

THE CANADIAN THEOSOPHIST

VOL. 60, NO. 3

TORONTO, JULY-AUG., 1979

Price 50 Cents

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

THE SHADOW AND THE LIGHT

DORITA GILMOUR

Most people are familiar with the work of the Dutch artist Rembrandt and his remarkable use of dark colours as a background for the brilliance of colour and detail in the main subjects of his work. Without this dark background the paintings would lack force and character and the bright colours would have no impact, no life, and the whole picture would lack power.

We often forget this polarity of light and darkness and its importance, although it is in evidence everywhere. But for the Theosophical student three sentences in the *Secret Doctrine* by H.P. Blavatsky offer a clue to the spiritual relationship between light and shadow.

"Shadow is that which enables light to manifest itself, and gives it objective reality". (S.D. or ed. Vol. 2, 214). Considering this quotation from a universal viewpoint it implies darkness preceding light in the manifestation of a universe. Then, in the second sentence of the Proem we are told of the symbol of an "immaculate white disk within a dull black ground". The word "within" is interesting as it seems to imply depth and sphericity. When the reader is then told that this represents Kosmos in Eternity, we begin to understand that darkness and light are coeval with manifestation and cannot be

separated. Yet on this same page of the Proem we are warned that the circumference of the white circle is a forcibly limited symbol in view of the limitation of the human mind.

While readily acknowledging the limits of the human mind nevertheless we are free to allow our thoughts to enlarge on these quotations in order to broaden our comprehension. Perhaps the mental exercise will even assist us in understanding the dual nature of humanity and throw some light on the upward path which lies ahead. We are the microcosm of the macrocosm and as such we repeat in our involution into matter and evolution into self-conscious spirituality what takes place in the universal realm.

Another quotation from the S.D. Vol. 2, P. 95 carries these ideas a little further. "Perfection, to be fully such, must be born out of imperfection, the *incorruptible* must grow out of the corruptible, having the latter as its vehicle and basis and contrast". During the involution of spirit into matter, the lowest level of material life was reached during the fourth round we are told, and during this period growth was attained by methods which enabled evolving human beings to establish themselves firmly as separate entities. The type of behaviour and the morals which

now appear to us crude, selfish and cruel have nevertheless been the means of calling into play physical stability, human emotional and lower mental faculties and free will. A cursory study of even the past two thousand years of history illustrates very clearly how we have used our powers to subdue the world of Nature and our fellowmen; with all the suffering such action has brought we are now beginning to see clearly the dark side of this, the shadow, the corruption. But mankind having now completed that part of his material development and standing as an individual in his own right, the basis and foundation for spiritual growth is said to be in place. We have the "vehicle" as H.P.B. puts it and must now look for the "contrast".

A conviction seems to be dawning in the mind of man that in order to survive and continue to advance on any level, we shall be forced to turn away from hitherto well-trodden paths of selfishness, separative and destructive living, both in the physical world and the realm of our human relationships. The light is beginning to shine in the darkness and we shall be increasingly aware of the contrast as we incarnate again and again in the coming ages.

If the goal is "perfection", the full development of all our powers, human and spiritual, then evidently it has to be born or arise or grow out of "imperfection". Most thoughtful people will admit that the majority of us are far from perfect, but if H.P. Blavatsky is to be believed, there is no cause for depression. We are what we have become through innumerable incarnations and our future will be the outcome of what we are today and all the days to follow. It is indeed a vision of hope and responsibility.

In the little book called *Through the Gates of Gold* the Master puts it very clearly that at the peak of civilization when it is possible to take a further step, we close our eyes to any further development either through indolence, ignorance or fear

even though the poets, thinkers, sages and "Elder Brothers of the race" have shown us where the path lies. However, if we could only arouse the desire, will and courage to take even a small step, it might be wise to consider first what is really meant by "perfection". Surely the Masters and H.P.B. are not talking of an impossible dream! "Perfection" like all things in our Universe must be relative and our conception of it will change as we change, but any new journey begins with the first step.

Therefore as a preliminary step, might we not as Theosophical students ask ourselves why we have this innate wish to grow, to expand our consciousness, to become perfect? Is it the desire to become master of our own destiny so that personal power and prestige will be ours? This is what the *Bhagavad Gita* calls "aishwarya", the desire to be pleased with ourselves, and "bhoga" personal ambition. Do we wish to pass beyond the struggles and trials of human life into the bliss of Nirvana? Or is the deep-seated longing for spiritual growth really the desire to become an impersonal beneficent force — one of the "stones in the guardian wall around mankind" mentioned by the Masters?

No doubt some will consider this a premature and irrelevant query when we know we have untold eons of time before us. And yet perhaps even now we should begin to question our deep-seated motives, at least where it concerns our Theosophical work. We have to make choices every day and each choice whether wise or unwise is building character and tendencies for the future.

Having searched the deep recesses within us in order to discover our true motives, it might be helpful to turn to the *Gita* where Chapter 16, called the "Yoga of the Division of the Light and Dark Powers" shows us in what direction this "perfection" lies, and the steps to be taken to implement it. Study of the three gunas, Sattwa, harmony, Rajas, passionate activity and Tamas, lethargy, inertia and

ignorance, also gives us a clue to these qualities of Nature to which we automatically respond. Krishna makes very clear that these have to be understood and controlled before we can progress any distance.

Using the mind to see clearly how we respond to life, where our emotional energy flows, how the cycles affect us — all these self-disciplines are preparations which can be undertaken in this present life. So often we have feelings of guilt for past actions but they only hinder the work and indeed are a waste of energy when we need all the positive power we can arouse if our efforts are to be even remotely successful. We can of course learn from our failures but primarily it seems to be a choice of deciding either to use the everyday events of life purposefully or wandering on haphazardly through the years without any goal, just letting things happen to us without thought for the reasons underlying the vicissitudes of life.

But once having decided to take our lives in hand, it might be wise to set a goal which can be attained in this life rather than aim too high and get discouraged, even though we might long to “storm the gates”. Knowledge of reincarnation does relieve us from the tyranny of Time but we need to know *how* we can grow from imperfection to perfection. Will intense thought, meditation, yoga or study make the change in us? Or is it more than this, rather a change of direction we need, a turning away from our egotistical thinking and acting? How prone we are to see ourselves as the centre of the universe, so it becomes “me”, “my rights”, “my importance”, “my value” set in opposition to all others! Surely then, the plan would be to honestly acknowledge these facets of our being, important as they have been in our normal growth up to now, but serious impediments on our new journey.

On the constructive side, we are continually reminded in Theosophy that within us we have an ally and guide, the power of the mind which has the faculty because it is

dual, of impersonal clear-seeing when it is freed of personal desires and what are commonly called “hang-ups” — a very expressive word. If we can arouse our courage we would be able to explore our own nature, because until we know ourselves we can make little spiritual progress and certainly could never really understand our fellowmen. We could examine our deeply held likes and dislikes, habits, opinions, attitudes and actions and see whether they are truly our own, or are secondhand, and how they affect our relations with other people. It has often been said that this sounds very introverted and depressing, but to the serious student it is more like a stocktaking, seeing what is of no further use for the long journey and therefore to be discarded, but retaining and improving those qualities which can be useful. To be able to look at ourselves impersonally without pretense, hope or fear, is absolutely vital to any progress, otherwise we shall be continually deceived. Obviously this takes a sense of deep sincere and careful introspection, a willingness to see ourselves as we truly are, not as we would like to think we are.

Given the growing desire to move consciously towards spirituality Theosophical students will often begin to see a pattern of their individual lives, how certain actions have led to certain results, how occasionally fortuitous circumstances appear at just the right time to help their efforts, often at a period when their own studies have had to take second place to a duty or responsibility to other people. Almost imperceptibly their attitude towards others will change. There will be a willingness to allow others to be themselves, to follow their own destiny, and though always glad to help when needed, still recognizing their innate divinity and free will, even to make mistakes.

Although life will gradually take on a different colour and nothing will be seen to be without value, even the most mundane duties, experience shows that we must be willing to move on, refusing to cling to

some attitude or habit which has become useless, outworn and a hindrance, no matter how well it served us in the past.

Though we hope to gradually move upward — or more correctly inward — towards perfection, we are warned by those who have already climbed some distance up the Path that it will be neither easy nor quick. There will be all kinds of fascinating byways beckoning us and some perhaps

will lead to dead ends. But with the goal always before us life after life, gleaming in the far distance, we shall retrace our steps and once more take the upward road. Then each day will be an adventure and we shall learn to use our physical and emotional cycles for the larger purpose so that in the far future perfection will indeed be born out of imperfection, the light from the shadow.

JAINISM

(Pseudonym of ^{VIVIDUS} *Ramnik V. Shah*

This system of religion goes back three thousand years in recorded history. But Jainas in their ancient holy books maintain that the religion is eternal and, from time to time as the need arose, has been revived and re-enunciated by Men who had evolved after innumerable reincarnations into Omniscient Godhood. Jainism is a complete system of metaphysical thought, including cosmogony and the entire creation, and ethical conduct for mankind and all Life in general. It is claimed as having been stated by Omniscient Gods, and as far as I know, such a claim is not made by any other religious system.

The word is derived from the Sanskrit "Jina", meaning a conqueror; the conquest being the one over material senses and "karma".

In Jainism, all Life is potential but latent Godhood. God does not incarnate at any time in any form, nor does He send out Prophets in the sense in which these words are understood. In the same way, God does not create the Universe, nor destroy it. The Universe is eternal and self-created as a result only of the interplay of two eternal Realities of Life and non-Life. The "Universe" here is the whole eternal Cosmos, not just the earth born five or six billions of years ago, or the solar universe born with a big bang almost twenty billions of years ago.

The edifice of Jainism rests squarely on four fundamental concepts. These are: (1) Samyaktva; (2) Syadvada; (3) Karma and (4) Aparigraha. These words in Sanskrit have no equivalents in any language and therefore require only to be explained. All positive qualities such as of devotion, love, peace, non-violence, forbearance, fortitude, tolerance, acceptance, compassion, charity, humility, etc., flow from these four concepts.

Samyaktva is the sense of total equality of all Life, be it mineral, vegetable, bacterial, animal, human or divine. Jaina holy books, called Agamas, lay down: "Samyak Darshan Jnana Charitrani Moksha Margaha", which translated would mean briefly that only an outlook or attitude of conviction of total equality of all Life, together with knowledge and conduct based on it, is the way to attain final emancipation from the cycles of births and deaths. Life in its innate nature is Perfect Consciousness, Power and Bliss.

Not only during the period Lord Buddha was propagating his enlightenment, but also during precedent several centuries, Jainas were called "Sramanas" as different from "Brahmanas". The Men who re-enunciated the religion of Jainism were Lord Mahavira, a senior by 36 years of age to Lord Buddha, and Lord Parshva, who

was born at Benares and attained emancipation some three centuries before Buddha and Mahavira. Lord Mahavira and Lord Parshva are the 24th and 23rd "Tirthankara", God, respectively, of the present cycle of time to the Jains. There has been none after them so far, who has attained similar Godhood.

The "Sramanas" were people involved in the process of being evolved into Godhood by adopting the principle of equality of all Life, while "Brahmanas" were people involved in the process of merging into Godhood by adopting the principle that all Life was Brahma, and separated life forms had finally to evolve to a stage when they would merge in It. In both cases, there were no cycles of births and deaths after attaining the supreme objective.

Jainas do meditate but their meditation is not Yoga, union with God. It is Samayika, contemplation on the innate qualities of the Life, the soul which is equal in all life forms; identical and permanent from the standpoint of essence but different and transient, in a word, "Identical-in-different" from the standpoint of modifications, changes or appearances. The objective is not the union with One God but one's own "unfoldment" into that One God, all Ones being equal Wholes, so equal as to be identical yet different. The concept of Equality cannot be stretched any further than is done in Jainism.

Syadvada is the sense of relativity of all expressions in the realm of truth. Long before mankind arrived at the conclusion of relativity in physical sciences, Jainism propounded that there never was an absolute truth and all expressions about anything or any situation were only relative based on a particular view.

Jainism, by this concept of many sided perception, taught that no system of religion was wrong and that all systems of religion were, from some standpoints, true.

Syadvada asserts that even if all possible standpoints were examined to arrive at a conclusive viewpoint, there still remained a further possibility of another standpoint, limited as the human thinking power is. Syadvada was thus the only means for the establishment of peace and compromise by its tolerance and acceptance of not only man and his differences but also every other Life, and its ways and expressions, in the entire Universe.

In terms of Syadvada, therefore, the Universe, the Life, the God, are all both eternal and transient: eternal from the standpoint of their substance; transient from the standpoint of their modifications, changes or appearances. Everything is subject to only one law: "Utpada vyaya dhrauvya yuktam sat", which means that existence is inseparable from creation, change and permanence.

Karma is the sense of supremely impersonal execution of action and reaction in the realm of matter of life's thought, word and deed in relation to all other life. Not unlike Life, Karma is also postulated as an eternal Reality which interplays with the former: eternal interplay being thus responsible for all creation of the Cosmos.

Of the two Realities of Life and non-Life, Soul and non-Soul, Sentient Energy and Insentient Energy from the standpoint of the existence of the Cosmos, the solar universe of the planet earth (because in respect to the non-existence thereof, the Reality will only be one, viz., the Omniscient, Omnipotent, Omnipresent, eternal, blissful Energy) Karma belongs to non-Life category.

According to Jainism, Karma is not just an abstract concept but is matter, the insentient energy which is ever in motion; is subtle and invisible always in interplay with another substance — not matter, but again an invisible and subtle substance — creative sentient energy forming and

THE CANADIAN THEOSOPHIST

2307 Sovereign Crescent S.W.

Calgary, Alberta T3C 2M3

Return Postage Guaranteed

Second Class Mail Registration No. 0784

breaking aggregates, giving visible material shapes and forms, and involved in the cycles of births and deaths from eternity; but finally emancipating itself into total liberation bursting into the full glory of eternal blissful Omniscience, Omnipotence and Omnipresence. While the nature of one is only to compose and decompose molecules, the nature of the other, which is creative, is to change the material world of these molecules. The one in its grossest form is corporeal and therefore easily the object of experience by senses, the other is incorporeal and never therefore the object of experience unless in association with the former. Although both have myriad forms in the subdivisions, the subdivisions are only five in both of them. In one, they are termed as Pudgala, Dharma, Adharma, Akasha and Kala; in the other they are termed as Ekendriya, Dwi-indriya, Tri-indriya, Chaturendriya and Panchendriya life.

The stage to which present scientific research has led mankind, Time (Kala), Space (Akasha) and Matter (Pudgala) are becoming discernible. It is not too much to hope that in the near future the two remaining principles of Dharma and Adharma, as explained in Jainism, making all motion and all rest possible in the Cosmos, will also be discerned by science. Also, that a unique form of life in the subdivision of Ekendriya, the one termed "Nigoda kaya" life in Jainism, in which souls are grouped together having functions such as respiration, nutrition, pleasure and pain, etc., experienced in common, will be discovered by science in the course of time.

Aparigraha is the sense of total dispossession by life of both Life and non-Life. At the level of practicability it is the sense of acquisition, accumulation and possession of wealth limited to one's minimum necessities and requirements in the case of men and women, and other life living in a temporal world; and the total giving up of all wealth in the case of those living the highest spiritual life. The word

"wealth" does not stand for money only; it includes and symbolizes all that one craves for happy survival during one's lifetime.

In Jainism, the supreme aspiration is to be free from Karma. The discipline of conduct prescribed, therefore, is of such renunciation as would lead to this freedom. This discipline includes absence of any attachment to the enjoyments of the senses. One of the primary objects of such attachment is obviously one's home: wife, children, family and all kinds of property. The knot tying oneself with these has first to be untied; and the love, compassion, charity and other positive qualities embracing them have then to embrace all Life. A Jaina saint during the period of Parshva, Mahavira and Buddha was referred to as a "Niggantha", a person whose "Knot of Home" has been untied.

Supreme aspirations of Jainas are codified in five daily incantations which they use as a prayer. These are (1) Namō Arihantanam; (2) Nama Siddhanam; (3) Namō Ayariyanam; (4) Namō Uvaz-zayanam and (5) Namō Loye Savva Sahunam. They refer only to a conquest over a single enemy, viz., Karma. Arihanta means a soul who has partially conquered Karma and is still embodied; Siddha means a soul who is a total conqueror, one who has accomplished; and the other three are souls who are initiated into the path of conquest over Karma, without which initiation such conquest to a Jaina is not possible.

Translated into life-behaviour, these fundamental concepts have led Jainas to observe non-violence and reverence for all life (hence vegetarianism and abstinence from sensual intoxicants as the foremost step); non-stealing and non-coveting of belongings of others; speaking and acting truth and honesty according to one's light; love and faithfulness in the family, extending same to cover gradually all life forms when the family knot is untied; and lastly, limited possession of accumulations,

(continued on page 64)

THE WAY TO THE MYSTERIES

L. GORDON PLUMMER

3. A STUDY IN CONSCIOUSNESS

In approaching the study of the nature and purposes of Initiation, we must set the stage by a quick review of certain fundamental principles which were explained in the two preceding chapters, and then relate these more closely to the nature of Man.

There are possibly no greater mysteries than those dealing with consciousness. We recognize that the body is a marvellous congeries of units called cells which differ widely among themselves, but which in all cases are living entities in their own right, and highly complex at that. The play and interplay of the various energies that built the body in the first place, and maintain it from birth until death, baffle the most learned of our doctors and biologists. The wonder of the physical self, which we mistakenly think of as the most important part of ourselves, because the most tangible, is that it is in reality the outer limit, so to speak, of the real Man. The marvels of the inner man are beyond description, as we shall see. In our deepest studies, we can only scratch the surface of Reality. This is why the study of the Esoteric Philosophy awakens faculties beyond the scope of the intellect. The teachings are an appeal to, and therefore draw out, the best that is in us.

Let us now enlarge upon some of the things that we have learned. We have studied the wondrous events which ushered into the arena of Earth life the formation of the Hierarchy of Compassion. We have also studied the main elements that go to form the principles of the Buddha's constitution. Not only are these two subjects closely related, but they have a strong bearing on the nature of Man himself. It should be mentioned that in presenting any of the

doctrines of the Esoteric Philosophy, each such presentation is necessarily an oversimplification. A fuller grasp of these things comes step by step.

Our studies have brought us to the point at which we are able to present a few important concepts which we might as well call axioms, as to the serious student they are self-evident.

(1) *All things are composite.* From this we might state two corollaries: (a) Every entity is composed of hosts of lesser entities; (b) Every entity is one of a host of like entities forming a greater entity.

Often we can compare what we want to know with what we do know. . . In this instance, we may take the case of ourselves. Each of us is a living entity inhabiting a body which is composed of billions of lesser entities called cells. Each of these cells is likewise a highly complex organism composed of molecules all of which are living, at least in the sense that they all carry out their highly specialized work for the maintenance of the cells' activities. All of these activities are under the dominance of the life-energies of the human being himself. While the types of cells may differ widely, each one is a unit in a group which, in the healthy body, functions as a group. The manner in which each human being is one member of a host of human beings all of which go to make up a greater entity is not easily demonstrated at this point because an understanding of this requires a discussion of teachings more recondite than would be advisable in this type of a study. Any level of study can be, and should be, a spur that drives the student to deeper realms of thought and experience.

(2) *Emanation.* A physical phenomenon with which we are all familiar will make

this principle understandable. Every star, which of course includes our sun, is constantly emanating many forms of radiant energy. The word radiation might serve as well, except that radiation in the scientific sense is a purely physical process, whereas the word emanation carries with it implications of life. Every entity emanates from itself living entities, and this process forms the basis for a teaching known as "The Hierarchical Structure of the Universe".

It is well to point out the importance of this doctrine. In the instance of the invocation of the "Wondrous Being" which culminated in the formation of the Hierarchy of Compassion, we find that the term "Silent Watcher" covers many levels of the hierarchy, each such level having at its summit its own Silent Watcher. So the Wondrous Being as the supreme Silent Watcher emanates as its own mind-born sons, if we may use the term, Silent Watchers of a slightly lesser grade, each of which is the summit of its own hierarchy, and these in turn emanate their own mind-born sons, the Silent Watchers of a still lesser grade, and so on. The supreme Silent Watcher is itself the mind-born son of a Silent Watcher still higher, and so on forever. Our horizon extends only as far as our Solar System is concerned in these matters, and as we evolve, our own horizons will widen to take in ever expanding vistas of grandeur.

In the instance of Gautama the Buddha, we go back to the Silent Watcher of our Planetary Chain, Earth. The Supreme Silent Watcher for this particular hierarchy has his seven mind-born sons, the Dhyani-Buddhas or Celestial Buddhas. These are the Silent Watchers which guide the spiritual destinies of the seven Rounds of the Earth Chain. We will consider only that Dhyani-Buddha which holds spiritual sway over this Fourth Round. His seven mind-born sons, the Dhyani-Bodhisattvas or Celestial Bodhisattvas, are those which watch over the seven Globes during this Fourth Round. Again, we shall consider

only that one which holds spiritual sway over Globe D, where we are now. This Celestial Bodhisattva has his own seven mind-born sons, the Manushya or Human Buddhas for the seven Root Races. As we are now in the Fifth Root Race, we take as our example of study Gautama. Gautama had his own mind-born son, the Human Bodhisattva, now working as the Nirmanakaya. In every case, from the highest level to that which touches us most intimately, the "mind-born son" is really a part of the constitution of the Silent Watcher above him, and an interesting aspect of the picture is that while each Silent Watcher emanates its own mind-born son, so that the process might appear to be a downward progression, it is equally true that there is a constant upward urge. The Bodhisattva aspires to become, and indeed does in time become, a Buddha. The Manushya Buddha aspires to become a Dhyani-Bodhisattva; the Dhyani-Bodhisattva aspires to become a Dhyani-Buddha, and so on. As each one makes the climb step by step, it is constantly emanating from its own Sons of Mind.

And it is even so with us. We are all aspiring to become something greater than what we are now, and yet all the time we are unconsciously emanating life-atoms, each of which is a learning, growing entity. All of this is embodied in a study of the manner in which the One becomes the Many.

(3) *As above, so it is below.* This is the law of analogy, and it has been amply established in the study which has just been completed. It is truly a master key, and while details may differ, the principles are the same whether they operate on the atomic, the human, the planetary or the galactic level.

(4) *Out of the invisible into the visible.* Visibility is a relative thing. Every plane of consciousness is perfectly visible to the entities that inhabit it, and of course ours is probably quite invisible to entities not on our plane of consciousness. However, since we are on the physical plane which is

generally considered to be the lowest or most material, the principle holds true. In this Hierarchy of Compassion that we have studied, each Silent Watcher lives on its own plane, and emanates its mind-born sons to live and work on the next inferior plane, and so on. Each such step brings the Hierarchy closer to our plane, or in other words, out of the invisible into the visible or tangible. This is an important principle because we learn that each one of us exists on several levels or planes of consciousness in our own constitution. The Inner God is on its own lofty plane; the Spiritual Self, or Buddhi, is on its own; the Manas, or truly human part of the man is not physical, but

Human Constitution

Atman, the Inner God.
Latent for the most part
in average man, but glorifying
the life of the Adept.

Buddhi, the mind-born son of
Atman. In the Initiate, this
becomes the Teacher within.

Manas, the mind-born son of
Buddhi. When united with Buddhi,
the man becomes a Mahatma.

Since the Buddha of Compassion was a human being, he had his own subordinate elements in his constitution, just as every man has. These are composed of monads, living entities in their own right, evolving as all monads do. These are usually enumerated as the four lower principles: Kama, Prana, Linga-sarira and Sthula-sarira. However, much more than an enumeration of principles is required before a clear understanding of the nature of man is achieved. As a step toward this

works in and through its own level of consciousness. It functions on the physical through its own mind-born son, the personality. Truly, we are a part of Nature itself, bone of its bone and flesh of its flesh, and we might add, spirit of its Spirit and divine of its Divine.

We may now give a fuller description of the higher portion of the human constitution, that which is generally referred to as the Higher Triad, and also we shall show how the state of Buddhahood has exemplified the relatively complete fruition of those elements that are in the nature of every human being.

The Buddha

The Inner God fully manifested,
sheds its radiance throughout
the entire being, making of
him a Buddha of Compassion. In
time this enters the Nirvana.

The Bodhisattva. This is the
mind-born son of his Inner God.
Being of the nature of Compassion
itself, it renounces the Nirvana
and at the death of the physical
body it blends with:

Manas, the mind-born son of Buddhi.
In the Bodhisattva, Manas is united
with Buddhi and at the death of the
physical and astral vehicle, the
Bodhisattva lives on as a
Nirmanakaya.

better understanding, we must bring a new factor into what we have learned from the explanations just given. First, I would like to offer G. de Purucker's definition of a Monad from his *Occult Glossary*.

"A monad is a spiritual entity which to us humans is indivisible; it is a divine-spiritual life-atom, but indivisible because its essential characteristic, as we humans conceive it, is homogeneity; while that of the physical atom, above which our con-

sciousness soars, is divisible, is a composite heterogeneous particle.

“Monads are eternal, unitary, individual life-centres, consciousness-centres, deathless, during any solar manvantara; therefore ageless, unborn, undying. Consequently, each one such — and their number is infinite — is the centre of the All, for the Divine or the ALL is THAT which has its centre everywhere, and its circumference or limiting boundary nowhere.”

The importance of this definition is stressed because we discover that all of the elements in the human constitution, the Buddha's constitution, are monads in their own right; each one, while emanated from its own divine parent, as we have explained, is pursuing its own evolutionary course. As it does so, it is continually emanating its own children monads, and each one contains within itself all of the potentiality of the hierarchy that it thus establishes.

The children monads that every monad is constantly emanating or throwing off are of many kinds, and the most elementary of these are known as life-atoms. Because these life-atoms are emanated by monads on all conceivable planes of consciousness, it follows that there are many classes of life-atoms. A monad functioning in a highly spiritual plane will cast off spiritual life-atoms; a monad in the astral plane will cast off astral life-atoms; and a monad on the physical plane will cast off life-atoms which produce from themselves their own effects which we know as the physical atoms. Even the physical atoms, wherever they may be, are the outer manifestations of life-atoms working in and through the physical plane. It is interesting in this regard to note that atoms are regarded as vortices of energy, and that matter as we know it is the result of the play and interplay of atomic energies.

Finally, the Principles of Man are for-

med of the life-atoms from the Monads. Thus:

From the Divine Monad, we have Atman.
From the Spiritual Monad, we have Buddhi.

From the Human Monad, we have Manas.
From the Personal Monad, we have Kama.
From Jiva, “monad of life”, we have Prana.

From the Astral-Physical Monad, we have the Linga-sarira/Sthula-sarira principle.

ALL THOUGHTS,

ALL CREEDS

All thoughts, all creeds, all dreams are true,

All visions wild and strange;
Man is the measure of all truth
Unto himself. All truth is change:
All men do walk in sleep, and all
Have faith in that they dream:
For all things are as they seem to all,
And all things flow like a stream.

There is no rest, no calm, no pause,
Nor good nor ill, nor light nor shade,
Nor essence nor eternal laws:
For nothing is but all is made.
But if I dream that all these are,
They are to me for that I dream;
For all things are as they seem to all,
And all things flow like a stream.

—Tennyson

NOTES AND COMMENTS BY THE GENERAL SECRETARY

I regret to report the death in Toronto on April 23 of Miss Olga L. Deitch. She had been a member of the Society and of Toronto Lodge since 1961.

* * *

Although it is three years since legislation was passed for the abolition of capital punishment in Canada, proponents of the death penalty continue to press their case strongly. Particularly in the last few months there has been persistent political pressure brought to bear on this issue, and it seems quite possible that attempts will shortly be made to reverse or at least modify the existing legislation.

In such a situation, the Editors felt it was timely to once again publish the article "Theosophy and Capital Punishment" by William Q. Judge. This first appeared in *The Path* magazine in 1895, but its essential matter is still pertinent to today's position. The article is also to be found in the first volume of the *Collected Writings of Mr. Judge, Echoes of the Orient*.

* * *

It has been my pleasure to meet several members from various parts of Canada during the past couple of months.

In early May, our Treasurer and Assistant Treasurer, Emory Wood and Simon Postma and I met in Edmonton to discuss the Section's finances. I later joined them at a regular weekly meeting of Edmonton Lodge, and so was able to meet a number of their members, some of whom had joined the Society since my last visit to that city.

A business trip to Victoria enabled me to meet with Lodge members in that city on June 11. Thanks to the hospitality of Mr. and Mrs. William Gilmour, we had a good get-together, with lots of stimulating discussion.

Later that week, Toronto Lodge President Fleet Berry stopped over at Calgary Airport, and Doris and I spent a happy couple of hours with him between planes.

* * *

The Annual Meeting of The Theosophical Society in Canada will be held in Hamilton, Ontario, on August 11, 1979. The notice of this meeting, with full details, will be mailed to members in early July.

* * *

The article "Jainism", which appears in this issue, was written by one of our members who writes under the name "Vividus". This author has also published a book under the same title, and it is due for release sometime this summer. He has kindly offered to provide members and sympathizers with copies at a special price of \$6. plus postage. I shall be pleased to forward orders to "Vividus".

* * *

I am pleased to welcome the following new member into the fellowship of the Society:

Toronto Lodge. Jason Bruner.

T.G.D.

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.

Further information may be obtained by writing HOME STUDY, 1040 Sutlej Street, Victoria, B.C. V8V 2V8.

THE CANADIAN THEOSOPHIST

IN CANADA

Published Bi-Monthly

Second Class Mail Registration Number 0784

Return Postage Guaranteed

Subscription: THREE DOLLARS A YEAR



OFFICERS OF THE T.S. IN CANADA

General Secretary

TED G. DAVY

2307 Sovereign Crescent S.W., Calgary, Alta. T3C 2M3

GENERAL EXECUTIVE

FLEET B. BERRY, 86 Gormley Ave., Toronto, Ont. M4V 1Z1

DORITA GILMOUR, 3355 Uplands Road, Victoria, B.C. V8R 6B8

SALLY LAKIN, 30 Arkell St., Hamilton, Ont. L8S 1N4.

JUDITH MYRTLE, 3388 Parker St., Vancouver, B.C. V5K 2V9.

WOLFGANG C. SCHMITT, 50 Quebec Ave., Apt. 502, Toronto, Ont. M6P 2T6.

JOAN SUTCLIFFE, 284 Ellis Avenue, Toronto, Ont. M6S 2X2

EMORY P. WOOD, Treasurer, 9360 - 86th St., Edmonton, Alta. T6C 3E7.

SIMON G. POSTMA, Assistant Treasurer, 3322 - 112 C Street, Edmonton, Alta. T6J 3W8.

EDITORIAL BOARD, CANADIAN THEOSOPHIST

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

CHANGING YOUR ADDRESS?

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

We finished our year of study with the Annual Meeting on May 24. The following Officers were elected for the coming year:

President Stan Elliott
Secretary-Treasurer Laetitia van Hees
Librarian Phyllis Olin

Hank and Laetitia felt fortunate to be able to invite members of both the Lotus Lodge and Calgary Lodge, and their families, to again celebrate Midsummer at their farm in Water Valley on June 23. Seventeen people were present. The program included a discussion on the Summer Solstice; and readings from David Spangler's book, *Revelation, The Birth of a New Age*, also followed by discussion. In between, we played a vigorous game of frisbee, and enjoyed a puppet show in the barn with our younger guests. The weather was very co-operative, and after supper, all went home with colour in their cheeks, and hopefully with sunshine in their hearts.

Laetitia van Hees
Secretary

HERMES LODGE

On Thursday, June 21, 1979, the Annual Business Meeting was held at Hermes Lodge. Fellowship and business were combined as the Officers read their yearly reports, and a new Executive and President were elected. The results of the election were:

President Enid Viner
Vice-President Phyllis Squires
Recording Secretary Gladys Cooper
Treasurer Arthur Cooper

Our year of work kept the members of Hermes Lodge active through meetings for study groups, lectures and social events. Every Sunday we gathered to study *The Ancient Wisdom*, by Annie Besant. Each meeting was new and original. Many of the young men and women dropped out before June, but those of us who continued were rewarded by new relationships of warmth and encouragement, as well as deeper insight into the subjects discussed in each chapter.

This study group is a unique experience in Vancouver on a Sunday afternoon, since the churches and other organizations have sermons or lectures. It is in keeping with our Second Object, and many of those who attend also use our Library. I feel that with the difficulties we have in finding lecturers, our aim to produce our own talks and to become more self-sufficient as a group of students is a very good one. People are far more interested in participation programs now, and are excited with the idea of learning for themselves.

We did have one lecture a month. They were interesting and informative. Astrology, Iridology and Sanskrit were among the subjects explained in a way that pleased the older students as well as those who are just beginning. We also held a few social events that helped knit us together in a greater unity of fellowship.

The Lodge officially closed for the Summer on the last Sunday in June. Mrs. Enid Viner, our new President, gave a lecture entitled "The Mystique of Paracelsus". We learned much about the life of Paracelsus, and how his teachings compare to Theosophical thought. We enjoyed tea afterwards, and many of our friends expressed appreciation for the interesting year at Hermes Lodge.

Taken in its totality, it was a great and exciting year. Our new President plans to continue to work toward that great

objective of making our Lodge a centre of Light. I am sure that the opening of our doors this Fall will see greater activity and creativity, with each member supporting the work in every possible way.

Phyllis Squires
Vice-President

MONTREAL LODGE

White Lotus Day was observed at our meeting on May 25. Although it was a rather cold, wet evening, we were pleased to see so many of our members and friends. Miss Jean Low welcomed everyone warmly, and spoke encouragingly of our activities for this year, and expressed our intention to resume study and other activities early in September.

Mr. Fred Griffiths gave an inspiring talk on the life and work of H.P. Blavatsky, the Theosophical Movement, and the freedom and Truth she brought into our lives. Mrs. Viola Law's reading from *The Light of Asia* gave meaning and depth to this verse rendering of the life and teachings of Gautama. Mr. Fred Wilkes read excerpts from *The Voice of the Silence*, which reminded us that this great work is probably among the most significant books ever written, and especially so for this Root Race.

The readings concluded with a short but enthusiastic discussion on H.P. Blavatsky. Refreshment was provided and superbly handled by Jean and Phoebe, and was enjoyed and appreciated by everyone.

It was truly a beautiful evening for us all, honouring a great lady and wonderful Teacher, and uniting us in Peace and Harmony.

Special thoughts and good wishes were sent to Mrs. Eileen Blackburn, who is presently recovering in hospital. Mr. and Mrs. Fred Griffiths and our Vice-President, Mrs. Phoebe Stone, have visited her regularly on our behalf, and assure us that she is comfortable.

Elizabeth M. Smith
Secretary

TORONTO LODGE

The joint Annual Meeting of the Toronto Theosophical Society and the Theosophical Association of York was held on May 24. Members showed their interest by the good attendance; also, on the part of those unable to be present, by the prompt return of voting slips.

The following Officers and Directors were elected for the ensuing year:

President	Fleetwood B. Berry
Vice-President	Stanford L. Treloar
Secretary	Joan Sutcliffe
Treasurer	Philip C. Miller
Directors:	George Lowrie, Emma Obodiac, Gerard Pederian, Carola Schmitt, Wolfgang Schmitt, Barbara Treloar.

Recently, our Lodge joined forces with the H.P.B. Library in having reprinted the book by Alice Cleather, *H.P. Blavatsky — A Great Betrayal*. It is now available for sale at a cost of \$2. Several copies have been placed in the Library and the Travelling Library, and are circulating. The book has already evoked many interesting comments, and has aroused the thinking of some who previously did not care about the differences between Theosophy and pseudo-Theosophy, and the role of the Society. Mrs. Cleather was a direct pupil of H.P. Blavatsky, and retained her contact with the esoteric teachings while working in close sympathy with the Mahayana Schools of India and China.

The Toronto Theosophical Society is enjoying a pleasant relationship by making space available to the Vedanta Society, whose philosophy is similar to Theosophy. Over the Victoria Day weekend, the Vedanta Society in Toronto held its tenth anniversary celebrations, including lectures by visiting Swamis, seminars and films showing the birth of the spiritual movement. Members of the Theosophical Society were invited to write articles for its anniversary magazine, to show the relationship of Theosophy and Vedanta. The highlight of the weekend was the

solemn ceremony of the dedication of the shrine, which was attended by some of the Lodge members. It was explained that the shrine is a focus for the aspiring mind by concentrated devotion to become receptive to the abstract teachings of Spirit.

On May 30 we were treated to a special program. Gerard Pederian gave us a lecture on Tut Ankh Amen's Tomb, and illustrated it with well chosen slides, posters and statuettes. He also presented a tape recording of Howard Carter, the archaeologist who discovered the tomb, and the playing of a 3,000 year old trumpet from the relics. More than this, however, Mr. Pederian gave us some insight into the esoteric meanings behind the symbols of the Ancient Egyptians.

Joan Sutcliffe
Secretary

VANCOUVER LODGE

The Annual Meeting of the Vancouver Lodge was held on Wednesday, April 18 at the Lodge Rooms. With the exception of the Book Concern, which Adeline Ayoub has consented to take over, Marian Thompson preferring not to carry on in this office, last year's serving Officers will continue for the next year.

The Lodge continues its regular weekly study of *The Secret Doctrine*, after opening with a devotional reading from H.P.B.'s *The Voice of the Silence*. Our study period closes with half-an-hour devoted to *The Key to Theosophy*.

We have recently finished reading W.Q. Judge's *Notes on the Bhagavad-Gita*, as well as the *Letters That Have Helped Me*. Our study of Mr. Judge's writings was most rewarding, and we are sure we will learn even more from our present study of Madame Blavatsky's presentation of the Divine Wisdom.

Our efforts to understand and live Theosophy continue. This past year has

been a rewarding one. Members have individually researched and presented papers on each of the seven principles of man.

Anne Whelan
President

VICTORIA LODGE

Victoria Lodge held its White Lotus Day meeting on May 8. Each member chose and read a short selection from the *Bhagavad-Gita*, which was the subject of our study during this past season. This was followed by readings from *Light on the Path*, *The Voice of the Silence*, and *The Light of Asia*. Then a tribute to H.P.B. was read, and finally a talk about the White Lotus and its symbolism, accompanied by a demonstration of the making of a lotus blossom in paper, using each fold to show consecutively the blank circle, the point in the centre, the horizontal line, the vertical line, as in the Proem of *The Secret Doctrine*. Then followed the square of the four lower principles and finally the appearance of the original point of the higher triangle in the centre of the "blossom", surrounded by the "petals".

By the end of May we completed our present study of the *Bhagavad-Gita*, using Mascaro's translation and the commentaries of William Q. Judge, Sri Krishna Prem and Ernest Wood. As always, the *Gita* proved a wonderful fountain of knowledge and inspiration.

In June we were favoured with two addresses, both by members. Beth Cool spoke of the Theosophical aspects in the writings of Shakespeare. On a later occasion, Gordon Limbrick gave an inspiring talk on meditation.

On June 11, the members were invited to the home of Mr. and Mrs. Gilmour to meet and talk with our General Secretary, Ted Davy. It was a pleasant opportunity for members to ask questions, discuss Theosophical matters, hear some of the history of the T.S., and be socially united.

Our Annual Business Meeting was held on June 12. The following Officers were elected:

President	Dorita Gilmour
Vice-President	David Makins
Secretary	Dorothy Armstrong
Treasurer	Margaret Thurston
Librarian and Literary Agent	Beth Cool
Social Convenor	Pearl Maver

As a basis for our study next year, it was decided to use the Theosophical Manuals put out by Point Loma Publications. Membership involvement is to be encouraged by: preview lesson preparations; Chairing meetings; addressing meetings on Theosophical topics of special interest.

Dorothy Armstrong
Secretary

MADAME BLAVATSKY DEFENDED

A long article on "cults", by William Gladstone, was published in the April 14, 1979 issue of the *Weekend Magazine*. This publication is a rotogravure section included in some twenty or more Saturday or Sunday papers across Canada. Its national circulation approaches two million.

In the list of what Mr. Gladstone classified as "cults" appeared the following:

"Theosophical Society Occultist Madame H.P. Blavatsky, Civil War Colonel H.S. Olcott and lawyer William Q. Judge formed the Theosophical Society in New York in 1875 to explore the supernatural and the spiritual powers of man. Blavatsky, though exposed as a fraud in 1884, had more than 100,000 followers at the time of her death in 1891 . . ."

Not surprisingly, the article drew forth wrath from many members of the various organizations mentioned in it. A selection of letters received by the editor was published in the June 9 issue. Among these was the following, sent in by Dorita Gilmour, President of the Victoria Lodge.

— Eds.

JAINISM

(Continued from page 54)

gradually culminating into total dispossession.

Hundreds of scholarly volumes and commentaries have been written over the past twenty centuries expounding and discussing these tenets and principles of Jainism in India. Hardly an inkling of these is known to the West, even today. Dr. Frauwallner of the Indological Institute of Vienna University has only recently warned: "It is to be feared that Jainism is not being adequately considered in the present day endeavours of establishing a relationship between Indian and Western philosophy".

THE THREE TRUTHS

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

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

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

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

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

Idyll of the White Lotus

"Gladstone writes that Madame H.P. Blavatsky was 'exposed as a fraud in 1884'. I presume your information refers to the 'investigation' of Blavatsky by Richard Hodgson, a young man sent to India by the British Society for Psychological Research. His assignment was to investigate and report on the phenomena which Madame Blavatsky had produced for friends and members of the Theosophical Society — phenomena then considered extraordinary but which today are becoming widely observed and investigated, though still not well understood. Richard Hodgson never met her. She was not in India during his visit so he was unable to see a demonstration of her powers. He nevertheless declared her a fraud. This can hardly be termed an 'exposure'.

"Under pressure by Theosophists, the infamous Hodgson report has since been admitted by the British Society for Psychological Research to be completely lacking in proper evidence. But once branded as a fraud, this woman's reputation has suffered, although she sacrificed her life and health in unceasing work, acting only as a messenger to bring to the attention of the western world some of the spiritual wisdom of the east. Madame Blavatsky, Colonel Olcott and W.Q. Judge never made one cent from their theosophical work. Madame Blavatsky gave what little money she had from her family to support the magazine she founded, *The Theosophist*, still being published today. When money was short, as it frequently was, she wrote articles for Russian newspapers and magazines. As a lifelong student of theosophy, I cannot allow such an accusation as appeared in your article to remain uncorrected."

Where do we find in history that "Messenger" grand or humble, an Initiate or a Neophyte, who, when he was made the bearer of some hitherto concealed truth or truths, was not crucified and rent to shreds by the "dogs" of envy, malice and ignorance?
— H.P. Blavatsky

THEOSOPHY AND CAPITAL PUNISHMENT

WILLIAM QUAN JUDGE

From ignorance of the truth about man's real nature and faculties and their action and condition after bodily death, a number of evils flow. The effect of such want of knowledge is much wider than the concerns of one or several persons. Government and the administration of human justice under man-made laws will improve in proportion as there exist a greater amount of information on this all-important subject. When a wide and deep knowledge and belief in respect to the occult side of nature and of man shall have become the property of the people then may we expect a great change in the matter of capital punishment.

The killing of a human being by the authority of the state is morally wrong and also an injury to all the people; no criminal should be executed no matter what the offence. If the administration of the law is so faulty as to permit the release of the hardened criminal before the term of his sentence has expired, that has nothing to do with the question of killing him.

Under Christianity this killing is contrary to the law supposed to have emanated from the Supreme Lawgiver. The commandment is: "Thou shalt not kill!" No exception is made for states or governments; it does not even except the animal kingdom. Under this law therefore it is not right to kill a dog, to say nothing of human beings. But the commandment has always been and still is ignored. The Theology of man is always able to argue away any regulation whatever; and the Christian nations once rioted in executions. At one time for stealing a loaf of bread or a few nails a man might be hanged. This, however, has been so altered that death at the hands of the law is imposed for murder only — omitting some unimportant exceptions.

We can safely divide the criminals who have been or will be killed under our laws

into two classes; *i.e.* those persons who are hardened, vicious, murderous in nature; and those who are not so, but who, in a moment of passion, fear, or anger, have slain another. The last may be again divided into those who are sorry for what they did, and those who are not. But even though those of the second class are not by intention enemies of Society, as are the others, they too before their execution may have their anger, resentment, desire for revenge and other feelings besides remorse, all aroused against Society which persecutes them and against those who directly take part in their trial and execution. The nature, passions, state of mind and bitterness of the criminal have, hence, to be taken into account in considering the question. For the condition which he is in when cut off from mundane life has much to do with the whole subject.

All the modes of execution are violent, whether by the knife, the sword, the bullet, by poison, rope, or electricity. And for the Theosophist the term *violent* as applied to death must mean more than it does to those who do not hold theosophical views. For the latter, a violent death is distinguished from an easy natural one solely by the violence used against the victim. But for us such a death is the violent separation of the man from his body, and is a serious matter, of interest to the whole state. It creates in fact a paradox, for such persons are not dead; they remain with us as unseen criminals; able to do harm to the living and to cause damage to the whole of Society.

What happens? All the onlooker sees is that the sudden cutting off is accomplished; but what of the reality? A natural death is like the falling of a leaf near the winter time. The time is fully ripe, all the powers of the leaf having separated; those acting no longer, its stem has but a slight hold on the branch and the slightest

wind takes it away. So with us; we begin to separate our different inner powers and parts one from the other because their full term has ended, and when the final tremor comes the various inner component parts of the man fall away from each other and let the soul go free. But the poor criminal has not come to the natural end of his life. His astral body is not ready to separate from his physical body, nor is the vital, nervous energy ready to leave. The entire inner man is closely knit together, and he is the reality. I have said these parts are not ready to separate — they are in fact not able to separate because they are bound together by law and a force over which only great Nature has control.

When then the mere physical body is so treated that a sudden, premature separation from the real man is effected, he is merely dazed for a time, after which he wakes up in the atmosphere of the earth, fully a sentient living being save for the body. He sees the people, he sees and feels again the pursuit of him by the law. His passions are alive. He has become a raging fire, a mass of hate; the victim of his fellows and of his own crime. Few of us are able, even under favorable circumstances, to admit ourselves as wholly wrong and to say that punishment inflicted on us by man is right and just, and the criminal has only hate and desire for revenge.

If now we remember that his state of mind was made worse by his trial and execution, we can see that he has become a menace to the living. Even if he be not so bad and full of revenge as said, he is himself the repository of his own deeds; he carries with him into the astral realm surrounding us the pictures of his crimes, and these are ever living creatures, as it were. In any case he is dangerous. Floating as he does in the very realm in which our mind and senses operate, he is forever coming in contact with the mind and senses of the living. More people than we suspect

are nervous and sensitive. If these sensitives are touched by this invisible criminal they have injected into them at once the pictures of his crime and punishment, the vibrations from his hate, malice and revenge. Like creates like, and thus these vibrations create their like. Many a person has been impelled by some unknown force to commit crime; and that force came from such an inhabitant of our sphere.

And even with those not called “sensitive” these floating criminals have an effect, arousing evil thoughts where any basis for such exist in those individuals. We cannot argue away the immense force of hate, revenge, fear, vanity, all combined. Take the case of Guiteau, who shot President Garfield. He went through many days of trial. His hate, anger and vanity were aroused to the highest pitch every day and until the last, and he died full of curses for everyone who had anything to do with his troubles. Can we be so foolish as to say that all the force he thus generated was at once dissipated? Of course it was not. In time it will be transformed into other forces, but during the long time before that takes place the living Guiteau will float through our mind and senses carrying with him and dragging over us the awful pictures drawn and frightful passions engendered.

The Theosophist who believes in the multiple nature of man and in the complexity of his inner nature, and knows that that is governed by law and not by mere chance or by the fancy of those who prate of the need for protecting society when they do not know the right way to do it, relying only on the punitive and retaliatory Mosaic law — will oppose capital punishment. He sees it is unjust to the living, a danger to the state, and that it allows no chance whatever for any reformation of the criminal.

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 Solar Rays?

Answer. Before providing the response, it is important that a preliminary basic postulate should be noted, namely:

“Everything in the metaphysical as in the physical Universe is septenary.” (S.D. I, 158; I, 213 6-vol. ed.; I, 182 3rd ed.)

Reference is now made to three paragraphs from the Commentaries on the Stanzas of Dzyan, which are provided in *The Secret Doctrine*. Mention is made therein of the Seven Solar Rays.

“(xxiii) It is on account of his septenary nature that the Sun is spoken of by the ancients as one who is driven by seven horses equal to the metres of the Vedas; or, again, that, though he is identified with the SEVEN ‘Gaina’ (classes of being) in his orb, he is distinct from them, as he is, indeed; as also that he has SEVEN RAYS, as indeed he has . . .

“(xxv) The Seven Beings in the Sun are the Seven Holy Ones, Self-born from the inherent power in the matrix of Mother substance. It is they who send the Seven Principal Forces, called rays, which at the beginning of Pralaya will centre into seven new Suns for the next Manvantara. The energy from which they spring into conscious existence in every Sun, is what some people call Vishnu, which is the Breath of the ABSOLUTENESS.

“. . . ‘We call it the One manifested life — itself a reflection of the Absolute.’” (S.D. I, 290; I, 331 6-vol. ed.; I, 310 3rd ed.)

“(xx) Matter or Substance is septenary within our World, as it is so beyond it. Moreover, each of its states or principles is graduated into seven degrees of density. SURYA (the Sun) in its visible reflection, exhibits the first, or lowest state of the seventh, the highest state of the Universal PRESENCE, the pure of the pure, the first manifested Breath of the ever Unmanifested SAT (Be-ness). All the Central physical or objective Suns are in their substance the lowest state of the first Principle of the BREATH. Nor are any of these any more than the REFLECTIONS of their PRIMARIES which are concealed from the gaze of all but the Dhyana Chohans, whose Corporeal substance belongs to the fifth division of the seventh Principle of the Mother substance, and is, therefore, four degrees higher than the solar reflected substance. As there are seven Dhatu (principal substances in the human body) so there are seven Forces in Man and in all Nature.” (S.D.I, 289-90; I, 331 6-vol. ed.; I, 310 3rd ed.)

These seven Forces are distributed by the Seven Solar Rays, which are named:

“Sushumna, Harikesha, Vishwakarman, Vishwatryarchas, Sannaddha, Sarvasvasu and Swaraj — are all mystical, and each has its distinct application in a distinct state of consciousness, for occult purposes. The *Sushumna*, which, as said in the *Nirukta* (II, 6), is only to light up the moon, is the ray nevertheless cherished by the initiated Yogis. The

BOOK REVIEWS

totality of the Seven Rays spread through the Solar system constitute, so to say, the physical *Upadhi* (basis) of the *Ether of Science*; in which *Upadhi*, light, heat, electricity, etc., etc. — the forces of orthodox science — correlate to produce their terrestrial effects. As psychic and spiritual effects, they emanate from, and have their origin in, the supra-solar *Upadhi*, in the ether of the Occultist — or *Akasa*.” (S.D. I, 515; II, 240 6-vol. ed.; I, 561 3rd ed.)

Thus, in so far as the solar system is concerned, the septenary law is basic and is applicable to all its members.

Question. What is the significance of *Nirukta* and *Upadhi*?

Answer. The word *Nirukta* signifies an explanation, or the etymological interpretation of a word. The *Nirukta* here referred to in the quotation is a work written by the commentator *Yaska* on the *Vedas*.

“The *Nirukta* consists of three parts:

(1) *Naighantuka*, a collection of synonymous words; (2) *Naigama*, a collection of words peculiar to the *Vedas*; (3) *Daivata*, words relating to deities and sacrifices. These are mere lists of words, and are of themselves of little value . . . The real *Nirukta*, the valuable portion of the work, is *Yaska*’s commentary which follows. In this he explains the meaning of words, enters into etymological investigations, and quotes passages of the *Vedas* in illustration.” (*Hindu Classical Dictionary* by *Dowson*).

In regard to *Upadhi*: In Hindu philosophy the word signifies a vehicle or base, that which is the mere appearance of some unseen Reality or consciousness centre.

Then there is the Sanskrit term *Sat*. This signifies the one ever-present Reality in the infinite world. The Divine Essence which is, but which cannot be said to exist, for it is regarded as Absoluteness itself. The term *Be-ness* has been coined as an equivalent for *Sat*.

The Four Sacred Seasons, by G. de Purucker. Published 1979 by Theosophical University Press. 87 pp. Price \$2.75.

In the 1930s and 1940s, special gatherings were held at Point Loma on the occasions of the four sacred seasons. This book contains some of the teachings given by Dr. G. de Purucker at those times and which are relevant to the respective seasons. These four great focuses in the cycle of the year are as outer symbols of the inner Mysteries which the candidate must pass through in initiation.

To the ancient people, the four turning points in the journey of the sun had their correspondences in the life of man, and on the more ethereal level with the stages in the path of chelaship. The winter Solstice is suggested as the Great Birth, the birth of the Spiritual man. The Spring Equinox is called the Great Temptation, seen in analogy in the trials and temptations of adolescence and their conquest. The Summer Solstice represents the tide of maturity and full power; and now is the time for the Great Renunciation of the glories for the sake of the lesser developed. The Autumn Equinox is equated with the Great Passing, and is associated with the mysteries of death and nirvana.

In these writings, very powerful analogies are drawn between great Spiritual events moving in cosmical cycles and their correlations through the hierarchies down to man. There is an unbroken thread through the Buddhas, Bodhisattvas, Masters, Chelas: each is a “silent watcher” at the threshold of knowledge correspondingly, keeping the link to higher experiences open for those below. The initiation of the higher man at the Winter Solstice has a mystical connection with the Messianic Cycle and the appearance of Buddhas and Avatars.

Teachings are given on the esoteric idea represented in the Hindu Trinity of Brahma, Vishnu and Siva, and compared to the growth of consciousness only through the

necessity of the alternating cycles of involution and evolution. Nature is one vast organism pulsating in motion and restoring the balance. When a low point in Spiritual energy is reached, then a resurgence is drawn from the inner abundance, and this is symbolized in the divine impulse in Vishnu to incarnate. This is represented at the initiation of the Spring Equinox in the descent of the candidate to lower realms.

The holiest point of the symbolical cycle is suggested as the Summer Solstice, for here is seen the choice between the Two Paths. The Path of Renunciation and return to the world's miseries is exemplified in the life of the sun, the Spiritual Sun, which turns towards the dark planets to give its life and light to the striving inhabitants. The Autumn Equinox is the most deeply Spiritual, where the initiate experiences full cosmic consciousness and the full mysteries of the inner journey after death. It is also represented in the Pratyeka Buddha and the moment of his final decision to pass forever from the world of men to Spiritual glories.

The ideas in this book are mystical, and the relationship between the Sacred Seasons and the scientific philosophy associated with the Path of Initiation requires intuitional understanding. Our senses perceive only a minute fraction of cosmic manifestations, and the raising of the lower manas to contemplate the divine laws hinted at in these teachings is perhaps a preparation for the mystic path of soul development.

Joan Sutcliffe

* * *

Theosophy: The Path of the Mystic, by Katherine Tingley. Compiled by Grace Knoche. Third and revised edition published 1977 by Theosophical University Press, Pasadena, California, 91109, U.S.A. xii + 159 pp. Price \$5. cloth; \$2.50 soft cover.

The Wisdom of the Heart: Katherine Tingley Speaks. Compiled and edited by W.

Emmett Small. Published 1978 by Point Loma Publications Inc., P.O. Box 9966, San Diego, California 92109, U.S.A. 163 pp. Price \$5.75

Katherine Tingley died fifty years ago this year. Without her presence, it is difficult to understand why she triggered such a wide range of emotions among those who, for shorter or longer periods, worked closely with her. The intense and everlasting loyalties she inspired in some, the frustrated negative reactions she induced in others, are no doubt attributable in part to her strong personality — but surely that is not the whole reason. In the early years of Point Loma, she brought together some of the finest minds that had ever been attracted to the teachings of Theosophy. Some stayed with her all her days and some didn't; but all seemed to have been influenced by her in one way or another for the good of the Theosophical Movement.

Those who knew Mrs. Tingley when she was still alive are now few in number. Their recollections tell us something of her personality. We are also fortunate in having such a fine, objective study, as Prof. Greenwalt's *California Utopia: Point Loma: 1897-1942*, from which to learn the results of her practical experiments in Universal Brotherhood. Beyond these sources, we must go to her own words and try to fathom the depths of the Tingley enigma.

The publication of *The Wisdom of the Heart* and *Theosophy: The Path of the Mystic*, provide today's student of Theosophy with material that has long been out of print and inaccessible. The two publishers involved deserve general thanks for this service. The pages of these two books together contain enough of Mrs. Tingley's writings to allow us to form our own opinions of her.

If her written word is not as inspiring as her spoken word must have been, from all accounts, yet we do get a strong impression of one to whom brotherhood was more than an empty term; and of one who was a courageous fighter for justice. She fought hard for the poor and downtrodden, for prison reform, against capital punishment. She upheld the importance of the arts. Above all, she repeatedly impressed on her readers and listeners their opportunity for liberation and self-direction through the study and application of Theosophy.

Those who forever cry for simpler expressions of Theosophy need look no further than these two books. Katherine Tingley used plain everyday language in both articles and lectures — although unlike some, she did not distort the teaching in so doing.

If the contents of these two books give no clues to help solve the enigma of the author, at least they suggest the source of the power behind her accomplishments. She preached everything she tried to put into practice, and what she had to say is well worth our consideration.

Ted G. Davy

A NEW T.S. SERVICE IN WESTERN CANADA

Members and readers in Western Canada requiring T.S. books and literature are invited to write to:

Box 2983, Station "A"
Edmonton, Alberta
T5J 2G6.

OLD C.T.'s WANTED

To complete his collection of *The Canadian Theosophist* a member urgently requires the following numbers:

Vol. 1 Nos. 1, 4.
Vol. 3 No. 10.
Vol. 5 No. 3.
Vol. 6 No. 3.

Any reader having copies of one or more of the above, and willing to part with them is asked to get in touch with the General Secretary.

THE H.P.B. LIBRARY

c/o M. FREEMAN
SITE NO. 19, COMP. NO. 2, R.R. 1,
VERNON, B.C. V1T 6L4

Comprehensive literature of the Theosophical Movement lent by mail. Catalog on request. The library also publishes the following:
The Voice of the Silence (Peking Edition)

Works by Alice Leighton Cleather:
H.P. Blavatsky — A Great Betrayal
H.P. Blavatsky — Her Life and Work for Humanity
H.P. Blavatsky — As I Knew Her
Buddhism — The Science of Life (Basil Crump co-author)

Eight "H.P.B. Pamphlets", including early articles from *Lucifer*.

Write for price list.

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.

LODGE DIRECTORY

CALGARY, LODGE:

President, Mr. Stanley S. Elliott, Secretary, Mrs. Laetitia van Hees, Box 14, Water Valley, Alta. T0M 2E0 (Phone (403) 637-2414.)

EDMONTON LODGE:

President, Mr. E.P. Wood; Sec.-Treas., Mr. Simon Postma, 3322 - 112 C Street; Lodge Room, 9360 86th Street, Edmonton. (Phone HO 65391).

HAMILTON LODGE:

President, Mrs. C.P. Lakin, 30 Arkell St., Hamilton, Ont. L8S 1N4. Lodge Rooms: 54 James St. North, Room 2, Hamilton, Ont. L8R 2K1.

KITCHENER LODGE:

President, Mr. John Oberlechner, 249 Bedford Rd. Kitchener. Secretary, Mr. Ken S. Guse, 139 Dalewood Dve. Kitchener, Ont. N2A 1G3.

MONTREAL LODGE:

President, Miss Jean Low. Secretary, Mrs. Elizabeth M. Smith, 66 Sweet Briar Drive, Beaconsfield, Quebec H9W 5M5.

ST. THOMAS LODGE:

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

TORONTO LODGE:

President Mr. Fleetwood B. Berry, 86 Gormley Ave., Toronto, Ont. M4V 1Z1. Secretary, Mrs. Joan Sutcliffe. Lodge Rooms, 12 MacPherson Avenue, Toronto, Ont. M5R 1W8.

GOLDEN RULE LODGE, TORONTO:

President, Mr. Luis Rivera. Secretary, Mr. Norman Golden. Lodge Rooms 144 Harbord Street, Toronto M5S 1H2.

VANCOUVER LODGE:

President, Mrs. Anne Whalen. Sec.-Treas. Mrs. Pearl Mussell. Lodge Rooms, Room 413, Dominion Building, 207 West Hastings St., Vancouver, V6B 1H7.

HERMES LODGE, VANCOUVER:

President, Mrs. Enid Viner, Secretary, Mrs. Gladys M. Cooper. Lodge Rooms, 2050 Cypress Street, Vancouver, B.C. V6J 3M1. (Phone 738-2944).

NORTH VANCOUVER LODGE:

President, Mrs. Helen Tomlin. Secretary, Mr. W.A. McLean, 3401 Norwood Avenue, North Vancouver, B.C. V7N 3P4. (Phone 987-5071).

ORPHEUS LODGE, VANCOUVER:

President, Mrs. Lillian Hooper (Phone 922-4790). Secretary, L.C. Hanson. Lodge Rooms, 804 Dominion Building, 207 West Hastings St., Vancouver, V6B 1H7

VICTORIA LODGE:

President, Mrs. Dorita Gilmour (Phone 598-6239). Secretary, Mrs. Dorothy Armstrong (Phone 384-9019).

ATMA VIDYA LODGE, VICTORIA

President, Mrs. Philip H. Wilson. Secretary, Mr. Philip H. Wilson, 327 Niagara St., Victoria, B.C.

BLAVATSKY INSTITUTE PUBLICATIONS

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

MODERN THEOSOPHY
by Claude Falls Wright
Cloth \$1.75

THE EXILE OF THE SOUL
by Roy Mitchell, a key to the understanding of occult psychology. Cloth \$1.50. Paper \$1.00.

THROUGH TEMPLE DOORS
Studies in Occult Masonry
by Roy Mitchell, an Occult interpretation of Masonic symbolism. Paper \$1.00.

THEOSOPHY IN ACTION
by Roy Mitchell, a re-examination of Theosophical ideas, and their practical application in the work. Cloth \$1.50. Paper \$1.00.

THEOSOPHIC STUDY
by Roy Mitchell, a book of practical guidance in methods of study. Paper \$1.00.

COURSE IN PUBLIC SPEAKING
by Roy Mitchell. Especially written for Theosophical students. \$3.00.

THE USE OF THE SECRET DOCTRINE
by Roy Mitchell. 10c.

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

THE WISDOM OF CONFUCIUS
by Iverson L. Harris. 25c.