophists as the Mahatmans, the Elder Brothers, the Sages and Seers and so on. The story of the manner in which the world-wide spiritual effort brought about the founding of the Mystery Schools is one of the most inspiring of the teachings of the Esoteric Philosophy.

First, however, let us briefly see how the structure of the Mystery School correlates to the nature of man as shown above. We might consider the vital-astral-physical man as representing the outer court, the psychological duad as representing the school proper, for it is the purely human part of ourselves which is the learner.

Then, within each one of us is the Holy of Holies, the Higher Self. This is an exalted being in its own right. Does this not lead us to see that each one of us can be, and indeed should be his own individual Mystery School. In time, as we enter into our own Holy of Holies, we experience union with the Inner God. This is how the Buddhas and the Christs come into being.

And now we must study in outline the nature of the world we live in. Theosophy views the universe as the visible manifestation of the Boundless. Since all parts share in the cosmic life, we also see each planet as a living, evolving entity. And just as the body of a human being is the visible representative of the real man, so we see the visible globes of the planets as the outward expression or representatives of the real planets, the most important parts of their being existing on other more subtle planes of consciousness.

Now, the various levels of consciousness that we study in the case of any planet, our Earth, for instance, are actually worlds in their own right, the homes of hosts of entities, just as our visible Earth is. We see the various Globes of what is known as the Earth Chain connected by karmic bonds so that there is a continual transfer of energies from one to another. This takes the form of actual passage of entities throughout the inner structure of the Earth Chain as well as through our own physical globe. All of this is explained in what we may speak of as the Doctrine of the Spheres. We study the passage of the entities, from the highest levels of consciousness down to our Globe, as comprising the "Downward Arc"; and the return upward into the more spiritual planes as the "Upward Arc". One such passage is called a Round, and the Globes or spheres are lettered for convenience, A, B, C and D for the Downward Arc, and since D is the turning point, D, E, F and G for the Upward Arc. During the life of our Earth Chain, there are seven such Rounds. We are now making the journey around through the Globes for the fourth time, so

we say that we are in the Fourth Round. Now our stay on any one of the Globes is marked by seven great epochs known as Root Races, and it so happens that we are now in the Fifth Root Race on our Globe D. All of this takes a very long time, and it was not until about the middle of the Third Root Race that early man developed the faculties of the mind. We have learned that this was accomplished through the compassionate work of higher beings who had graduated from the human kingdom aeons ago. These are known as the Manasaputras, or the "Sons of Mind".

But our story carries us to a time preceding the Third Root Race. Preparations had been made for the work of the Manasaputras long before. As far back in time as the Third Round, there were a number of humans who had outstripped the majority of the human race, and had already achieved a high degree of spiritual and intellectual stature. They were like the teachers in a school. Older than their pupils, they had been to college, and being qualified to teach, they were helping to awaken the minds of their students.

These exalted human beings, knowing full well the future of mankind, and also by virtue of their inner growth, were conversant with the life and destiny of other beings, vastly higher even than the Manasaputras, and who we refer to as the Gods. They understood what would be required in order to make the work of the Manasaputras possible, so by what can only be called a feat of white magic they set the stage, as it were, for the coming of the Manasaputras.

And at this point I can do no better than to quote the words of Gottfried de Purucker who gives an inspiring account of the events which occurred at that time. After reading these words, I strongly recommend that the student study the passage in *The Secret Doctrine*, Vol. 1, p. 207, in which H.P. Blavatsky writes about the "Wondrous Being", the "Great Sacrifice". Here then is the quotation from

G. de Purucker taken from *Studies In Occult Philosophy* which is a goldmine of teachings on numerous subjects.

"So it was in this early Third Root Race that these few in whom the lamps of intellect had already begun to burn bright formed a group, a band, a brotherhood of human guides. But yet something more was needed, something from a still higher sphere was required for the utter safety of all mankind, for the utter safety of those few souls, as well as of the great multitude of as yet non-intellectual human beings. So these few took council, went into themselves and sought the inner light. Oh how may this mystery be expressed? Uniting their willpower and their imagination, these ethereal beings, through Kriyasakti, through spiritual willpower and imagination, established contact with the waiting divinity, karmically waiting, the destined one for this globe, and provided the physical vehicle for the imbodiment of this waiting divinity, a true Avatara of a peculiar type. Through Kriyasakti this relatively small band of men in whom the flame and light of mind already burned brightly, united and created if you wish, produced by their vitality and their will and their imagination the vehicle. And behold, the link was made with the waiting Dhyani-Chohan and before their eyes it was!

"At first it was a marvel-being, a very god who became their chief and leader, their inspirer and guide; and he by teaching and inspiration and magic if you wish, prepared the way for the general manasaputric descent into the senseless imbodied human vehicles of the multitudes of men evolutionally behind. And after him, a relatively short while after, this Wondrous Being who thus became the Initiator, aided by those others in whom the flame of mind burned so bright, brought other similar descents into being, and they with their



great spiritual powers were called the Sons of Will and Yoga. Think what that means: the Sons of Willpower and Imagination, given bodies by Kriyasakti, in order to manifest the heavenly influx; and this was the germ of all later revelation to man. This group became the first Mystery-school. It still exists, and this Being, the Initiator, is the Supreme Head of all

true occultists in all ages. He has been known in every land. He has been whispered about and wondered about in every country of the earth and in every age. Given numerous names, he changes form from time to time as evolution demands it. This Wondrous Being still remains our Supreme Head." (p. 251-2).

## FROM THE PRESIDENTIAL ADDRESS

To the 103rd Annual Convention of the Theosophical Society

JOHN B. S. COATS, President

Do we, as members, tend to look back too much? We frequently praise great men and derive courage and inspiration from their lives, but do we understand that this is only half the picture? The other half is for us to convert that inspiration into action in our own lives and develop our own courage to put such actions into practice. Let us frankly admit then that had it not been for the sacrifice and unmitigating work of H.P. Blavatsky, Col. Olcott, Dr. Besant, C.W. Leadbeater, Dr. Arundale, Brother Jinarajadasa and our late president, Brother N. Sri Ram, the Theosophical Society might not have managed to exist for over 100 years. Our debt to them is enormous, even unpayable, but if it can be paid at all, it is only in the work and the energy that we individually and collectively put into the field of today.

We do not live in the days of the past and certainly not in the days of a hundred years ago. We live now, in a world that changes every day and requires from us a constant review of ourselves and our methods.

The theme of the convention, Transformation, relates to this idea — transformation of ourselves and the consequent and inevitable transformation

of our activities in the service of the world we are here to serve.

Theosophy, or that part of the ageless philosophy as could be released at that time, was given to the world, for the whole of humanity — "humanity in the mass" — and not to any chosen few except in the sense that some are able to understand whilst many never make the effort to try. "We have not broken the silence of the centuries for the sake of a few dreamers only," says one of the Elder Brothers. Are we the happy dreamers, those who luxuriate in the exquisite waters of the truth that has been so generously offered, and remain indefinitely in the supreme enjoyment of learning to know and to experience for ourselves? What of the "only"? Does this not imply that the wisdom teaching, so far as any of us are aware of it, is to be given to the wider world around us? It is not a complicated statement — it contains a direct instruction, namely that we have to be up and doing.

This month has seen the centenary of the Third President of the Theosophical Society, George Sydney Arundale, and many members around the world will be

recalling his dynamic personality and his stimulating words. He enjoyed and was prone to alliteration; some will remember his call to us to be "Free, Fearless and Friendly."

One of these freedoms is freedom to live, be and act now, releasing ourselves from any bondage of the past, whilst acknowledging the past as a source of both inspiration and information. We have to live now and feel perfectly free to respond adequately to the challenges of the present day and age. There is a dearth of really fine leaders in today's world; great oratory is conspicuous by its absence, whilst conferences are "in" — group work and discussion workshops where there are real means of communication and questions with time for adequate answers. Most of us are not too good at listening in order to really understand, not just superficially but in depth. We speak too easily and many times we have little or nothing to say. And then, when we do at times *have* something to say, we find that no one else is really listening. Who has not suffered from this?

It seems unbelievable that, in a Society in which many members at least give lip-service to the idea of reincarnation, and which, moreover, has as its motto, "There is no religion higher than truth", that one should find people seeking to back up a statement or a position, by taking a certain status, e.g., "I'm older than you are," or "I've read the *Secret Doctrine* right through four times", or even "I remember Mrs. Besant, and she said . . ." The truth in a statement is inherent, it is not conferred by the eminence, qualifications, age, etc., of the speaker.

New efforts have to be made and they are not always received with understanding. Workers in Lodges, Federations and National Sections have always found difficulties in launching new ideas or trying new methods. There is a conservative element often enough that is not very co-operative.

And yet we are in honour bound to find new methods in a changing world. Let

every member feel free to find a useful way, but let him not force it on others, but seek the co-operation of his fellow members. Although it is the effort that counts more, we remain — contrary for the time being to what we have learned about looking for results — interested in the efficacy of our methods. Since we have been given a great work to do, this is fairly understandable. Do we touch the hitherto untouched majority?

As already suggested last year, the criterion of our effectiveness clearly must be whether we attract newcomers and whether our ability to arouse continuing interest succeeds in creating, not only a new member of the Theosophical Society, but a new student of Theosophy, a seeker of Truth and a dedicated server of his fellow man. If we do not succeed in creating new students and servers, there must be something wrong with our methods and we need to think about changing them.

George Sydney Arundale said, "We must take our Theosophy in its simplest and most convincing terms to all and sundry, to each *where he is*, whatever be his outlook. We must take Theosophy to him in garbs most likely to appeal to him."

One small effort in this direction has been the issue of a small, new magazine called *Phoenix Rising*, a name which reminds us of the perpetual and repeated need for renewal and transformation. In its earliest beginnings at present, it may, in time, reach out to those as yet uncommitted millions who have felt the need to seek a deeper understanding of life, but are not sure in which direction to turn. The Theosophical Society is outwards-turned, toward the world. Other organizations may quite rightly be concerned with man's inner needs and growth, but the Society is concerned with making available to all men everywhere the rudiments, the bases, and the promise of that Ageless Wisdom which has within it the potentiality of answering all our questions. On the face of it, this statement seems too facile and it

(Continued on Page 14)

## NOTES AND COMMENTS BY THE GENERAL SECRETARY

born 1899

I regret to report the death of Lauri Alho in Vancouver on January 14, 1979. He was a member-at-large, and had been active with the Vancouver Finnish Theosophical Study Group since its inception.

\* \* \*

On going to press we received word from San Diego of the passing of Iverson L. Harris on February 13. Thus has ended the work for this cycle of one of the most tireless servants of Theosophy in this century.

In 1899 Iverson was enrolled as a pupil in the famous Raja Yoga School in the Theosophical Community at Point Loma. He served as Mrs. Tingley's private secretary for many years until her death; and during the administration of Dr. G. de Purucker, he was Chairman of the Cabinet at Point Loma. More recently, eight years ago he was instrumental in establishing Point Loma Publications, Inc., which in its relatively short existence has developed an impressive list of important Theosophical publications.

Among the writings of Iverson L. Harris are found the titles *Theosophy Under Fire*, and *Madame Blavatsky Defended*. Two small books, *The Wisdom of Confucius* and *A Commentary on "The Golden Stairs"*, were originally published by the Blavatsky Institute of Canada.

In saying farewell to Iverson, we send our gratitude for his unflagging efforts on behalf of Theosophy, and thanks for the inspiration he imparted.

\* \* \*

Congratulations to Mrs. Kate Bennett, a member of Toronto Lodge, who celebrated her 100th birthday on December 7, 1978. On that occasion, several members attended an open-house given in her honor, and presented her with a life membership in the Lodge.

Miss Joy Mills has announced her resignation from the office of Vice-President of the Theosophical Society, effective October 1, 1979. This is extremely disappointing news. Miss Mills is a proven superb administrator, and the fact that she feels unable to continue in office will be cause of great concern to all members.

She is also a serious student of Theosophy. We are encouraged, then, when she writes:

"Please understand that my action does not mean that I am stepping out of work for the Theosophical Society . . . I plan, on leaving Adyar, to take up residence at the Krotona Institute of Theosophy, in Ojai, California, and there become more actively involved in the Krotona School of Theosophy. The opportunities to develop at that Centre a truly international theosophical educational programme seem unparalleled; such a programme can be of immeasurable benefit to members and Sections throughout the world. Full time engagement in such a project would enable me to concentrate on what I believe is an urgent need in our work."

We wish Joy well in her future endeavours. It is difficult to find words to thank her adequately for her personal sacrifices and efforts on behalf of Theosophy and of the Theosophical Society over the past several years.

\* \* \*

A new book, *The Way to the Mysteries*, is in preparation by L. Gordon Plummer. It will appear serially in the pages of our magazine, starting with this issue.

Gordon writes: "It is with feelings of reverence and joy that I am sharing with our many friends in Canada the teachings that we studied together in the groups that met with us in the many cities that I visited during the Theosophical tour in 1978. The content of the book is based upon the subjects that we covered, with further explanations as they may be found to be helpful."

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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

One of our members has obtained an almost full set of *The Canadian Theosophist* starting with the first issue, March, 1920. The numbers required to complete this collection are: Vol. 1, Nos. 1 and 4, Vol. 3, No. 10; Vol. 5, No. 3; Vol. 6, No. 3.

I would appreciate hearing from any reader who has loose copies of one or more of the above, and is willing to part with them for the sake of this collection.

\* \* \*

The prior item reminds us that with this issue commences the 60th volume of this journal. Not an important milestone, perhaps, but a good time to remind ourselves of the principles underlying its publication; and a time to remember with gratitude the efforts of its first Editor, Albert E.S. Smythe, to uphold those principles through exceedingly difficult years.

\* \* \*

“Richard Maurice Bucke: A Catalogue Based upon the Collections of The University of Western Ontario Libraries” was published recently. Dr. Bucke (1837-1902), a graduate of medicine from McGill University in Montreal, was Medical Superintendent at the Asylum for the Insane at London, Ontario, for the last twenty-five years of his life. He is best known, however, as the author of *Cosmic Consciousness*. The catalogue is an interesting document, and indicates the wide range of Bucke’s interests. The collection includes many items on Walt Whitman, a close friend of Dr. Bucke.

T.G.D.

**CALGARY LODGE**

Calgary Lodge continues its regular Thursday evening meetings with a period of meditation followed by study of *The Secret Doctrine* and a reading from *The Voice of the Silence*.

In January and February several members of the group took twenty or thirty minutes each evening to present an individual paper on a subject related to *The Secret Doctrine* and which was of special interest to them. The topics presented were: “Heresy and Heretics”, “The Templars and the Chartres Cathedral”, “Life after Death”, “The Dance of Shiva”, and “Angels”. A varied program and an

interesting way to get to know each student's interests.

Our arrangement with a local bookstore to provide specific titles of Theosophical literature is now completed and we are hoping that this project will be a success.

A public announcement displayed near the bookstore advising of our weekly Lodge meetings is attracting a few enquirers, but none so far have shown further interest in studying with the group.

Laetitia van Hees  
Secretary

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## MONTREAL LODGE

The Annual Meeting of the Lodge was held on Tuesday evening, January 9, 1979, at the home of Mr. Fred Griffiths. The following Officers were elected:

President	Jean Low
Secretary	Elizabeth M. Smith
Treasurer	Fred Griffiths
Librarian	Fred Wilkes
Publicity	Eileen Blackburn

The Lodge has commenced meeting twice a month for the study of *The Divine Plan*, by Geoffrey Barboroka. New literature is being purchased for the Lodge, and we are making renewed efforts to contact members and friends.

Elizabeth M. Smith  
Secretary.

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## TORONTO LODGE

An innovating experience in Toronto Lodge during this winter has been the coming together of a small group of workers to take on the responsibility of keeping the heart of the Lodge beating. The immediate work has been the planning of programmes. Our meeting for the public is on Wednesday evenings, and is now more in the form of a symposium. The task of

leading the evening, and presenting ideas, is now shared by several people. The purpose is to introduce some basic Theosophical concepts to new students, with the hope of encouraging deeper thought and probing.

A number of our Theosophical students have been reading a book called *Rolling Thunder*, which concerns the life and philosophy of a North American Indian medicine man. The Spiritual teachings of the Indians are the same Ancient Wisdom, and so two of our evening programmes have been dedicated to studying aspects of Theosophy as they find expression in the secret traditions of the Indians. The Indian sees himself as the "custodian" of the land, not the owner, and he understands the natural laws and works on with nature. The medicine man gathers herbs with great respect for the plant kingdom, and he heals only in accordance with the laws of "need and purpose".

For anyone seriously interested in learning more of Theosophy we have study classes. Newcomers to public meetings are welcomed and made aware of these. It is through the individual contact with the student, and a discussion on a one-to-one level, that commitment to a study group is made. It is the work in the classes that leads to a deeper knowledge of Theosophy as a philosophy and a way of life. Classes naturally pass through their cycles of rise and fall. Members participate according to their needs, capabilities, obligations, aspirations, etc.; Karmic law weaving its threads: and often when the peak in study has been reached, then one or more will withdraw to catch up with outer living.

This winter we were sorry to lose our Librarian, Miss A. Saumur, who because of other Theosophical work, has had to give up the responsibility of our library. Miss Saumur took over the task of re-organizing the library after the fire, which was a tremendous task with many problems, and she handled it with dedication and extreme capability. The Lodge is very grateful to her for this work. Mr. Peter Lakin is taking

care of the library for the remainder of the year.

Our Lodge continues to operate the Travelling Library, by means of which Theosophical books are loaned through the mail to readers, who live outside the city, or who would be unable otherwise to obtain such literature. Our circle of readership is steadily increasing, and we enjoy a very friendly communication with those borrowing books. Anyone who would be interested in knowing more about our Travelling Library may write for a catalogue.

This winter seems to be bringing several interesting re-acquaintances. Theosophists, both old and young, whose paths led them to Toronto Lodge and out again, have renewed their contacts. One old student, who remembers the Lodge at the Foresters' Building in the 1920s, has retained a vibrant interest in spiritual teachings. A young Theosophist, who studied intensively with us for a year and then returned to his country, is now translating some Theosophical articles into his language; and corresponds with members of the Lodge on a deeply spiritual basis. It is the work and aspiring efforts of individuals that make up the heart of the Lodges and the Theosophical Movement.

—Joan Sutcliffe  
Secretary

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## CAMPING

Planning a camping holiday in Western Canada this Summer? Mr. and Mrs. H. van Hees, members of Calgary Lodge, cordially invite Canadian and American members and their families to pitch their tents at "Hazy Hills" farm. This is located in peaceful, wooded country in the foothills of the Rocky Mountains, about 90 kilometres northwest of Calgary.

Interested campers should write to the van Hees at P.O. Box 14, Water Valley, Alberta, TOM 2E0. Telephone: (403) 637-2414.

## PRESIDENTIAL ADDRESS

(Continued From Page 10)

may be emphasized that it is always necessary to know how to ask the right questions. Mere curiosity, being personal, gets nowhere.

We have to try to meet people where they are — to answer the questions they ask, if we can — it is not at all impossible to him or her who has taken the trouble to study and understand the Wisdom as best he can. We need not answer every question in the book but just what is asked — so that we appear normal. If we try to give a lecture in answer to every question, we appear fanatical and that does the Society no good at all. People today are very alert to hypocrisy and would notice all too quickly if we do not practice what we preach.

Dear friends and fellow members. I am not saying all this in any spirit of disparagement or lack of understanding and appreciation of the fine work being done by many in many lands. It is simply to try and emphasize the continuing need to keep up the pace of our approaches; to be unafraid of new methods which match the new conditions in which we live; to be awake to what is going on around us, because we are often too little aware.

It seems to me that a member of the Theosophical Society should be world-conscious, since he has espoused the cause of universality. We should develop a world sense and, seeing the greater picture, be better able to work intelligently in the smaller sphere of our own local activity.

World citizens have added responsibilities. When youngsters go on the rampage and smash shop windows, who or what are we to blame? Education, no doubt, first and foremost, for we have to acknowledge that under a system where there are — sometimes by government decree — forty or even fifty children in a class, there *can* be no education. There can only be instruction, and the forcing of all

uniqueness and variety into one common mould. Instead of individuals we create crowds; instead of Man in the truest sense, we have something less than man, for anyone — even a cow — can break shop windows.

We can blame the home, the population explosion, the economic system — or the scarcity of jobs for qualified students to which it gives rise — and much else no doubt. And even with the wide appeal through the mass media, it is difficult to make headway with the universal nature of life and the responsibility of each for all.

Seekers abound everywhere today. New types of children are being born. Are we witnessing the early beginnings of the new sub-race, of which Theosophists have spoken and written for many years? If it be true, we might develop another attitude towards them, when now we too often criticize them or complain about them. Are we also witnessing one of those minor judgment days which were expected to occur in the fifth period in terms of chains and rounds, etc., and so in the fifth sub-race of the fifth root race? If these two “cosmic” phenomena are active at the same time, it may help us to understand both the extraordinary interest in Yoga on the one hand, and the violence and decadence on the other.

To help effectively, the Society must make even greater efforts to maintain the highest levels of conduct and occult purity. To do this we first have to know what we are talking about. Are we expounding the Ageless Wisdom in its basic purity, or as seen through the wishful thinking of our personal natures? It is not the knowledge of that Wisdom in our minds that is the chief aim — important though that may be — but the acceptance of it as a guide for our living. But to accept, one has first to make the effort of seeking and studying. There is no other way.

Surely there is no short cut, other than that of working harder and therefore making more headway. Whether we live in a yesterday of relative peace or in a today

of clamour and bustle with competition and apparent lack of time, the exigencies are the same. The individual must do the work both on and in himself, or he will never escape from the life-cycle he has created for himself. Change may help but only transformation will bring lasting results.

Let us never forget to try and understand what it is that the Elder Brothers want us to do. What, in the mind and heart of each of us, do we think is the Cause of which H.P.B. speaks, and how do we define it? The launching of the Theosophical Society was to serve the Cause. The offering of the Ageless Wisdom once again to mankind was to serve the Cause; the sacrifices made by H.P.B., Col. Olcott and others were in the service of the Cause. How do we define it?

The forwarding of a Cosmic Plan?

The uplifting of all life to God?

The instilling of the Wisdom in every heart that all seeds of happiness may flower?

The dispelling of the illusion of separateness?

Each may make his own list and they will have much in common. Are we, in our Society, our sections, our lodges, and in ourselves, really loyal to the Cause, or have we allowed the means to obscure the end, and become more important?

When we look at the lives of the greatest people who ever lived, they all gave their lives for the cause they served. They gave their all without reserve. Can you or I be a true servant of the Cause until we have, each in his own unique nature, given our lives completely to serve the great work.

Obviously we cannot all do it now, but if we really determine through that inner ruler that this is to be our way, we can prepare for it now.

Instead of talking about the past, we should more consciously consider the Karma of the future. What we have to live with we cannot undo, but what we are going to have to live with in the future we can greatly influence.

We live in a changing world and have to

stress the Be-ness that lies behind it all. The materialism of today does not take too easily to ideas of this nature and yet the changes taking place are huge and widespread. It behoves us to be busy with our sowing so that tomorrow's world may have a harvest to garner; so that the flowers which will blossom in the centuries to come will spread so beautiful a fragrance that the men and women of that

day will feel impelled to seek the source of beauty for themselves.

The world is full of fear and insecurity and the knowledge of the Ageless Wisdom alone can lead each one of us to trust himself to life. We may fail in our efforts but the work of the Great Elder Brothers can never fail. Trust in Their Wisdom, trust in the Law, trust in the God within each of us and all must always be well.

## THE STAGES OF GROWTH

MOLLIE GRIFFITH

In *Notes on the Bhagavad Gita* by William Q. Judge are these words:

“ . . . as the only possible way in which we can get true happiness is by *becoming* and not by intellectually grasping any single system or dogma, the guardians of the lamp of truth have to raise men gradually from stage to stage.”

This idea of stages, as we know, is followed in our schools, where we have to advance step by step. When we look over the past, we see how the various experiences through which we have come have taught us many things, and we today are the result of these experiences. Nature, our great teacher, has brought us thus far, and it is said that all mankind will finally reach its goal at the end of the seventh round.

Sometimes it happens, as it does at school, that a student feels an urge to progress a little more quickly than at the normal rate; and when we become interested in Theosophy, and perhaps join the Society, we have a similar urge, though at a deeper level. We are no longer content with the ordinary answers given to our questions, and we start seeking for something more satisfying. When we find that the motto of the Theosophical Society is, “There is no religion higher than

Truth”, we feel that we are looking in the right place.

After the exhilaration that comes to most of us when we first come in contact with theosophical teachings, we finally settle down and ask ourselves what we must do if we mean to live our lives in such a way that we can truly make the best use of this great opportunity. We read many books, although sometimes we feel that the ideals proclaimed in them are quite beyond our present reach. However, the urge remains and it seems impossible to go back to our previous beliefs.

We then determine to do the best we can, which is really all that is asked of us. When we look back into the past we see how many people have dedicated themselves to various groups, some to their families, others to their tribe or country and so on, and at this time in the world's history the idea of “One World” is held out to us. When we have reached this stage which we are now considering, there is a further expansion of this idea, and perhaps this is the most inspiring of our theosophical teachings. It is the “Oneness of *all* life”. To this we must now be dedicated, remembering the saying of H.P.B. that “the greatest of all sins is the sin of separateness”.

At our present stage we often look for



hard-and-fast instructions as to how to proceed on our way, but if this was possible would it not deprive us of the opportunity to make those "self-devised efforts" spoken of by H.P.B.? Nevertheless, we are given much help and advice from those further along the upward path, the sort of advice which, if followed, would enable us to start clearing away those weaknesses and failings which hamper our growth. Our personalities have to be purified of selfishness so that some day they may be fit to serve the Higher Self. In *Through The Gates of Gold* are written these words: "The animal in man (the personality) elevated is a thing unimaginable in its great power of service and strength".

No doubt there is a variety of teaching and much advice as to how to do this, but there is one important way emphasized in Theosophy, and especially in the *Bhagavad-Gita*, which says: "It is impossible to live in this world without action, and since all action is binding, the only way to remove its fangs is to act without becoming attached to results". In other words, we must do what we consider to be our duty regardless of the result to ourselves. We are told that our goal should be to "free ourselves from the fetters of selfish hope and fear and engage with zest in the great battle against evil and sorrow, the evil of our own lower natures and the sorrow of our brothers."

This of course is very difficult for us because up to now the effects of our actions have been the means of spurring us on to wiser action. Our Western training has encouraged us to compete, to make something of ourselves, to be a success, and so on. No doubt this has been a necessary part of our education, for all the ways of Nature have value, but now we have come to the next step where our goal is set much higher.

If we look at ourselves impartially, most of us would admit that we care a good deal about how our acts affect us personally, though this doesn't mean that they are necessarily bad. It does mean that we are

strengthening our personality when at our present stage we should be lessening its hold on us while seeking guidance from the Higher self. For it is only by Its light that all desires for the fruits of action can eventually be abandoned.

It often happens when we try to explain some of the Theosophical teachings in our own words that we come across a paragraph summing up clearly and briefly what we have been trying to say. This is one of them, by Sri Krishna Prem:

"It is not action that binds, for the surging tides of the manifested cosmos are as truly the manifestation of the supreme *Brahman* as is the calm bliss of the stainless witnessing Self. What binds us is a wrong attitude to action, the 'knots of the heart' which, springing from ignorance, make us fancy that we are so many separate individuals, isolated from each other and 'free' to perform actions for our selfish ends . . . for there is no freedom for the selfish actor any more than for a bird that is in the meshes of a net."

— *The Yoga of the Bhagavat Gita*

So, if we sense something of the true value of the Ancient Wisdom we should not only bring it to the attention of others, but at the same time tackle those real difficulties which face everyone trying to move up to a higher level. In conclusion, remembering the statement of the Masters that ingratitude is not one of their vices, at least our gratitude must surely go out to H.P.B. and other teachers who, in spite of the opposition which they always face, have given us this opportunity to freely acquire the knowledge which we seek.

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Live every moment as though you were building a temple.

— N. Sri Ram

# THE IMPRISONED SPLENDOUR

MONTAGUE A. MACHELL

Truth is within ourselves; it takes no rise  
From outward things, whate'er you may  
believe.

There is an inmost centre in us all,  
Where truth abides in fulness; and around,  
Wall upon wall, the gross flesh hems it in,  
This perfect, clear perception — which is  
truth.

A baffling and perverting carnal mesh  
Binds it, and makes all error, and "to  
know"

Rather consists in opening out a way  
Whence the imprisoned splendour may  
escape,

Than in effecting entry for a light  
Supposed to be without.

— Robert Browning. From "Paracelsus"

The above words express in beautiful and fitting language, the essence of the occult and mystical teachings of all times. Sages and seers of the east and west, mystics and gnostics of all ages, unite in proclaiming the fundamental doctrine that man is divine. This is the heart of the Christian doctrine, although, unfortunately the church has not yet worked its way entirely out of the lingering patterns of medieval thought . . . It believes that a man's soul must be saved and that belief in an outside saviour is essential to that salvation, thus refusing to accept man's innate divinity, capable of self realization.

Browning, with true insight, recognized that within man there is a hidden glory, an imprisoned splendour, a spark of the Divine. In the latter portion of the quotation he sets out the two attitudes towards the problem of knowledge and the whole quotation expresses his conviction that truth is within and that the way to truth lies in removing obstructions which hamper the radiant power of the inner flame. In our approach to this problem it makes a great difference which of the two positions we

take. In educational work for example, if we assume that a child's mind is an empty receptacle which should be filled with knowledge, then our educational system will be designed to pour in facts and figures. The child's ability to remember these will be of great importance, for examinations will be for the purpose of ascertaining how many of the poured in facts have been retained.

And so too in the larger problem of occult education. The primary meaning of education is "to lead forth" and all systems of yoga, occult disciplines and training are designed to lead out the powers and capabilities of the inner soul. True, on the other side, there are many 'facts and figures' to be learned, many mental disciplines to be undergone, many arduous tasks of correlating hints and scraps of occult information. And yet we might know *The Secret Doctrine* intimately, know all the yugas and cycles, be familiar with all the systems of thought touched upon in theosophical literature — and be no nearer to the end of our quest. All this outer effort should be thought of, not as the acquisition of knowledge to be held as a possession, but as a process of "rubbing thin", the thick covering of ignorance which obscures the divinity within. Socrates prayed "May the outward and the inward be at one" and that unity will be manifested when the glory of the inward shines like a flame through the unobstructing transparency of the purified and disciplined mind, emotions and body of a human being.

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If the doors of perception were cleansed  
everything would be seen as it is, infinite,  
but man has closed himself up and sees  
only through the chinks of his own cavern.

— William Blake

# SECRET DOCTRINE QUESTION AND ANSWER SECTION

CONDUCTED BY GEOFFREY A. BARBORKA

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

**Question.** What is the significance of the Seven Sons?

**Answer.** This depends upon which system of philosophy is being considered in *The Secret Doctrine*, and the reference is made there to the Seven Sons. For instance, when the functioning of a planetary system is considered in *The Secret Doctrine*, reference is made to the Seven Sons of Life in this manner: the Seven Sons of Light emanated from the plane of conscious Life, like seven tongues of Flame. And the Sons of Light are called in the Stanzas of Dzyan:

“The Primordial Seven, the first Seven Breaths of the Dragon of Wisdom, produce in their turn from their holy circumgyrating breaths the Fiery Whirlwind.” (Stanza V, Sloka 1)

To which this significant remark is added:

“This is perhaps, the most difficult of all the Stanzas to explain. Its language is comprehensible only to him who is thoroughly versed in Eastern allegory, and its purposely obscure phraseology.” (S.D. I, 106; I, 166 6-vol. ed.; I, 131 3rd ed.)

As the term “Breath” refers to what results as a period of activity, or manvantara, especially in connection with the Stanzas, the Seven Breaths represent the Primordial Seven who have been sent forth from the Dragon of Wisdom — that is, Wisdom now in its “manifested form”. The “Circumgyrating Breaths” refer to what are produced by the Primordial Seven — namely the Dhyani-Buddhas. A clue is provided as to the meaning of the “Fiery

Whirlwind”. It is:

“the incandescent Cosmic dust which only follows magnetically, as the iron filings follow the magnet, the directing thought of the ‘Creative Forces.’ Yet this cosmic dust is something more; for every atom in the Universe has the potentiality of self-consciousness in it, and is, like the Monads of Leibnitz, a Universe in itself, and for itself. *It is an atom and an angel.*” (S.D. I 107; I, 167 6-vol. ed.; I, 131 3rd ed.)

What a sublime thought! And this is so because every atom is pervaded with the One Life and is rooted in the Originating Source. Hence every atom partakes of the Law of Essential Unity.

The next sloka of Stanza V also links the Primordial Seven and the Dhyani-Buddhas in this manner: (the first word, “they”, referring to the Primordial Seven, i.e., the Seven Sons):

“They make of him the Messenger of their Will. The Dzyu becomes Fohat . . . (Stanza V, sloka 2).

“This shows the ‘Primordial Seven’ using for their *Vahan* (vehicle, or the manifested subject which becomes the symbol of the Power directing it), Fohat, called in consequence, the ‘Messenger of their will’ — the fiery whirlwind.

“Dzyu becomes Fohat — the expression itself shows it . . . In this case, Dzyu is the expression of the collective Wisdom of the Dhyani-Buddhas.” (S.D. I, 108; I, 168 6-vol. ed.; I, 133 3rd ed.)

“The seven *Layu* centres are the

seven Zero points . . . From the Centres — beyond which Esoteric philosophy allows us to perceive the dim metaphysical outlines of the 'Seven Sons' of Life and Light, the Seven Logoi of the Hermetic and all other philosophers — begins the differentiation of the elements which enter into the constitution of our Solar System." (S.D. I, 138-9; I, 195 6-vol. ed.; I, 162 3rd ed.)

Question. Please explain the significance of "sleeping atoms" in the following quotation from *The Secret Doctrine*:

"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; IV, 242 6-vol. ed.; II, 710 3rd ed.)

Answer. The explanation was provided in an article which was published in *Five Years of Theosophy* (which was referred to in *The Secret Doctrine*):

"Thus what is 'meant by the life-atom going through endless transmigrations' is simply this: we regard and call in our occult phraseology those atoms that are moved by Kinetic energy as 'life atoms', while those that are for the time being passive, containing but invisible potential energy, we call 'sleeping atoms', regarding at the same time these two forms of energy as produced by the one and same force, or life." (*H.P. Blavatsky Collected Writings*, V. 113).

"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. Thus the continuation of the sentence which states that, when this indestructible force is 'disconnected with one set of atoms, it becomes attracted immediately by others' does not imply that it abandons entirely the first set, but only that it transfers its *vis viva* or living power, the energy or motion, to another set." (*ibid*, 112-3).

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## BOOK REVIEWS

*Jivanmuktiviveka (Liberation in Life) of Vidyaranya.*

Edited with English Translation by Pandit S. Subrahmanya Sastri and T.R. Srinivasa Ayyangar. The Adyar Library and Research Centre, 1978. xxiv + 432 pp., glossary, index.

This text has been accepted through the ages as a classic on the science of renunciation. Besides being a very learned treatise, it presents the quintessence of the Hindu view of life according to the Vedanta, Samkhya, and Yoga philosophies. The central theme of the book is *samnyasa* or the laying aside of worldly interests for good with a view to attaining liberation in this very life (*jivanmukti*.) A *jivanmukta* is one who, though moving about in the world of experience, has freed himself from its binding quality. He has renounced all desire and all sense of personal commitment. Having shed all sense of difference, of mine and thine, he is affected by neither injunctions nor prohibitions. He

is essentially one who rejoices in his own freedom and self-knowledge.

The path of renunciation is, no doubt, an arduous one. "O Lord! How can I completely abandon actions?" Aruni asks his teacher Prajapati (p. 189). Attachment to objects is an inherent condition of the mind. That which belongs to the very constitution of things cannot altogether be annihilated. The answer is that all mental impressions (*vasanas*) and modifications (*vikaras*) can be arrested or neutralized through deliberate striving (*yoga, prayatna*), so that the imprisoned spirit within may be released. Vidyaranya lays down the various means by which the entire psycho-physical mechanism of man can be progressively dissolved and remade. The end of all such effort is of course gnosis and the joy resulting from it. This state is called "the Renunciation of the Knower" (*vidvat-samnyasa*). But it can come only when there is a desire for such knowledge (*vividisa*), a desire generated by study, reflection, austerities, and the like.

Although the doctrine of renunciation lays particular stress on "other-worldliness" and on the abandonment of all desire-impelled acts, it should not be supposed to be inconsistent with the pursuit of man's day to day activities. The liberated one may, in fact, participate in action; but he does so without attachment or interest, solely for the good of the world. He acts "like one who is attending to another's affairs" (p. 209). All worldly activities are a penance to the yogi. Liberation in life consists in acting in the spirit of freedom. The knowledge that actions do not bind the doer, and that the human spirit is, by its very nature, free, has a liberating effect upon our minds, even while we are engaged in the affairs of the world. However, it is heartening to reflect that we can also turn our backs upon the world, if we so wish. "The Brahmanas," says the Upanishad, "having known this self, renounce all desire for offspring, wealth, and the world, and go about as mendicants" (p. 184).

This book has a message for any thoughtful reader. The English translation is accurate and readable. The Adyar Library deserves our gratitude for reissuing the book.

V. K. Chari

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*Questions On Occultism* by Ernest Wood, edited by Kwaku Adzei. Published 1978 by Quest Books, Theosophical Publishing House, Wheaton, Illinois, 60187. xiii + 205 pp. Price \$3.75.

This collection, taken from Ernest Wood's Questions and Answers Bulletin, contains seventeen sections under various headings pertaining to Theosophy and including the basic ideas of Karma, Reincarnation, World Religions, Symbolism, Man, etc.

The questions put to Professor Wood obviously came from a wide variety of students and enquirers. His skill in responding to the needs of people without overwhelming them with esoteric concepts, is ably demonstrated in this book. But where a very serious question is asked, his reply is at a fairly deep level, appealing to the spiritual intuition of the student.

The remarks on Meditation and Yoga are eminently practical but one would wish more of these questions had been included, as Professor Wood was a specialist in writing and teaching these subjects, and at a time when modern readers are delving into these practices.

Perhaps the most valuable advice any student can be given is the one frequently stressed in this book: "Will, love and thought are ourselves in this life, while all the rest are tools and possessions . . . Will, love and thought grow by use, but unintelligent love can be devastating."

This is all summed up clearly in the last two sentences in this book: — "Clearly we have to learn to balance together will or action, love or goodwill, and thought or

consideration. It takes the three together in good balance to make a satisfactory character and untainted beneficial action.”  
D.G.

### **HOME STUDY COURSE**

A Theosophical correspondence course is now available to Canadian readers. It is offered to new students of Theosophy, especially those who are unable to participate in local study groups.

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## **THE VOICE**

**Reach out, It said, you are Immensity,  
    Infinitude, the All, the endless surge  
Of waves upon a dark and shoreless sea  
    Wherein all breath and being move and merge.  
Dare you be less than That which ever is?  
    Dare you deny the Vastness which is you  
To starve the Spirit-Soul with earthly bliss  
    As brief and evanescent as the dew?**

**Reach out, It said, and give unto the All  
    The Glory you are given, holding back  
No atom of your being, for the Goal  
    Of YOU-THE-SELF — eternal, without lack —  
Is yours but in the giving, night and day,  
    Of all you are. There is no other way.**

— George Cardinal LeGros

# THE THEOSOPHICAL MOVEMENT

The Theosophical Society was formed at New York in 1875. It has three objects:

1. *To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.*
2. *To encourage the study of Comparative Religion, Philosophy and Science.*
3. *To investigate unexplained laws of Nature and the powers latent in man.*

The Society affords a meeting place for students who have three aims in common, *first*, the ideal of Universal Brotherhood; *second*, the search for Truth, and *third*, a desire to associate and work with other men and women having similar aims and ideals. The acceptance of the First Object is required of all those who desire to become members; whether or not a member engages actively in the work contemplated in the Second and Third Objects is left to his or her discretion.

The nature and purpose of the Society preclude it from having creeds or dogmas, and freedom of thought and expression among its members is encouraged. An official statement on this point; “. . . there is no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none of which a member is not free to accept or reject.” The statement calls upon the members “to maintain, defend and act upon this fundamental principle . . . and fearlessly to exercise his own right of liberty of thought and of expression thereof within the limits of courtesy and consideration for others.”

Theosophy or ‘Divine Wisdom’ is that body of ancient truths relating to the spiritual nature of man and the universe which has found expression down through the ages in religions, philosophies, sciences, the arts, mysticism, occultism and other systems of thought. Theosophy is not the exclusive possession of any one organization. In the modern Theosophical Movement, these ancient truths have been re-stated and an extensive literature on the subject has come into being. The teachings are not put forward for blind belief; they are to be accepted only if the truth that is in them finds an echo in the heart. Each student should by ‘self-induced and self-devised’ methods establish his own Theosophy, his own philosophy of life. The Movement encourages all students of Theosophy to become self-reliant, independent in thought, mature in mind and emotions and, above all other things, to work for the welfare of mankind to the end that humanity as a whole may become aware of its diviner powers and capabilities.

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