

THE CANADIAN THEOSOPHIST

VOL. 60, NO. 4

TORONTO, SEPT.-OCT., 1979

Price 50 Cents

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

ASTRAL INTOXICATION

WILLIAM Q. JUDGE

There is such a thing as being intoxicated in the course of an unwise pursuit of what we erroneously imagine is spirituality. In the Christian Bible it is very wisely directed to "prove all" and to hold only to that which is good; this advice is just as important to the student of occultism who thinks that he has separated himself from those "inferior" people engaged either in following a dogma or in tipping tables for messages from deceased relatives — or enemies — as it is to spiritists who believe in the "summerland" and "returning spirits".

The placid surface of the sea of spirit is the only mirror in which can be caught undisturbed the reflections of spiritual things. When a student starts upon the path and begins to see spots of light flash out now and then, or balls of golden fire roll past him, it does not mean that he is beginning to see the real Self — pure spirit. A moment of deepest peace or wonderful revealings given to the student, is *not* the awful moment when one is about to see his spiritual guide, much less his own soul. Nor are psychical splashes of blue flame, nor visions of things that afterwards come to pass, nor sights of small sections of the astral light with its wonderful photographs of past or future, nor the sudden ringing of distant fairy-like bells, any proof that you are cultivating spirituality. These things,

and still more curious things, will occur when you have passed a little distance on the way, but they are only the mere outposts of a new land which is itself wholly material, and only one remove from the plane of gross physical consciousness.

The liability to be carried off and intoxicated by these phenomena is to be guarded against. We should watch, note and discriminate in all these cases; place them down for future reference, to be related to some law, or for comparison with other circumstances of a like sort. The power that Nature has of deluding us is endless, and if we stop at these matters she will let us go no further. It is not that any person or power in nature has declared that if we do so and so we must stop, but when one is carried off by what Bohme calls "God's wonders", the result is an intoxication that produces confusion of the intellect. Were one, for instance, to regard every picture seen in the astral light as a spiritual experience, he might truly after a while brook no contradiction upon the subject, but that would be merely because he was drunk with this kind of wine. While he proceeded with his indulgence and neglected his true progress, which is always dependent upon his purity of motive and conquest of his known or ascertainable defects, nature went on accumulating the

store of illusory appearances with which he satiated himself.

It is certain that any student who devotes himself to these astral happenings will see them increase. But were our whole life devoted to and rewarded by an enormous succession of phenomena, it is also equally certain that the casting off of the body would be the end of all that sort of experience, without our having added really anything to our stock of true knowledge.

The astral plane, which is the same as that of our psychic senses, is as full of strange sights and sounds as an untrodden South American forest, and has to be well understood before the student can stay there long without danger. While we can overcome the dangers of a forest by the use of human inventions, whose entire object is the physical destruction of the noxious things encountered there, we have no such aids when treading the astral labyrinth. We may be physically brave and say that no fear can enter into us, but no untrained or merely curious seeker is able to say just what effect will result to his outer senses from the attack or influence encountered by the psychical senses.

And the person who revolves selfishly around himself as a center is in greater danger of delusion than any one else, for he has not the assistance that comes from being united in thought with all other sincere seekers. One may stand in a dark house where none of the objects can be

distinguished and quite plainly see all that is illuminated outside; in the same way we can see from out of the blackness of our own house — our hearts — the objects now and then illuminated outside by the astral light; but we gain nothing. We must first dispel the *inner* darkness before trying to see into the darkness without; we must *know ourselves* before knowing things extraneous to ourselves.

This is not the road that seems easiest to students. Most of them find it far pleasanter and as they think faster, work, to look on all these outside allurements, and to cultivate all psychic senses, to the exclusion of real spiritual work.

The true road is plain and easy to find, it is so easy that very many would-be students miss it because they cannot believe it to be so simple.

The way lies through the heart;
Ask there and wander not;
Knock loud, nor hesitate
Because at first the sounds
Reverberating, seem to mock thee.
Nor, when the door swings wide,
Revealing shadows black as night,
Must thou recoil.
Within, the Master's messengers
Have waited patiently:
That Master is Thyself!

— *The Path*, Vol. II, October, 1887.,
Reprinted in *Echoes of the Orient*, pp. 45-47.

No one should go into Occultism or even touch it before he is perfectly acquainted with his own powers, and that he knows how to commensurate it with his actions. And this he can do only by deeply studying the philosophy of Occultism before entering upon the practical training. Otherwise, as sure as fate, he will fall into Black Magic.

— H.P. Blavatsky

WHY BROTHERHOOD?

A. TYRO

It is significant in this regard that the First Object of the Theosophical Society calls for the formation of the nucleus of a Universal Brotherhood. H.P. Blavatsky also emphasizes the importance of establishing sincere fraternal relationships between members of the Society in particular and to all life in general. Why, then, of the three Objects has the first been so largely ignored in favor of the other two?

This seems always to have been the case, as witnessed in H.P.B.'s Preliminary Memorandum of "The Esoteric Section of The Theosophical Society". Here, attention is drawn to the fact that while the Society in the first fourteen years of its existence had made great strides outwardly, it had "proved a dead failure on all those points which rank foremost among the objects of its original establishment." Further testimony is revealed in the strife and division which has occurred within the Theosophical Movement since the death of H.P.B.

Comparing the Objects of the Society with the three principles, Spirit, Mind and Body, the reluctance of members to participate in the First Object but not the other two can be better understood. The nature of the task before us, being essentially spiritual, contains little attraction for the personality. Experience quickly shows us, as we strive to give allegiance to that "Other" side of our nature, that there is an element in our makeup that will use every inducement within its power to divert us from giving first place to the spiritual element in our lives.

Every student of Theosophy becomes aware of this sooner or later. His efforts to find the most practical and effective way of redirecting his energies are frustrated on every side. In this endeavour, perhaps nothing is more revealing of his Mayavic

self and the things which bar his spiritual perceptions than the contemplation of Brotherhood, and all that it implies. The deeper we go in making this *ideal* a reality in our lives, the better we are able to understand the direction where we should steer our energies.

To many, the study of Theosophy brings to the forefront of their minds that level of consciousness in which our essential nature is rooted. But we must also realize that the power bestowed by this insight into our true Self can only be attained from the experience gained from applying it practically in our lives.

Unfortunately, we find this application a very difficult thing to do. All the evidence in the world is at hand to demonstrate that even the best intentioned people will devote their lives and energies, and make sacrifices, for practically anything *but* this. To break the bond that ties us to our lower selves and prevents us from entering into our Spiritual Heritage is our own unique task. No one can do it for us.

Our ignorance is the great impediment, and in this, Theosophy can help us to find the way. Aid may well result from a study of the teaching. However, it cannot be repeated too often that in order to make the wisdom implied in the Teaching "our own", we must first put its concepts to the test in our lives.

Only as we apply the acid test of practical experience to our understanding of the Teaching's concepts can we come to "know" their validity without fear or argument. Anything less than this will always leave us with a doubt!

Lest there be any misunderstanding as to the nature of "Brotherhood" which is implied here it should be stated that it is not the sort of superficial fraternity which is

commonly accepted. The only conception of Brotherhood that is truly meaningful is a reflection of our essential nature, which is Spiritual. While as such it is beyond verbal description, it *can* be known to anyone who ardently so desires.

Real Brotherhood is akin to that which we share with our comrades as we go "over the top" into the unknown. Rabindranath Tagore states "It is realizing ourselves in others". It is that which impels us to share our lives, to give rather than to receive. It is all these things and much much more, which our purblindness disallows us to see. Perhaps there is no greater tragedy in human life than the delusion that human existence is limited to this little round of worldly things. Why, we should ask ourselves, why despite all the information available to us from our philosophers and scientists are we so little touched?

To those who have become awakened to some degree to a finer part within themselves, and are striking to give it their allegiance, it must be realized that we become those things into which we put our lives. Also, that the being to which they are attached, and which they look on as being themselves, is virtually no more than a combination of forces amassed within themselves as a result of the energies they have projected in their past living. It is these forces that constitute our personal nature, and which in large part make us do the things we do. It is that Mayavic self, previously mentioned. But while it is illusory in that it shares little or no part in our essential nature, it is very real in its ability to participate in our thoughts and actions.

This results from the fact that in large measure, this being *is* that small-s self which we feel ourselves to be. It is because of our attachment to this lower self, and our long association with it, that makes it so very difficult to enter into a way of life that runs counter to that which we have been accustomed.

In order to gain some understanding of

the paradox of our dual nature, Theosophy offers for our examination a concept of Man's origin. Briefly, this teaches that Man came into being when nature evolved an organism (animal man) capable of providing adequate expression for an individual centre of consciousness. This event endowed the now Human entity with the ability to think individually. And this gave him the power to draw upon the "content of his consciousness" to understand and deal with the forces of nature which confronted him, and eventually to bring into manifestation the "world of man" as we know it today. This world represents for the most part his physical, emotional and aesthetic needs.

With few exceptions during this evolutionary process, Man has lost sight of his essential nature, notwithstanding that he had drawn upon its powers to create his world. That "content of consciousness" from whence he derives his ideas — can it be other than the essence of his own true being?

This greater, impersonal SELF of ours — can it be other than that which is common to all men and all life?

And now, as the realization of our other Self awakens in our consciousness, we become aware that a new element has come into our lives which begins to claim our allegiance. As we give it, our eyes are opened to the things which keep us bound and limit our perceptions of the greater life which is our true inheritance.

To aid us in the great task of SELF realization, which can only come about as we transmute the forces which keep us bound, can we conceive of any better or more effective way than through the practice of that form of Brotherhood implied in the Theosophical teaching?

Our union is, and ever will be, our strength, if we preserve our ideal of Universal Brotherhood.

— H.P. Blavatsky

VEDANTA AND THEOSOPHY

JOAN SUTCLIFFE

To the ancient Druids the oak tree was sacred, and among them was observed the mystical ceremony of the cutting away of the mistletoe from the bark. The severance of the parasite could only be performed by a golden sickle, for the ritual had the occult design to release an inner flow of power from the tree, representative of an inner force of nature. In many religions and philosophies the tree is used to symbolize the unseen existence, both in man and in the cosmos, the noumenon behind the phenomenon. The essence of the tree remains firm and constant through all the seasons, with roots unseen, planted in the darkness; and the pulsing of life continues within, even when the outer tree appears lifeless, until the vital force flows through the bark again bringing manifestation in full leaf. The tree of life is found in the teachings of both Vedanta and Theosophy. It symbolizes the Spiritual man, the eternal being, as also the inner universe, with roots embedded in the inscrutable darkness of the ever unknowable Source of all life. Theosophy teaches that all being and all manifestation spring from one Source, one Absolute Principle, as the Parabrahm of Vedanta, eternal, omnipresent, boundless and immutable.

The spark of the Absolute pervades every atom of the universe. Man is essentially a divine being, and as the seed contains the whole splendour of the future oak tree, so the Spirit of man contains the potential of the Soul of the world, *Alaya*. The golden sickle is the Yoga path, gold because it is

the highest path as gold is the king of metals. This is the striving of the individual Soul to union with its spark of *Alaya*, and so with the Absolute. It means the severing of earthly attachments, the parasites on the Spiritual life force, so that the true, unearthly powers of the Soul may flow. It entails the change from living in the personal man to living in the Eternal, from living for self to living the Whole Nature.

The quest to realize the Spiritual Self seems to be the purpose of the philosophical teachings of Vedanta and Theosophy. The instructions given by the Lord Krishna to his disciple, Arjuna, in the *Bhagavad Gita* are closely akin to the golden precepts of the Tibetan school, handed down to us by Madame H.P. Blavatsky in her book *The Voice of the Silence*. It concerns first and foremost the raising of the spiritual man from the veils and meshes of the psychic, and the illusions of the mental. He must pass from ignorance to knowledge and then on to true Wisdom. The mind is the link, and must develop its spark by fixing itself on Spirit, unwavering and pure.

Theosophy lays stress on the moral development as does the *Bhagavad Gita*, and the purification of the mind and thoughts. No mystical life may be founded on intellectual curiosity or psychic selfishness, but on moral discipline, development of honesty, truthfulness, purity, courage, altruistic service, and attendance to duty. Then the spiritual powers may be understood and used wisely. As man perfects his vehicles of consciousness, he becomes at one with the whole flow of the universe and he will find the powers to work on with Divine Nature.

(This article by the Secretary of the Toronto Theosophical Society, appeared in magazine of the Toronto Vedanta Society — Eds.)

THE CANADIAN THEOSOPHIST
2307 Sovereign Crescent S.W.
Calgary, Alberta T3C 2M3
Return Postage Guaranteed
Second Class Mail Registration No. 0784

THE WAY TO THE MYSTERIES

L. GORDON PLUMMER

4. MONADS AND PRINCIPLES

It is worth repeating that all that can be said of the teachings of the Esoteric Philosophy is necessarily an over-simplification for the simple reason that no student can claim a full understanding. If anyone could possess complete knowledge of these things, there would be no further growth possible to him. We may imagine that we have a circle and that within the circle we have an area that will represent our present knowledge, and that all that lies outside the circumference — and this extends indefinitely in all directions — will represent the unknown. The circumference will represent our present state of growth, intellectual and spiritual. As we grow, we may think of the circle as expanding, and that a portion of what had been previously unknown is now included within the circle of our understanding. Obviously, the expansion could go on forever, for the only limitation is our own ability to comprehend. It is interesting, moreover, to note that the ever-widening circumference represents a growing awareness of the existence of the unknown. It is the little mind that is not aware of the great unknown, and the broader the understanding becomes, the more reverence the individual will have for the limitless reaches of knowledge that lie ahead.

In the previous chapter we discussed the fact that all things are in their essence monads; and that a monad is an eternal undying emanation from the Heart of the Universe, otherwise called The Boundless. One may ask, "If any particular monad was emanated from a higher, or seed monad, it must have had a beginning. How could anything have a beginning and yet be eternal? Does not infinity imply neither a beginning nor an end?" Assuredly it does, so we hasten to say that in any one great

cosmic cycle known as a Manvantara all things had their beginnings, and will have their end when the Manvantara closes; but then, these beginnings could not have happened had not the causes for these beginnings been brought over from previous Manvantaras.

This reaches into the deepest teachings about Karma, for just as the individual carries within himself the karmic seeds from his own past lives — which is to say that each person is essentially his own Karma — so, following the principle that "As it is above, so is it below", the entire cosmos in its present manifestation or Manvantara is its own Karma from the past being worked out, and also making new Karma which will eventuate in the formation of a new Cosmos at the dawn of a new Manvantara.

Since there are many planes of consciousness throughout the universe, and on each such plane there are vast possibilities for the manifestation of monads which thereby form the stars and planets, and indeed everything right down to the atoms themselves, so we are led to understand that every human being is at the present time manifesting intrinsically on all of the planes of his own being, all that springs forth from his various monads on these planes, and thus building the very complex entity that we have come to know as an incarnated individual.

We closed the last chapter with a table showing that the various Monads in the Human constitution emanate from themselves the life-atoms appropriate for the manifestations on their own levels of the many sheaths of consciousness that we call the Principles. Let us by way of review set this down in a simple paradigm:

Divine Monad

Spiritual Monad

Human Monad

Vital-Astral-Physical
Monad

Atman

Buddhi

Manas

Prana/Linga-Sarira/Sthula-Sarira
or vital-astral-physical body

This will have to be expanded in the course of time but the lesson for now will be a consideration of the scope and degree of consciousness of each of these Monads. In order to make this as understandable as possible, let us go back to a consideration of what has already been covered under the topic of the Hierarchy of Compassion and the constitution of a Buddha of Compassion.

In the case of the coming of the Wondrous Being, the supreme Silent Watcher of our Hierarchy of Compassion, we must remember that this was not a simple event, as though this Wondrous Being had merely stepped into the arena of Earth-life by taking over the collective channel formed by the "Elect of Mankind", as explained in Chapter One. Actually, what happened was that following the initial appearance, this Silent Watcher emanated or produced from itself first of all Silent Watchers of a somewhat lesser grade of Divinity, yet spiritually a part of the Wondrous Being. Each of these produced from itself another level of Silent Watchers, to function on a level still closer to the Earth, and yet again these lesser Silent Watchers emanated still others, so that in time all of the links in the Golden Chain of Teachers known as the Guruparampara had been forged, and the brotherhood of the Adepts as we now know it was established, with the consequent formation of the Mystery Schools.

We covered this subject briefly by explaining that the Earth is composed of a "Globe Chain" and that the life-waves (among which our human life-wave is one) make their passage through these Globes from Globe A to Globe D as they materialize on the Downard Arc, and then upward through the Globes E, F and G on

the Upward Arc. One such passage through the seven Globes is called a Round.

During the life of a Planetary Chain there are seven Rounds through the Globes. Then we showed that on each Globe, while a life-wave is there, it passes through seven great epochs known as Root Races. At the present time we are experiencing the Fifth Root Race on Globe D during the fourth Round. We explained that there is a Silent Watcher for the entire Globe Chain, a lesser Silent Watcher for each Round, and during each Round, there is a lesser Silent Watcher for each Globe. This Globe Silent Watcher emanates from itself seven rays which become the human Buddhas of Compassion, one for each of the Root Races.

We may now take into account the fact that our Earth Chain is one only of seven others that by their own nature form themselves into what is known from antiquity as the Seven Sacred Planets. These are: Mercury, Venus, Mars, Jupiter, Saturn; with the Sun and the Moon standing as symbols for two invisible Planetary Chains. These two are included in the group of the Seven Sacred Planets. They have their own seven Globes, and their life-waves making the Rounds and the Races. This gives us a picture of a tremendous evolutionary drama in which we all participate.

Now, just as the Earth Chain was shown to have its Hierarchy of Compassion, so does each of the Planetary Chains in this group, and we may now make a clearer picture of this vast Hierarchy, remembering that *we are speaking of Monads, and not of visible planets*. In this study we shall see what is most important of all — that the inner structure of Man is more than merely

similar to the structure of the Solar System but is actually identical with, because a part of it.

Let us recapitulate. First, consider a Supreme Silent Watcher which presides over the spiritual destiny of the entire family of Sacred Planets. Working through, because one with, the Solar Divinity which is the embodied God within the Sun that we see, it emanates rays which we call the Solar Logoi, and each such ray is a supreme Silent Watcher for the Planetary Chain with which its destiny is karmically linked. Each such Solar Logos or Planetary Silent Watcher emanates its own rays or mind-born sons, and these are the Silent Watchers over the seven Rounds. These are known as the Dhyani-Buddhas, a term with which we are already familiar. Each of these Dhyani-Buddhas emanates its own seven Rays which watch over the seven Globes of the Chain during the Round over which it holds spiritual sway. These are the Celestial or Dhyani-Bodhisattvas. We have already learned that the Dhyani-Buddha for the Fourth Round of our Earth Chain, through its ray, the Dhyani-Bodhisattva for Globe D, caused the appearance of Gautama the Buddha as the Manushya Buddha for the Fifth Root Race. He now works as a Nirmanakaya, the Chief of the Brotherhood of the Adepts. The point of greatest importance that we have made is that these divine Beings, the Silent Watchers actually do contribute toward the constitution of the Buddhas of Compassion. And since the constitution of the Buddhas as human beings is identical with that of all beings except in degree of evolutionary growth, we can see then that the innermost structure of each one of us is what he is through the beneficent work of the Silent Watchers.

We have thus extended our study from the universal down to the particular, and we can now inquire into the nature of the Monads which compose the inner constitution of Man. Taking it from the top, then, and moving from the universal to the particular as we have just done, let us set

forth the Monads in Man with their scopes or fields of activity:

The Divine Monad, building for itself the sheath of consciousness known as Atman, is rooted in the life of the Galaxy itself. Its field of activity may carry it anywhere at all through the multitudes of stars. Its home is what is known to Occultists as our Parent Star — one for each human being. This is one of the loftiest concepts in the entire Esoteric Philosophy. To think that at the core of the core of the being of each one of us, there is a link with a star. We are told that the identity of anyone's Parent Star cannot be known except through one of the highest of the Initiations possible to a human being. But that is another story.

The Spiritual Monad builds for itself its sheath of consciousness which we call the Buddhic Principle. As a ray from Atman, this is our own Higher Self, our inner Teacher and Guide. Its range of consciousness is the Solar System in the sense of the group of Sacred Planets. Some of the deepest mysteries of the processes of Death are revealed in the study of the peregrinations of the Spiritual Monad.

The Human Monad, with its sheath or manifestation, is the Manas. During the cycle wherein we find ourselves embodied in flesh, we may call this the reincarnating Ego. This is a term of only temporary value. Because the sphere of activity of the Human Monad is throughout the entire Globe Chain of the Earth, this Globe D can be the only one on which this type of incarnation can take place. Any embodiment on another Globe will necessarily take a form appropriate to the conditions prevailing on any such Globe. Therefore, it is better to call it the Re-embodiment Ego. Since its destiny is so closely woven into the destiny of the Earth Chain as the Rounds and Races proceed, we may more properly call it the Chain Monad. An understanding of the mysteries of Death will unfold in greater detail the adventures of the Re-embodiment Monad between its sojourns on Globe D.

The *Vital-Astral-Physical Monad* has its home on Globe D, and the body it inhabits is cast off at death, the life-atoms of which it is composed thereafter going through their own experiences in the astral-physical

makeup of the Globe. At the return of the Re-embodiment Monad, these are drawn or called back to build the new personality with its astral-physical body. This is why we say "*The Universe including Man.*"

THE MYSTIC NIGHT

*The skies were dim and vast and deep
Above the vales of rest;
They seemed to rock the stars asleep
Beyond the mountain's crest.*

*Oh, vale and stars and rocks and trees,
He gives to you his rest,
But holds afar from you the peace
Whose home is in His breast!*

The massy night, brilliant with golden lights enfolded us. All things were at rest. After a long day's ramble among the hills, we sat down again before our fire. I felt, perhaps we all felt, a mystic unquiet rebelling against the slumbrous mood of nature rolled round her hills and valleys.

"You must explain to us, Bryan, why it is we can never attain a real quiet, even here where all things seem at peace."

"We are aliens here, and do not know ourselves. We are always dreaming of some other life. These dreams, if we could only rightly interpret them, would be the doors through which we might pass into a real knowledge of ourselves."

"I don't think I would get much wisdom out of my dreams," said Willie "I had a dream last night; a lot of little goblin fellows dancing a jig on the plains of twilight. Perhaps you could tell us a real dream?"

"I remember one dream of the kind I mean, which I will tell you. It left a deep impression upon me. I will call it a dream of

The Northern Lights.

I awoke from sleep with a cry. I was hurled up from the great deep and rejected of the darkness. But out of the clouds and

dreams I built up a symbol of the going forth of the spirit — a symbol, not a memory — for if I could remember, I could return again at will and be free of the unknown land. But in slumber I was free. I sped forth like an arrow. I followed a secret hope, breasting the currents of life flowing all about me. I tracked these streams winding in secretness far away. I said, "I am going to myself. I will bathe in the Fountain of Life"; and so on and on I sped northwards, with dark waters flowing beneath me and stars companioning my flight. Then a radiance illumined the heavens, the icy peaks and caves, and I saw the Northern Lights. Out of the diamond breast of the air I looked forth. Below the dim world shone all with pale and wintry green; the icy crests flickered with a light reflect from the shadowy auras streaming over the horizon. Then these auras broke out in fire, and the plains of ice were illumined. The light flashed through the goblin caves, and lit up their frosty hearts and the fantastic minarets drooping above them. Light above in solemn array went forth and conquered the night. Light below with a myriad flashing spears pursued the gloom. Its dazzling lances shivered in the heart of the ice; they sped along the ghostly

hollows; the hues of the orient seemed to laugh through winter; the peaks blossomed with sparry and crystalline flowers, lilac and white and blue; they faded away, pearl, opal and pink in shimmering evanescence; then gleams of rose and amethyst travelled slowly from spar to spar, lightened and departed; there was silence before my eyes; the world once more was all a pale and wintry green. I thought of them no more, but of the mighty and unseen tides going by me with billowy motion. "Oh, Fountain I seek, thy waters are all about me, but where shall I find a path to Thee?" Something answered my cry, "Look in thy heart!" and, obeying the voice, the seer in me looked forth no more through the eyes of the shadowy form, but sank deep within itself. I knew then the nature of these mystic streams; they were life, joy, love, ardour, light. From these came the breath of life which the heart drew in with every beat, and from thence it was flashed up in illumination through the cloudy hollows of the brain. They poured unceasingly; they were life in everyone; they were joy in everyone; they stirred an incommunicable love which was fulfilled only in yielding to and adoration of the vast. But the Fountain I could not draw nigh unto; I was borne backwards from its unimaginable centre, then an arm seized me, and I was stayed. I could see no one, but I grew quiet, full of deep quiet, out of which memory breathes only shadowiest symbols, images of power and Holy Sages, their grand faces turned to the world, as if in the benediction of universal love, pity, sympathy, and peace, ordained by Buddha; the faces of the Fathers, ancient with eternal youth, looking forth as in the imagination of the mystic Blake, the Morning Stars looked forth and sang together. A sound as of an "OM" unceasing welled up and made an aureole of peace around them. I would have joined in the song, but could not attain to them. I knew if I had a deeper love I could have entered with them into unending labours amid peace; but I could only stand and gaze; in

my heart a longing that was worship, in my thought a wonder that was praise. "Who are these?" I murmured? The Voice answered, "They are the servants of the Nameless One. They do his bidding among men. They awaken the old heroic fire of sacrifice in forgetful hearts." Then the forms of elder life appeared in my vision. I saw the old earth, a fairy shadow ere it yet had hardened, peopled with ethereal races unknowing of themselves or their destinies and lulled with inward dreams; above and far away I saw how many glittering hosts, their struggle ended, moved onward to the Sabbath of Eternity. Out of these hosts, one dropped as a star from their heart, and overshadowed the olden earth with its love. Wherever it rested I saw each man awakening from his dreams turned away with the thought of sacrifice in his heart, a fire that might be forgotten, but could never die. This was the continual secret whisper of the Fathers in the inmost being of humanity. "Why do they not listen?" I marvelled. Then I heard another cry from the lower pole, the pit; a voice of old despair and protest, the appeal of passion seeking its own fulfilment. Alternate with the dawn of Light was the breath of the expanding Dark where powers of evil were gathered together. "It is the strife between light and darkness which are the world's eternal ways," said the Voice, "but the light shall overcome and the fire in the heart be rekindled; men shall regain their old angelic being, and though the dark powers may war upon them, the angels with their love shall slay them. Be thou ready for the battle, and see thou use only love in the fight." Then I was hurried backward with swift speed, and awoke. All I knew was but a symbol, but I had the peace of the mystic Fathers in my heart, and the jewelled glory of the Northern Lights all dazzling about my eyes.

"Well, after a dream like that," said Willie, "the only thing one can do is to try and dream another like it."

— A.E.

Theosophia. Fall, 1963.

NOTES AND COMMENTS BY THE GENERAL SECRETARY

I regret to record the death of Philip Wilson on July 1. He died in hospital after being seriously injured in an automobile accident. A lawyer by profession, and retired, he had been Secretary of the Atma Vidya Lodge for several years past.

Philip was a quiet person, with the gentlest of dispositions; yet behind his gentleness was an inner strength, frequently demonstrated by various fine qualities in his efforts to live the Theosophic life.

Our deepest sympathy is extended to his wife, Elouise.

* * *

Just as we went to press, news was received of the death of Mrs. Florence A. Morden on August 5. She was a member of Toronto Lodge, having joined the Society in 1962.

* * *

Because of the size of this country, and our scattered membership, we cannot hope for large attendances at the Annual Meetings of The Theosophical Society in Canada. Yet the interest in this event that is expressed to me every year by members living in the farthest corners indicates a widespread responsible concern in the affairs of the Society. Unlike many organizations, the management is not thrust into the hands of a few willing workers and then forgotten. For this, I for one am grateful.

The 1979 Meeting, held in Hamilton, was another instance which prompted my gratitude: to those who came long distances to attend; to those who contributed to the very useful discussions; and to the members of Hamilton Lodge, whose arrangements for the meeting left nothing to be desired. I thank them all.

The last two issues of the magazine have been subject to unusually lengthy handling delays by the Post Office. Indeed, at the time of writing, most readers have not yet received their copy of the July-August issue. Canadian subscribers are already aware of the problem, but to our many readers in other countries it should be explained that the efficiency of our postal service has been less than might reasonably be expected in recent months. Added to this is the fact that the main sorting station in Calgary, from whence each issue of *The Canadian Theosophist* is distributed around the world, is drastically short of trained sorters and because of this, little other than first class mail is being handled. There is nothing we can do but hope that the present situation will not persist for much longer.

* * *

Doris and I recently paid our first visit to the beautiful Waterton Lakes National Park in southern Alberta. We were naturally impressed with the scenic surroundings and the abundance of the various animals that live and roam in this well preserved area.

For generations to come, all who appreciate the unique amenities of this Park will be grateful to those who originally promoted the concept, and worked hard to make it possible. Principal among these was John George "Kootenai" Brown (1839-1916), the Park's first Superintendent. Of interest to us is that Brown was a member of the Theosophical Society from 1898 until his death. His biographer, William Rodney, wrote:

"Brown's life, marked by its close dependence upon nature's cycles of plant and animal life, made it conceivable that Kootenai would be attracted to an esoteric philosophy that was the very antithesis of the materialism which characterized the advance of civilization across the North American West."

THE ORGAN OF THE THEOSOPHICAL SOCIETY

THE CANADIAN THEOSOPHIST

IN CANADA

Published Bi-Monthly

Second Class Mail Registration Number 0784

Return Postage Guaranteed

Subscription: THREE DOLLARS A YEAR



OFFICERS OF THE T.S. IN CANADA

General Secretary

TED G. DAVY

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

Better than any of his contemporaries, Kootenai Brown knew the vast and then largely unexplored mountainous region of southern British Columbia (hence his nickname: the Kootenai Indians were native to this territory) and southern Alberta. By today's standards, his way of life was incredibly hard. It was a cruel environment, and only the really tough survived in it. Yet for all his toughness, Brown's personal qualities were of a degree that is a distant goal to most.

In the publisher's preface to *Mathematics Useful for Understanding Plato* (see Book Reviews) it is suggested that this edition should be considered as a "first step", and the hope is expressed "that it will offer sufficient encouragement to serious students to generate constructive comments."

I share this sentiment, and suggest that *The Canadian Theosophist* might serve as a forum for the exchange of students' thoughts and speculations prompted by their reading of Theon's work and related studies.

* * *

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

Edmonton Lodge — Rodney West.

Members-at-Large — Uttara Sasmal,
Stephen J. Turner.

T.G.D.

ANNUAL REPORT OF THE GENERAL SECRETARY

1978 - 1979

In *The Key To Theosophy*, H.P. Blavatsky wrote: "Theosophy is divine nature, visible and invisible, and its Society human nature trying to ascend to its divine parent." As has been continuously demonstrated during the past one hundred years, that ascent is steep and slippery. Human nature remains predominant in this organization, as in others, and only an extreme optimist would expect this condition to change quickly. Madame Blavatsky also reminded us "... that human nature is the same in the Society as out of it. Its members are no saints: they are at best sinners trying to do better, and liable to fall back owing to personal weakness."

Nevertheless, there is no reason to despair of the Theosophical Society. As long as there is a nucleus of members trying to put into practice the ideals of the founders it will be a worthwhile instrument to serve the cause of Universal Brotherhood. As well, it gives its individual members a reliable foundation on which to base their "self-induced and self-devised efforts" to progress their spiritual evolution.

The Theosophical Society, as an organization, should be primarily attractive to independent thinkers. Members who want their thinking done for them will presumably sooner or later transfer their allegiances elsewhere. For the rest, and for potential members, there is an obligation for the T.S. to live up to the ideals and standards of the founders in order that it will continue to appeal to independent minds. Among other things, this means that we must constantly resist pressures either to broaden our field so that Theosophy is made to seem on a par with a myriad of popular ideologies; or to narrow it, so that Theosophy is displaced altogether in favor of another or others.

Although the Annual Report to the members is largely a summary of what has been done in the past year, it should also reflect the degree to which the Society succeeded in living up to its objects. In this regard, conclusions can only be a matter of individual judgment, but from most points of view, the year 1978-79 will be considered as one of achievement for the T.S. in Canada.

One of the significant happenings of the year occurred at the very beginning. At the 1978 Annual Meeting in Vancouver, those present agreed to the request of the majority of members of Hermes Lodge and North Vancouver Lodge to transfer their respective Lodges and individual memberships to the jurisdiction of The Theosophical Society in Canada. They were thereupon forthwith welcomed into the Canadian Section.

Arrangements leading up to the transfer

were conducted with dignity by all concerned, and the warmth generated by this affiliation is surely a reflection of the radiation, at a higher level, of the ideal of Universal Brotherhood. This new bond of unity should be cause for gratification throughout the Theosophical world, because here is a practical indication that the Society is properly fulfilling its function of providing a common meeting ground for all persons of good will who subscribe to Theosophic principles.

The Canadian Section is enriched with the fellowship of the members of Hermes and North Vancouver Lodges. It is sincerely hoped that, for their part, they will derive much benefit and new strengths from this association.

The Annual Meeting was followed by an informal gathering of members at which the Guest of Honor was Dr. Jean Raymond, International Secretary of the Theosophical Society. She spoke briefly on the work of the Society, and of the day-to-day activities at Adyar; and commented on the role of the Society in relation to Theosophy. It was most gratifying that Dr. Raymond could accept our invitation to be with us on this auspicious occasion, even though it meant that she had to cut short a well-deserved vacation with her family in California before returning to her duties at Adyar.

As well as participating in the members' "get-together" the International Secretary also met with the Board of Directors of The Theosophical Society in Canada. This meeting provided an opportunity for a valuable exchange of views. Before leaving Canada, Dr. Raymond visited Toronto and Montreal and met with members in both centres. This was the first official visit to Canada in several years of an Officer of the Society.

In September and October, 1978, Mr. L. Gordon Plummer undertook a lecture tour of Canadian centres on behalf of the T.S. in Canada. He was in this country for the better part of two whole months, and there were very few days in that period when he

was not energetically engaged in Theosophical activities, either lecturing or conducting study classes. We greatly appreciate his giving so freely of his time and effort on our behalf. Accompanied by his wife, Esther, he visited Victoria, Vancouver and Calgary; and then went on by himself to Edmonton, Toronto, Oakville, Hamilton, Peterborough and Montreal.

In recent years, the popularity of lectures has been on the wane. However, Mr. Plummer's were well received by the general public. But perhaps more importantly, in addition to the public meetings, he also presented a number of seminars, or study groups, for members, and in these dealt with some of the deeper aspects of the occult philosophy. Not only is he a lifelong, serious student of Theosophy, but Mr. Plummer also has the gift of the teacher (which he was by profession) and his ability to express the loftiest concepts of Theosophy in simple language was appreciated wherever he went.

One of the aspects of the Theosophical teachings covered by Mr. Plummer in his seminars is that which in ancient religions was called the Mysteries. Shortly after returning to his home in the United States following his Canadian tour, he began writing a new book, entitled *The Way to the Mysteries*. This is appearing serially in the pages of *The Canadian Theosophist*.

In 1953 a little known long article by Jasper Niemand (Mrs. Archibald Keightley), supplemented with a useful commentary by Willem B. Roos, was published serially in *The Canadian Theosophist*. Entitled "The Sleeping Spheres", it deals with the after-death states, and contains much food for thought on this subject. Lately, the Editors had been urged to reprint this valuable material; however, this was felt to be impractical due to its length and to the fact that the magazine is now published only bi-monthly. An alternative was to republish the article, together with its commentary, separately from the magazine. This was done in January, 1979, in an economical

format. It is a pleasure to report that this modest publication has been selling well, and orders for it have been received from several countries.

The T.S. in Canada has sent a new Canadian flag to the International Headquarters of the Theosophical Society in Adyar, for use on occasions when flags of all nations are flown. The flag was the gift of a former member of the Canadian Section, now living in the United States.

The publication of *The Canadian Theosophist* continues to be the principal activity of the T.S. in Canada. The sixtieth annual volume started with the March-April, 1979 issue. This is not an important milestone, perhaps, but it is 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. The magazine's circulation is up slightly this year, and its content appears to appeal to a majority of the readers.

A new service has been introduced during the past year. This is a Theosophical Home Study Course, which is being conducted independently by a member in Victoria, British Columbia. It is hoped that this service will fill a need for new members and others interested in studying Theosophy but who are isolated from the various centres.

The last Annual Report expressed concern with increasing postage expenses and a deteriorating mail service. It is regrettable that this past year has seen further substantial increases in postal rates; and if anything the service has further deteriorated. The activities of the T.S. in Canada, especially the publishing of the magazine, depend so much on the mails, and the present situation is frustrating to say the least.

Economic conditions and other factors reduced the number of opportunities for the General Secretary to combine T.S. activity with business travel. However, in the

course of the year, brief contacts were possible in Toronto, Edmonton, Vancouver and Victoria.

This report does not cover activity that takes place in a number of Canadian centres where there are Lodges. It is through them that Theosophy and the Theosophical Society have the most exposure to the general public, and we are fortunate that among our membership are so many dedicated students of Theosophy who give their time and effort to this important part of our work.

Ted G. Davy
General Secretary

Hamilton, Ontario
1979-08-11

MONTREAL LODGE

Our Fall activities commenced on September 5, 1979. We feel fortunate in being able to continue to hold our meetings at the Family Community Centre in Westmount.

We were happy to meet again after a pleasant Summer, and it is indeed with renewed purpose and energy that we continue our studies of *The Divine Plan*, by Geoffrey A. Barborika. This study will be with a particular emphasis on pertinent Sanskrit terms, hopefully promoting a deeper understanding and significance to this fine commentary on *The Secret Doctrine*.

Fred Wilkes began the reading for this term: H.P.B.'s *The Voice of the Silence*. This was followed by a "Commentary on the Gayatri" by William Q. Judge.

Our thanks to members and friends in Vancouver and Victoria who sent us their greetings and best wishes during the writer's visit this Summer.

Elizabeth M. Smith
Secretary

THE THEOSOPHIST CENTENARY

The first number of *The Theosophist*, edited by H.P. Blavatsky, was published in October, 1879. To commemorate this event, a group of students in the U.S. have made possible the publication of a facsimile edition of the whole first volume of this magazine. It is expected to be ready in time for the centenary anniversary of its launching.

Although Madame Blavatsky's own contributions to her first journal are available in the *H.P. Blavatsky Collected Writings*, the early volumes of *The Theosophist* contain a wealth of other material which is also of interest to students of Theosophy. This new publishing venture is therefore to be welcomed.

Vol. I of *The Theosophist* is being sold for \$9.95 (U.S.) and may be obtained from:
The Theosophical Publishing House
P.O. Box 270
Wheaton, Illinois 60187
U.S.A.

The Theosophy Company
245 West 33rd Street
Los Angeles, California 90007
U.S.A.

Leona Sterba
1528 S.W. 26th
Oklahoma City, Oklahoma 73108
U.S.A.

T.G.D.

104th INTERNATIONAL CONVENTION

The 104th International Convention of The Theosophical Society will be held at the International Headquarters, Adyar, Madras, India, December 26-31, 1979.

THE THEOSOPHICAL SOCIETY IN CANADA
STATEMENT OF RECEIPTS AND DISBURSEMENTS

FOR THE YEAR ENDED JUNE 30, 1979
 (With comparative figures for 1978)

To the Members,
 The Theosophical Society in Canada.

I have examined the statement of receipts and disbursements for the year ended June 30, 1979. Under the terms of my engagement I have not performed an audit but I have reviewed the accounting procedures and made such tests of the accounting records and other supporting evidence as I considered necessary in the circumstances.

In my opinion this statement of receipts and disbursements presents fairly the cash transactions of the Society for the year ended June 30, 1979, prepared on a basis consistent with that of the preceding years.



St. Albert, Alberta
 July 15, 1979

H. R. CROSBY, C.A.

	<u>1979</u>	<u>1978</u>
Receipts	\$	\$
Lodge dues and fees	1,183.45	1,469.80
Magazine subscriptions	283.47	475.88
Magazine donations	2,014.50	1,130.00
Magazine and book sales	766.74	264.84
Donations -General	377.00	272.00
-Gordon Plummer Tour	800.00	
Interest on investments and deposits	3,747.82	3,779.61
Matured investments	3,000.00	5,000.00
U.S. exchange	35.07	59.35
	<hr/>	<hr/>
	\$12,208.05	\$12,451.48
	<hr/>	<hr/>

	<u>1979</u>	<u>1978</u>
Disbursements	\$	\$
Adyar - per capita	239.25	210.00
- donation	9.68	
Magazine expenses		
Printing	1,732.00	2,318.75
Express	154.99	115.68
Postage	306.62	328.26
Envelopes and binding	235.44	186.65
General and office expenses		
Postage	190.43	132.59
Stationery	19.25	269.42
General office	39.53	
Bank charges	3.00	4.56
Insurance		131.10
Professional fees		
Accounting	215.00	187.50
Legal		1,206.81
Books, pamphlets	754.49	193.39
Box rentals	4.50	4.50
Annual meeting	308.48	109.65
Advertising		130.00
Investment purchases	2,103.13	5,000.00
Miscellaneous	20.00	25.90
Rental to Toronto T.S.		180.00
Gordon Plummer Tour	1,331.86	
	<hr/>	<hr/>
	\$ 7,667.65	\$10,734.76
	<hr/>	<hr/>
Excess receipts	\$ 4,540.40	\$ 1,716.72
Cash on hand and in the bank, beginning of the year	3,691.99	1,975.27
Cash on hand and in the bank, end of the year	<hr/> <hr/>	<hr/> <hr/>
	\$ 8,232.39	\$ 3,691.99

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 Fiery Lives?

Answer. "Fiery Lives" is a term used in *The Secret Doctrine* to express the function of the Life-Atoms; especially in connection with the process of maintaining the functioning of the human physical body. The subject is presented in a footnote, hence its importance is apt to be overlooked. The subject is introduced in this manner:

"We are taught that every physiological change, in addition to pathological phenomena; diseases — nay, life itself — or rather the objective phenomena of life, produced by certain conditions and changes in the tissues of the body which allow and force life to act in that body; that all this is due to those unseen **CREATORS** and **DESTROYERS** that are called in such a loose and general way, microbes."

(Footnote). "It might be supposed that these 'fiery lives' and the microbes of science are identical. This is not true. The 'fiery lives' are the seventh and highest sub-division of the plane of matter, and correspond in the individual with the One Life of the Universe, though only on that plane. The microbes of science are the first and lowest sub-division on the second plane — that of material *prana* (or life). The physical body of man undergoes a complete change of structure every seven years, and its destruction and preservation are due to the alternate function of the fiery lives as 'destroyers' and 'builders'. They are 'builders' by sacrificing themselves in the form of vitality to restrain the

destructive influence of the microbes, and, by supplying the microbes with what is necessary, they compel them under that restraint to build up the material body and its cells.

They are 'destroyers' also when that restraint is removed and the microbes, unsupplied with vital constructive energy, are left to run riot as destructive *agents*." (S.D. I, 262-3; I, 306 6-vol. ed.; I, 283-4 3rd ed.)

Thus the activities of the Fiery Lives has been described; and one of the results of such increased activities of the Fiery Lives is regarded as cancer. Still further significance and importance is what is presented in the next portion of the description continuing the activities of the Fiery Lives.

"Thus, during the first half of a man's life (the first five periods of seven years each) the 'fiery lives' are indirectly engaged in the process of building up man's material body; life is on the ascending scale, and the force is used in construction and increase. After this period is passed the age of retrogression commences, and, the work of the 'fiery lives' exhausting their strength, the work of destruction and decrease also commences." (*Ibid*).

After reference is made to what happens on the cosmic level, *The Secret Doctrine* explains what takes place when the microbes are predominant.

"An analogy between cosmic events in the descent of spirit into matter for the first half of a manvantara (planetary as human) and its ascent at

the expense of matter in the second half, may be here traded. These considerations have to do solely with the plane of matter, but the restraining influence of the 'fiery lives' on the lowest sub-division of the second plane — the microbes — is confirmed by the fact . . . that the cells of the organs, when they do not find sufficient oxygen for themselves, adapt themselves to that condition and form *ferments*, which, by absorbing oxygen from substances coming in contact with them, ruin the latter. Thus the process is commenced by one cell robbing its neighbor of the source of its vitality when the supply is insufficient; and the ruin so commenced steadily progresses." (S.D. I, 263; I, 306-7 6-vol. ed.; I, 284 3rd ed.)

Question. Are the Fiery Lives equivalent in meaning to the Life-Atoms?

Answer. Yes indeed. Here is the explanation in regard to Life-Atoms.

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

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

The Secret Doctrine I, 274

BOOK REVIEWS

The Samnyasa Upanisads (On Renunciation)

Translated into English (based on the commentary of Upanisad Brahmayogin) by Prof. A.A. Ramanathan. The Adyar Library and Research Centre, 1978. viii + 231 pp., glossary.

This book contains translations of the seventeen Upanisads dealing with the theme of renunciation (*samnyasa*). *Samnyasa*, in the Hindu tradition, is deemed to be the final and crowning reward of a man's life, when, after going through various stages of growth and having gradually weaned himself from all worldly enticements, he devotes himself completely to the pursuit of higher knowledge. It is the consummation of a whole life-time of reflection and effort; all life is, in fact, a graduation for *samnyasa*. Starting from celibacy and the initiation into the secrets of spiritual life, through the stage of the house-holder performing the duties, both worldly and ritual, pertaining to his sphere of life, and through the stage of the forest-dweller living in self-imposed seclusion from mundane concerns, a person has pondered the deep truths which it is now his privilege to realize without any let or hindrance. While this is the normal process of maturation he need not wait till the end, but can practise renunciation whenever he is ripe for it, whenever "a distaste for the world dawns upon him". The *paramahansa* (the wise man who has renounced the world without wearing the marks of a *samnyasin*), the Upanisad says, "has understood the need to discard, as vomit, the three primary desires" — for wife, wealth, and progeny (p. 153). This negative reaction is, however, only a prelude to the fullness of joy that comes with knowledge. Renunciation presupposes a discrimination as to the true nature of being, which, the Upanisads aver, is the undifferentiated Brahman. The *samnyasin* is simply the man who has attained this knowledge. Renunciation is synonymous

with the practice of *brahma-vidya*. For the knowledge of the non-dual self is inconsistent with any involvement in world-action. All motivated action proceeds from the false notion of "otherness". To the liberated spirit to whom the whole world has become his own self and who declares "I am Brahman, I am all the worlds", there is neither action, nor desire, nor sorrow, nor fear. The Brihadaranyaka characterizes the knower as one who "desires himself" (*atmakama*), and therefore "has all his desires fulfilled" (*aptakama*), and consequently "is without desires" (*akama*). The most natural condition for the knower is to live as a mendicant, on the fringes of the world, as it were, "receiving alms from persons of any caste and seeing the Self alone everywhere, and considering equally a pebble, stone, and gold" (p. 174). The mendicant monk abandons both good and evil acts. "He shall neither welcome death nor rejoice in living. He shall await his time as an employee awaits orders" (p. 55).

These Upanisads go into great detail discussing the characteristics and qualifications of a *samnyasin*, and the stages in the way of renunciation. But the most inspiring passages in them are those that describe the beatitude accompanying the state of liberation. Such, for instance, is the revelation of Maitreyi on pp. 185-89.

Renunciation is a radical doctrine and to many it will seem a totally life-denying view. But it has the merit of reminding us that an untempered lust for life is blind and, ultimately, self-destructive, that a wise man should bring himself to give up what he cannot keep — wife, offspring, property — in the interests of what is more abiding, and that life can, in fact, be better relished when we have freed ourselves from its binding quality. The Isa Upanisad exhorts us to "enjoy (the world) by renouncing." To Professor Ramanathan and to the Adyar Library we owe a debt of gratitude for making this ancient wisdom accessible to the English readers.

V.K. Chari

Mathematics Useful for Understanding Plato, by Theon of Smyrna. Translated from the 1892 Greek/French edition of J. Dupuis by Robert and Deborah Lawlor; and edited and annotated by Christos Toulis and others. Published 1979 as part of the Secret Doctrine Reference Series by Wizards Bookshelf, Box 6600, San Diego, California 92106, U.S.A. xvi + 174 pp. Price \$11.95.

What a pity it is that so many valuable works of ancient scholars are generally unavailable in the English language. Until now, the *Mathematica* of Theon of Smyrna has been one of them, save for the material incorporated in Thomas Taylor's *The Theoretic Arithmetic of the Pythagoreans*. Its publication in the Secret Doctrine Reference Series is therefore most welcome, and on several counts. This is an important book for students of ancient science, as well as those who are ever seeking enlightenment in their study of the Mysteries.

The work is in three parts, dealing with Arithmetic, the Numerical Laws of Music, and Astronomy. Two other sections, on plane and solid geometry, are, alas, lost. Theon's elucidations are given in a distinctive and confident style that to me is reminiscent of the mathematics I received in early schooling. Whatever else he might have been — certainly he was a Platonic philosopher of the first order — it is clear that Theon was a superb teacher. Indeed, using this as a text book for the subjects covered, one would want for no other teacher.

Those like me will find this a difficult work, albeit fascinating and rewarding. The difficulty lies not in the mathematics, but rather that which is beyond numbers. I hesitate to try to describe my personal reaction to this book for fear of implying something which is not to be found there, but it strikes me as being an introduction to a method of thinking entirely different from that which we unconsciously regularly employ. Theon's exposition of arithmetic is a stepping stone to the idea

and beauty *behind* number. Perhaps it is enough to say that the unusual title is not in the least false advertising.

Theon's text is supplemented with the original notes by Dupuis in his edition, together with additional notes which are most helpful. A glossary is included, containing explanations of some of the unfamiliar terms found in the text — for me, this was a frequently consulted section of the book!

The translation is clear and unambiguous, a credit to the Lawlors who obviously undertook their task equipped with more than just a facility with French, Greek and mathematics. Mr. Lawlor's all too brief introduction is a model of clear thinking and good writing, and it nicely complements the text which follows.

"Excellence" is an overused term, but it certainly applies to this book. It can also be justly applied to the Secret Doctrine Reference Series, of which it is the twenty-first volume. All concerned deserve the utmost gratitude of all serious students of Theosophy.

T.G.D.

The mission of Theosophy is, in the main, to broaden the thought of the age and to direct the minds of thinkers toward the contemplation of life from grandstands high enough to overlook all the different sciences and philosophies.

It seeks to reveal the true origin of our various religions, and to show that the same mysticism which inspired the founding of Christianity sowed the seed for the growth of all the creeds of the world. Religion, it teaches, is a part of man's own character, not simply a knowledge derived from whatever books he may have studied; and every creed represents but the external covering of Truth. Essentially, therefore, are the teachings of all the sages identical.

— Claude Falls Wright.

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

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, P.O. Box 1912, Victoria, B.C. V8W 2Y3.

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.

T.S. PUBLICATIONS SERVICE IN WESTERN CANADA

Members and readers in Western Canada requiring literature of the Theosophical Movement are invited to write for a list giving titles and prices to:

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

KROTONA FALL PROGRAM

The Krotona School of Theosophy opens on September 22, and offers a varied program for its Fall Term. The titles of the courses and the names of the course leaders are as follows:

"Esoteric Wisdom
in Religion and
Mythology" Gavin Laurie

"Getting Down
to Basics" Oliver Greene

"Studies in
Relating Human and
Divine Order" James S. Perkins

"Rhythms of Life" Joseph E. Ross

There will also be two Saturday seminars:

"The Gita"
A Key to Mystical
Consciousness" John Algeo

"Convergence of
Spiritual Paths" Robert S. Ellwood Jr.

For further information, write:

Krotona Institute,
School of Theosophy
46 Krotona Hill
Ojai, California 93023
U.S.A.

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.