

THE CANADIAN THEOSOPHIST

VOL. 60, NO. 5

TORONTO, NOV.-DEC., 1979

Price 50 Cents

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

THE
THEOSOPHIST

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A
MONTHLY
JOURNAL
DEVOTED TO

ORIENTAL PHILOSOPHY · ART · LITERATURE
AND
OCCULTISM · EMBRACING MESMERISM
SPIRITUALISM AND · OTHER · SECRET · SCIENCES

CONDUCTED BY
H · P · BLAVATSKY
BOMBAY + INDIA

A CENTENNIAL REISSUE

UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY

EWINGBRIDGE INVT E T S C

THE THEOSOPHIST — VOL. I

"It is designed that our journal shall be read with as much interest by those who are not deep philosophers as by those who are. Some will delight to follow the pandits through the mazes of metaphysical subtleties and the translations of ancient manuscripts, others to be instructed through the medium of legends and tales of mystical import. Our pages will be like the many viands at a feast, where each appetite may be satisfied and none are sent away hungry."

— H.P. Blavatsky, *The Theosophist*, Vol. I, No. 1.

One hundred years ago a new magazine began publication. *The Theosophist*, edited by H.P. Blavatsky, but evidently conceived by her teachers, saw the light of day in October, 1879. Judging by its quality and scope, the purpose of this journal was obviously far more significant than merely responding to "... the necessity of meeting a growing interest in Theosophy by some better means than epistolary correspondence," as Col. H.S. Olcott described it in *Old Diary Leaves*. It very quickly made its mark, and during the period of Blavatsky's editorship was a journal of which the Theosophical Society could be justly proud.

In retrospect, *The Theosophist* is seen as an important part of the overall program through which it was attempted to make Theosophy, the Divine Wisdom, known to the modern world. Although the program was not limited to literary presentations, there is no question but that this medium was extremely important, especially in an age when reading was becoming increasingly universal; and the printed word was the most effective means of reaching the finest minds of the time. Following quickly upon the amazingly successful publication of *Isis Unveiled*, this was chosen as the most useful vehicle with which to further the message.

The centenary of this publishing event has just been marked with the issue of a facsimile edition of the first volume, October, 1879-September, 1880. Containing 318 pages, plus index, and very reasonably priced, it is surely one of the more important Theosophical publications to appear in several years.

The title page of *The Theosophist* bears the inscription, "A monthly journal

devoted to oriental philosophy, art, literature and occultism: embracing mesmerism, spiritualism, and other secret sciences". In its first volume, it certainly covered this broad range — and more. Let not this publication be lightly dismissed on the grounds that Madame Blavatsky's articles, commentaries and notes are already available in her *Collected Writings*, for included here is a valuable collection of learned articles on a wide variety of subjects. Letters to the Editor begin to appear as early as the second number. Among the names found in the list of contributors are such as Camille Flammarion, Col. R.G. Ingersoll and Alexander Wilder. The authors of a number of unsigned articles were, in the words of the Editor, "among the best native scholars of India". Within a year, the new magazine was drawing on a gratifying number of distinguished contributors.

Glancing through the contents, one is struck with the topicality of so many items. The first number, for example, contains H.P. Blavatsky's long and appreciative review of Sir Edwin Arnold's *The Light of Asia*, then newly published, but still a warm favorite as a magnificent tribute to Buddhism and its founder. A letter in the second number, written by "Forester", submitted a "... few remarks upon the influences of trees and forests, and the disastrous effects arising from the denudation of hill and mountain slopes" — which seems to be an indisputable truth and very applicable today.

The small group of students in the United States who have made this publication possible deserve the gratitude of us all. Truly, it is a magnificent effort on their part.

T.G.D.

THE INNER JOURNEY

GORDON LIMBRICK

For thousands of years, man has sought to solve the mystery of the universe, to bridge the gap between himself and his Creator; he has gazed, awe-inspired, into the star-filled heavens, sensing his relationship with the whole yet painfully aware of his separateness. The mystery he seeks will not be found outside of himself in the realm of phenomena; it is to be found deep within his own being, for God centres in every man, awaiting his awareness of this fact.

Christ, Buddha, Lao Tzu, Kabir, Shankara and the great Masters without exception, have pointed to the ageless truth that the kingdom of God is within. *Tat tvam asi* (Thou art That). The Light man seeks in the material world ever eludes him, for he is in fact that Light, and knows it not.

Truth is within ourselves; it takes no rise

From outward things, whate'er you may believe.

There is an inmost centre in us all,
Where truth abides in fullness;
and around,

Wall upon wall, the gross flesh hems it in,

This perfect, clear perception — which is truth.

A baffling and perverting carnal mesh

Binds it, and makes all error: and to KNOW

Rather consists in opening out a way

Whence the imprisoned splendour may escape,

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

— Robert Browning

The Kathopanishad states that all cosmic manifestation is a gazing outwards, away from the true centre of Being. It appears,

therefore, that man, unaware of its existence within him, turns his back toward this wealth of bliss, the riches of the Divine universe, and vainly seeks outside for the happiness that exists only within. For centuries man has been lost in the material veil of "maya", and like a spider he has spun a web of karmic affinities around himself, thus imprisoning his soul. By his own efforts he must now extricate himself from his self-made web and retrace the way from whence he came, which lies deep within his own personality.

Only man, above all other creatures, has the ability to do this, having inherited a miraculous body equipped in every way to transcend the limitations of the five senses and to realize God. The purpose of a human birth is not fulfilled until man discovers the Power within him greater than self, thereby experiencing a spiritual rebirth before he dies. "Except a man be born again, he cannot see the kingdom of God." (*John iii, 3*). This rebirth, or union with the Supreme, is the object of Yoga, a philosophy which holds that the mind is merely an instrument of the soul for all its contacts with the material world, a function it has been engaged in for countless lives.

The outward-going tendency of the mind into the world of causation and karmic bondage must now be reversed. The mind must be turned "within" to enable the irresistible "thought flood" to be channelled inwards to form an unswerving stream of thought upon the Divine.

By mind bondage is built,
By mind is also built liberation.

— Shankara

When the mind and senses are under the sway of "maya", the soul is dragged down to the material plane and suffers helplessly. Yet, fortunately for man, he can use the precious instrument of mind to lift

himself from the world of desire into the world of aspiration leading to the Godhead.

According to the greatest teachers, this achievement is possible through the practice of meditation here and now whilst living in this world, and therefore should not be postponed or put off for a distant reincarnation of unknown karmic destiny. A day that passes without meditation is a day lost in the labyrinth of "maya", and a lifetime devoid of mediation ends in a life unfulfilled. As the Kathopanishad points out, "Immortality is here and now whilst enresident in a human body. It is not an after-death state (as mortal man looks upon death) for death changes nothing."

Kabir explains the point lucidly:

O friend! hope for Him whilst you live,
know whilst you live, understand whilst
you live; for in life deliverance abides.

If your bonds be not broken whilst living,
what hope of deliverance in death?

It is but an empty dream, that the soul
shall have union with Him because it
has passed from the body:

If He is found now, He is found then.

If not, we do but go to dwell in the City of
death.

The city of death corresponds to the cycle of birth and death. The level of awareness we attain on earth accompanies the separated entity to the after-death plane, it being the sum total of its samskaras (thoughts and impressions) from former lives as the opening verses of the Dhammapada remind us:

All that we are is the result of what we
have thought.

It is founded on our thoughts, it is made
up of our thoughts.

Repetition of a mantra, as practised in various Yogas, is a direct method of freeing the mind from these deeply imbedded

thought patterns which represent karmic attachments to the material world and which cling tenaciously to the personality they have created. Silent repetition of a mantra above the eye-centre on the inner screen of the forehead while the eyes are gently closed, will begin to remove "the dust from mirror of the mind" and will eventually allow the "imprisoned splendour" to reveal itself. Needless to say, results are not achieved overnight, for it is a gradual and natural process in which each step gained is consolidated and becomes an integral part of the level of awareness we possess during and after the crisis of death. Why go blindly to the grave? Meditation prepares the way for the journey we all must take when we "shuffle off this mortal coil". He who is not prepared is like a ship at sea without a helmsman.

Among the tangible benefits resulting from regular daily meditation are improved concentration; development of a calmer mind and with it a greater sense of peace and happiness which springs from within. Subtle changes in the aspirant's perspective towards life slowly but surely occur; it becomes easier for him to understand the law of cause and effect which he sees pervading everything, and he begins to sense his relationship with the cosmos. As he progresses he gains a deeper insight into human nature because his own nature is revealed to him with embarrassing clarity, and furthermore, he begins to grasp the deeper meanings of Theosophy. Above all, the seeker learns to draw on a protective Power beyond his own capacity which becomes an infallible guide in the conduct of his life and a healing balm for worldly maladies.

The object of meditation is not to turn "within" and forget the rest of the world. In fact, the opposite is true, for complete surrender to the inner Power restores the equilibrium and gives the body and mind renewed energy to cope with worldly

(Continued on page 118)

THE REFLEXIVE UNIVERSE

(A commentary on Arthur Young's book of that title)

MICHAEL FREEMAN

The Reflexive Universe was written by Arthur M. Young, who describes himself as an inventor by profession (the Bell helicopter) and a mathematician by preference. It is an interesting treatise and deserves some consideration. Although brought up in the Western tradition of thought, Young perceives its serious limitations, especially in the scientific approach. Naturally, he draws heavily on the developments in the various fields of science, especially that of sub-atomic or high energy physics, to develop his thesis.

No better introduction to these developments in the latter field can be found than in Fritjof Capra's *The Tao of Physics*. A thorough understanding of this subject gives the reader a better perspective when coming to read *The Reflexive Universe*. The reason for obtaining this overview is that the modern scientific enquirer has had to abandon the Nineteenth Century conception of the basic structure of matter, that of being composed of irreducible "billiard balls" of atoms. In fact, it has been this struggle to approach the whole subject from an entirely different point of view that has been the main difficulty.

With the advent of the Quantum Theory in regard to light particles (the photons) in 1900 by Max Planck, and the Theory of Relativity by Albert Einstein in 1905, the whole picture changed. It was during the period 1923-1927 that a group of leading scientists, spearheaded by Neils Bohr of

Denmark, eventually arrived at some understanding of the implications of the Quantum Theory relative to the behaviour of particles that constitute matter. In brief, particles could only be described as a mass, or centre of energy, whose exact position was proved impossible to determine, as there was never a definable point indicated. It was here that Einstein's "space-time conception of the fourth dimension" was introduced to evolve the field theory of matter. At the same time it was found necessary to posit the "principle of uncertainty (or indeterminacy)" in assessing the behaviour of the particles in their never-ending change of character, which Capra likens to the "Dance of Siva".

Clearly, such discoveries destroyed the Newtonian conception of matter as irreducible billiard balls. Matter in its ultimate physical state was no longer tangible, nor its behaviour completely determinable. Such a complete reversal in the conception of matter, Capra states, finds only the most advanced scholars able to grasp the profound philosophic consequences of this new idea. Lesser minds still prefer to cling to the old. It appears, however, that physics has finally entered the realm of metaphysics, something that has been spurned by the scientific world from the beginning. It is most interesting to hear Fritjof Capra, a high energy physicist himself, and one of its leading exponents, state:

"Modern physics has confirmed most dramatically one of the basic ideas of Eastern mysticism; that all the concepts we use to describe nature are limited, that they are not features of reality, as we tend to believe, but creations of the mind; parts of the map, not of the territory. Whenever we expand the

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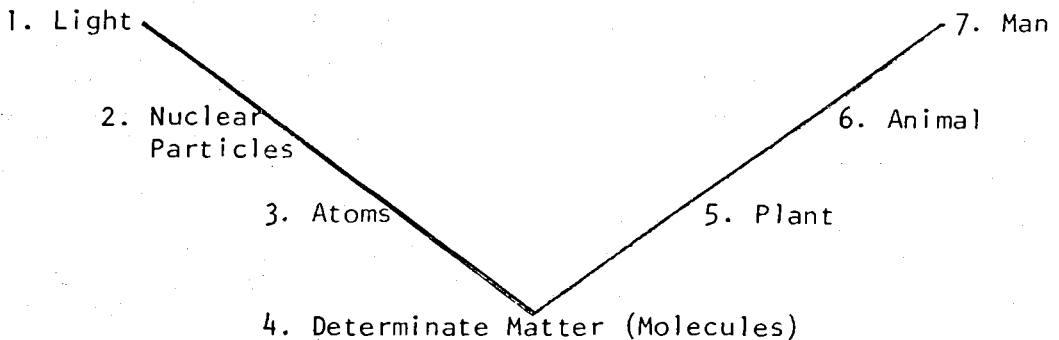
realm of our experience, the limitations of our rational mind become apparent and we have to modify, or even abandon, some of our concepts."

With this introductory background, it is time to examine more closely Arthur Young's overall approach to what he calls "the Reflexive Universe". Although not a scientist by profession, he is a keen observer of what scientists in many fields have discovered. He carries his hypothesis a step further than most modern thinkers and scientists would be prepared to go. One might add that his field of observation is on a much broader and perhaps deeper scale than is usually found in such a field of enquiry. It is this fact that has drawn forth this review. He has read widely in order to develop a background to his fundamental thesis, which he describes as the "purpose" and "process" of involution and evolution, of matter and life on this planet.

Surprisingly enough, it was his reading of *The Mahatma Letters to A.P. Sinnett* (which he mistakenly assumes was put together by Sinnett), that added greatly to his understanding of the seven stages or kingdoms, through which the above "process" passes. He found many references to these seven stages in the

various religious philosophies of the ancient world. However, although he touches on the fringe of the occult teachings, he has by no means grasped their full significance. Even if he steps to some extent beyond the margin of orthodox thought, he still limits himself in this regard. He does not realize that he is still dealing with the world of effects, not primary causes; that even light, on which he places so much emphasis, is but a reflection on this plane of matter of the ineffable source of the same. He still prefers to speak of organic and inorganic matter, believing that life becomes evident at the molecular stage. Finally, he has failed to grasp the significance of cycles governing the long history of man in his growth and development on this planet; that sometimes development can be retrograde and that it is not a steady climb upward. But still, his examination of the detailed evolution of matter and life from simple into more complex forms is worthy of consideration and is extremely interesting.

In formulating his theory of process he perceives that these seven stages do exist in nature and appear to follow the form of an arc. The first stage, light, being the first cause, initiates matter in the form of



nuclear particles, which in turn give rise to atoms. At the fourth stage, matter in the

form of molecules has become determinate, and is generally described as that

belonging to the mineral kingdom. At the fifth stage, the process of development has already turned the corner and commenced to ascend, and matter becomes organic (imbued with life). Coming to the animal kingdom, freedom of mobility has been achieved but the organism has to rely on an outside source of energy; whereas, in the case of plants there is only one degree of mobility, growing upwards, but they create their own energy. In the seventh stage the author places man as distinct from the animal kingdom, although using the body of an animal. Wisely he states:

“In this drama man is at a critical point. He is more than the beasts in that he is in a different kingdom, but in this kingdom he is still not very far along. He is, in fact, at its midpoint, at a stage corresponding to that of the clam in the animal kingdom. Like the clam, he is buried in the sand with only a dim consciousness of the worlds beyond. Yet potentially he can evolve far beyond his present state; his destiny is unlimited.”

Arthur Young's emphasis on the characteristics of light, i.e., “no time, space, charge or mass, whose energy increases as size (wave length) is reduced and has constant velocity, no rest” is of great significance. He states “that light is the unitary purposive principle which engenders the universe, and that it has the nature of first cause.” He elaborates this conception when he remarks:

“Light, itself, without mass, can create protons and electrons which have mass. Light has no charge, yet the particles it creates do. Since light is without mass, it is non-physical, of a different nature than physical particles. In fact, for the photon, a pulse of light, *time does not exist*: clocks stop at the speed of light. Thus mass and hence energy, as well as time, are born from the photon, from light, which is

therefore the first kingdom, the first stage of the process.”

Most important, he concludes:

“We have dealt . . . with the many-faceted problems of light, all aspects of which point one way: to the ultimate centrality or primacy of light as the origin of everything. And by everything I mean not only matter, which light creates by its condensation from photons and which it changes by the interaction of photons with atoms and molecules, but also what St. Basil called the *intelligible world*, the eternal now of consciousness.”

Here he comes very close to the Eastern Teachings where one of the fundamental dicta, so difficult to grasp, is that matter and consciousness are one and the same thing. The degree of density of matter is reflected in the comparable state of consciousness.

In dealing with each stage or kingdom, Young finds that there are seven substages. Commencing with atoms, he finds that with the seven rows in the periodic table the process of development of the elements is cumulative. Seven stages follow a definite a-a-b pattern, “each stage being repeated before there is new development.” This fact is also referred to by H.P. Blavatsky in *The Secret Doctrine*. Similarly, in the molecular kingdom there are “seven broad divisions of chemicals: like the rows in the periodic table in the case of atoms.”

When we come to the plant kingdom, the seven divisions are not so much in evidence. But the author makes out a case for what he considers are the real seven substages under which the plants in this kingdom can be classified. In both the animal and plant kingdoms the organism evolves from a unicellular to a multicellular form. However, in the case of animals the seven phyla, or substages ending with the chordata are more clearly defined.

(Continued on page 111)

THE WAY TO THE MYSTERIES

L. GORDON PLUMMER

5. THE SEVEN JEWELS OF WISDOM

In the previous chapters we have set the stage for further adventures in learning. All steps taken in growth and understanding are accompanied by an ever-increasing sense of high adventure and this is as it should be.

We are now prepared to take up a study of the teachings in a form that was given to us by Dr. Gottfried de Purucker, one of this century's leading exponents of Theosophy. He graphically organized the system of teachings under seven headings which he called the Seven Jewels of Wisdom. Since the following chapters will take up these teachings in some detail, we shall enumerate them at this time with only a few explanatory words.

1. *Re-embodiment*. This Jewel takes us from the particular to the universal in the sense that while we study Reincarnation as it applies to us humans, we will find that this only instances a law of life that has cosmic implications. While the word *reincarnation* means literally returning to bodies of flesh, the cyclical return to life after periods of rest is explained in the more general term *re-embodiment*, wherein no specific type of body is referred to.

2. *Karma*. The well-known law of Cause and Effect, which, applied to us, is rendered: "As ye sow, so shall ye also reap". We learn that karma is not some outside agency which rewards or punishes, but that it is man himself. Each person is his own karma in the sense that each is the sum total of all that he has been in the past. This places responsibility right where it belongs — in our own hands.

3. *Hierarchies*. A most important doctrine. This Jewel explains the fabric of Nature, one aspect of which has already been covered in the previous chapters.

4. *Swabhava*. A Sanskrit word meaning self-becoming. This explains the essential qualities of every living thing. The study of the chromosomes in living cells has given us a real stepping-stone on the road to understanding the differences that exist between the various species in the plant and the animal worlds, and also explains the different characteristics that exist among us humans. However, Theosophy views the DNA molecules and the chromosomes as agents rather than as causes for the differences that obviously exist. The causes are explained in the doctrine of *Swabhava*.

5. *Evolution*. In this Jewel of Wisdom we move away from concern over changes in bodies due to the various causes as recognized in modern biological science due to environment, heredity and the survival of the fittest, to a wider consideration of the *monads* which experience life as they clothe themselves in these bodies. We do not ignore the obvious influences that environment and heredity have on all living things, but these are not of prime importance. Evolution consists of the gradual manifestation of the latent powers that are in all living things, and it is the gradual unfoldment of the potentialities that are the real processes of evolution.

6. *The Two Paths*. The understanding of this Jewel leads us into the very heart of the Esoteric Philosophy. We learn that, placing the struggle for existence and the survival of the fittest in their right perspective as a characteristic of life on this planet, there are greater laws of nature which operate on all levels of being — or planes of consciousness, as they are more technically called. In the greater picture the ultimate aim of life is the growth of the spiritual and divine powers that are the very essence of

all things. We learn that life on our earth is not excluded in respect to the most important aspect of inner growth — that which leads any individual, regardless of race or creed, to make of himself a willing channel for the influx of divine energies flowing from those beings described in the previous chapters, so that he may become in the course of many lives, perhaps, but nevertheless, he may become, a Buddha of Compassion.

The crux of this teaching lies in the fact that only a very few achieve this high degree of compassion which impels them to renounce the Nirvana of age-long bliss. By far the greater number, spiritually great as they are, longing for escape from knowledge of embodied life with all of its suffering, accept the reward immediately, and spend billions of years in what might be called a vegetative state of cosmic bliss. These are known as the Pratyeka Buddhas. Therein we all have to make a choice: which of the Two Paths will we travel?

7. *Self-Knowledge, Atma-Vidya.* The name of this seventh Jewel of Wisdom is deceptively simple. The admonition of the Delphic Oracle, "Man, Know Thyself", has become almost a cliché, and through repetition its real significance has been lost. The fact is that could we really know ourselves through and through, right to the core of our being, we would have the key to a knowledge of the universe itself on all of its planes. Have we not explored the meaning of some of the axioms, *As above, so is it below; All things are composite*, to mention only two? And more than knowledge, the successful acquirement of Self-Knowledge leads one to experience companionship with the highest intelligences in the Hierarchy of Compassion. Knowledge will avail us little if it does not include experience. This is why this seventh Jewel of Wisdom is the highest of them all.

The greatest value of this presentation of the Seven Jewels lies in the fact that it is suited to the beginner as well as to the

advanced student, and therein it becomes a veritable pathway to knowledge, for one never outgrows it. As our understanding increases we discover that whereas at first it might appear that we have seven distinct teachings which must be mastered in the order of their presentation, this approach changes to an awareness that each one of them is in reality a facet which can be fully understood only when the meaning of all of them has been grasped. In other words, each Jewel comprises within itself all of the others. Therefore, in our presentation which necessarily takes up the teachings about Re-embodiment, reference will be made to aspects of the philosophy belonging to one or another of the Jewels of Wisdom. Apart from causing any confusion, it is hoped that this will bring to mind the universality of the teachings.

A few words will dispense with the popular approach to the matter of reincarnation. Everything, from *The Search for Bridey Murphy* some years ago, to the most modern approach by hypnotic regression, points to the use of the only methods available to those who have no knowledge of the Ancient Wisdom; and it is this writer's opinion that their only value has been to stir up interest in reincarnation, and a wider acceptance in the public mind of the possibility at least of our having lived before. Does this acceptance imply, however, an understanding of the causes of reincarnation and its implications for future lives?

Taking the simplest approach first, we come to realize that we all have unfulfilled hopes which can never be realized in one lifetime. Is there then no provision in nature which will allow further opportunities for working out our destinies? Also there is the abiding hope that we will somehow meet our loved ones again. These are natural feelings, and there must be an answer, and of course there is.

We must not be unmindful of those who are repelled by the thought of reincarnation. They will say, "I have had enough of this Earth, I don't want to come

back". They must also be heard, and they are entitled to an answer. Therefore, setting emotion aside, yet with genuine human sympathy, let us embark upon a presentation of the first of the Jewels of Wisdom.

1. Re-embodiment

The obvious approach to a presentation of this first Jewel is that which has been given by many able writers, and which therefore may be dealt with briefly, our purpose being to explore the wider implications of the teaching.

The usual division of Man's nature is into a Higher Triad, consisting of Atman, Buddhi and Manas, and the Lower Quaternary, Kama, Prana, Linga-sarira and Sthula-sarira, these latter being the astral and the physical bodies respectively. We have been taught that at the death of the physical body, the astral, combining with Kama and a modicum of the intelligence of the Lower Manas form the Kama Rupa, and must spend some time in the astral atmosphere of the Earth, which is known as the Kama Loka. This condition lasts a period of time which will be determined by the quality of the life just completed. In the case of the highly spiritual person, there is little of the Kama Loka experience which would be vivid; nor would it be long endured. In fact, it is probable that many people of this type will pass through it entirely unaware, much as a passenger asleep on a train might pass through a town and never be aware of its existence.

On the other hand, there are many instances of people who have lived lives ranging from an overwhelming desire to gratify their own selfish appetites, to those unfortunate ones who are obsessed by addictions to drugs as a warning example and finally to those who are so indifferent to the sufferings of others that their lives are motivated by cruelty and sadism, and who have doomed themselves to a long and painful stay in the state of the Kama Loka. There is little in them which has the making of the higher states of con-

sciousness that are a natural part of the after-death experience.

Charles Dickens showed an intuitive insight when, in his story *A Christmas Carol* he shows how Marley's ghost is weighted down with chains of his own forging, and how he warns Scrooge that if he could only see the chains that he has already forged for himself he would reform his life before it was too late. Fortunately, through the administrations of the Ghosts of Christmas Past, Christmas Present and Christmas Yet To Come, the change was wrought within him, and we all remember how he was a redeemed man. It might be better for the human race if this story were taken as more than a mere tale of fancy, for if we realized more fully that our after-death experiences are the result of our own thoughts and deeds, how much more carefully would we live.

Assuming now that there is sufficient good in an individual so that his stay in Kama Loka will be brief, the life-atoms of which the Kama Rupa are composed will dissociate themselves from it and will scatter throughout the astral light. In the same way, the physical atoms which once formed the body had long since scattered. Finally, all that was noble and fine in the person will be absorbed into the Higher Triad, and in a state of profound and peaceful slumber he will experience the joys of Devachan. In this condition he may spend centuries, totally unaware of the passage of time, but enjoying the vivid realization of all of his highest hopes and visions based upon his aspirations and the most rewarding experiences of the life just lived.

The duration of the Devachan will again depend upon the individual himself, but if we must establish a rule of thumb, it is said that in general it will last one hundred times as long as the life just lived. This time is required for recuperation — and much more, which will be explained in the next Chapter. Eventually, there is a thirst for embodied life, and the individual slowly loses the Devachanic state and in time is born on earth again.

NOTES AND COMMENTS BY THE GENERAL SECRETARY

I regret to report the death of Mrs. Hazel Hodson, in Victoria, B.C., on October 4, 1979. She had been a member of Victoria Lodge since 1968. Mrs. Hodson was a teacher by profession, and was the recipient of a coveted award for outstanding contributions to this field.

* * *

November is a month containing two important anniversary dates. November 17 is celebrated as the birth date of The Theosophical Society, which this year has completed 104 years of existence. The date on the charter of The Theosophical Society in Canada is November 12, and this is our Sixtieth anniversary.

Probably no two members have exactly the same personal commitment. Mine is based on a deep gratitude to those who founded these two organizations. The parent Society, for obvious reasons; the Canadian Section because from the beginning it staunchly upheld the values of the Society's founders, and the teachings of H.P. Blavatsky, especially during the 1920's and 30's, when both had been all but forgotten elsewhere in the Society.

Anniversaries are times for both reminiscing and looking forward. If we wish, the past is there for us to study, and possibly learn from; the future is largely in our hands. What better gift from this generation to the next would be a more widespread knowledge of Theosophy? For this to happen, the combined work of the entire Theosophical Movement will have to be multiplied many times over. We can work towards this end, and at the same time at least partly repay the debts we owe to those who preceded us and made possible what we have today.

* * *

A recent business trip to Europe left little time for Theosophical activity, but when passing through London there was sufficient time for a couple of brief visits. I was most pleased to have this opportunity to call on Miss Marion Caws, the General Secretary of the T.S. in England, whom I had not met before. Later, I dropped in on Rex Dutta, whose lecture tour in Canada in 1972 is gratefully remembered by many members in the cities he visited.

* * *

Speaking of Rex Dutta, *Viewpoint Aquarius*, the monthly journal published by him and a group of like-minded students is still going strong with close to ninety issues to its credit. Now containing slightly less emphasis on flying saucers than hitherto, VA continues to explore in some depth the inner aspects of various strange events and situations, based on a serious commitment to Blavatsky teachings; and regularly features a study section on *The Key to Theosophy*, and one on yoga and meditation. I shall be pleased to send a sample copy to any reader who is interested.

* * *

In the Book Review section of the Jul-Aug issue of the C.T., the review of *The Wisdom of the Heart: Katherine Tingley Speaks*, contained the old address of its publisher, Point Loma Publications, Inc. The new and correct address is: Post Office Box 6507, San Diego, California, 92106, U.S.A.

* * *

In recent issues we have included notices calling attention to a member's interest in obtaining certain issues of early volumes of the C.T. It is likely these old numbers, if still around, are in bound volumes, so if any reader has any of Volumes, 1, 3, 5 or 6,

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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.

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which are not part of a set, and is willing to part with it or them, please let me know.

* * *

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

Hermes Lodge. Ronald A.J. Gray.

Member-at-Large. William C. Bryce.

T.G.D.

HERMES LODGE

Hermes Lodge recently elected a new slate of Officers, as follows:

President	Kasandra Carlsen
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MONTREAL LODGE

We have now moved into our new room in Westmount, and happily settling down to good, hard work. Our study of "The Doctrine of Hierarchies" ended with a most informative and interesting discussion on the "Hierarch of the System", and "Man — the Ascent of Man from Human to Adept", touching briefly but with proper emphasis upon man's role, relation and great responsibility to the Animal and Plant Kingdoms. A short paper on "The Cosmic Pilgrimage from Un-Selfconscious God-spark to Fully Selfconscious God", from Dr. G. de Purucker's "Fundamentals of the Esoteric Philosophy", and "Are There Perfected Men on Earth?", by Mr. G. Hodson on tape, gave added value and dimension to this most worthy area of study.

For a few moments at a recent meeting we enjoyed listening to the cassette recording of Mr. Geoffrey Barborka reading from his book, *Glossary of Sanskrit Terms*. It was both instructive and a pleasure to hear the Sanskrit words being correctly, distinctly and beautifully

pronounced and explained by Mr. Bar-borka.

We are looking forward to the coming year with optimism and with an ever-increasing determination and sincerity to continue our work.

Elizabeth M. Smith
Secretary

TORONTO LODGE

During the Fall at Toronto Lodge, the emphasis in our programs has been on the teaching of Theosophy as an "Inner Path". At the centre of his being, Man is a spark of Spirit, and at one with the Spirit of all Nature. The quest towards making this a living power is the path of true Brotherhood. As we learn to be self-responsible, and not to depend on material qualities, we build our own spiritual centre, and thus radiate living strength to all Nature. The Inner Path is here and now, as we set the Will in that inner direction.

We are also considering the Path as taught by the great Spiritual teachers through the ages; such as: Buddha's Eightfold Path; Krishna's instructions to Arjuna in the *Bhagavad-Gita*; The Tao of Lao Tze and the Wisdom of Confucious. As man is seeking to develop the Mind and mental powers the lower, personal nature tends to predominate; and intellectualism, ritual, psychism, all become strong attractions away from the true path of spiritual growth. These great souls have taught the way of compassion, renouncing worldly success in order to live for the inner Spiritual unity with all humanity.

A particularly important part of our Lodge program is the participation in study classes by those seriously interested in Theosophy. We are experimenting with a lunchtime class, which extends into the afternoon, and brings in students who otherwise might not be able to take part in

group study. Another small group of students is meeting in the evening to study *The Secret Doctrine* and also to discuss the living application of Theosophy. This is a very live and worthwhile class, where the members are truly endeavouring to bring Theosophy into practice in daily work and family life.

An interesting occasion near the equinox was a visit to our Lodge by the Secretary of the Edinburgh Lodge and his wife. We were delighted to learn that Edinburgh has a group of students, quite fresh to Theosophy, but with bright minds and some spiritual discrimination. These students had been recently introduced by Rex Dutta, who will be remembered by many for his lecture tour several years ago, to the photo-facsimile version of H.P.B.'s Original Edition of *The Secret Doctrine*, and to a deeper way of studying it. Now, they are very determined to give priority to the work and writings of H.P.B.

Toronto Lodge operates a Travelling Library, from which books on occult subjects are loaned through the mail to students of Theosophy living in remote areas of the country, or who otherwise may not have access to such reading material. Anyone interested may write for a catalog.

Joan Sutcliffe
Secretary

VICTORIA LODGE

During the summer it was necessary for us to move our meeting place to a new location. We are now comfortably settled at 1447 Hampshire Road.

The Lodge meets on Monday evenings. We have started the new season with a study of the twelve Theosophical Manuals, which are put out by Point Loma Publications, Inc. The first of these, *What is Theosophy?* proves stimulating to study, discussion and further research.

In mid-October, Gordon Limbrick gave us the second half of his talk and demon-

stration of Meditation using "sound currents". It was very interesting and well received.

Dorothy Armstrong
Secretary

CALGARY LODGE

Our study class re-started in early September, following the Summer break. The meeting night was changed from Thursday to Tuesday, which seemed to be more convenient to the majority of our regular attendees.

We are continuing our study of *The Secret Doctrine*, now going into its fifth year. Although in that time we have read little more than 300 pages together, it has been a rewarding experience. Before the study, there is a short period of meditation; and we end the evening with a reading from *The Voice of the Silence*. The program is supplemented with occasional research projects and book reports by individual students.

Doris Davy.

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.

Right thought is a good thing, but thought alone does not count for much unless it is translated into action.

The Theosophist, May, 1885.

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.

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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

THE REFLEXIVE UNIVERSE

(Continued from page 103)

As already stated, unlike science, Young considers that Man belongs to a separate kingdom. Although his body is that of a higher vertebrate mammal, there must be some other quality than that of a purely physical nature to establish the claim for a separate kingdom. Just as in the lower kingdoms there was a more sophisticated development in each case to establish a fundamental difference, even though each emerging kingdom incorporated all that had been evolved up to its stage. In all other kingdoms, Young observes, there are seven great substages but physically Man has always remained the same. He states emphatically that the theory of evolution fails to account "for a higher level of organization, for the principle, for the initiation of new forms, for life's continuous exuberance and its evolution from simpler to more complex". Therefore he believes there must be some activity principle behind this universal process, which differentiates man from the preceding kingdoms. The scientific attitude, on the other hand, in its deterministic approach bases its presumption "that there is a cause for everything and a predictable outcome. That it cannot by its own tenets, accept free will as a basic ingredient. Purpose and motive must be excluded."

With the appearance of the Quantum Theory, however, Young observes that:

"... one sees the molecular bond as a very active engagement involving electronic exchange. Such a cycle of action makes plausible our speculative guess as to how life begins; that by control of timing the quantum of action is able to build against the flow of entropy (i.e., the equalization of opposites, such as hot and cold) and so initiates life at the molecular level. *The cycle of action, as we have explained, is consciousness.*"

He has no hesitation, therefore, in stating

that the kingdom of Man is that of "dominion"; "that man is equipped to transcend purely animal functioning". Besides his ability to walk upright and make use of all aspects of his physical environment, there is definite evidence in the human principle of an abstract character. As Young states: "the goal of evolution is that which transcends limitations, and since to define is to limit, we cannot define attributes to man". And again, "the dominion kingdom has its ultimate goal the evolution of unlimited being, ultimately of God, a traditionally ineffable existence, inexpressible, unspeakable — far beyond man and not pertinent to the intermediate stages of dominion". Until he faces "the challenge to achieve self control, to attain the responsibility of stewardship", he has means today of bringing about his own destruction.

Young approaches ancient teachings, or myths as he describes them, with respect, and finds confirmation of his grid theory (evolution in seven stages) in them. Also, he finds, for instance, the ancient Hindu knowledge of astronomy as advanced or more advanced than that of the moderns and cites examples to prove it. The ancient symbols follow the same path as the arc of process which he has described. But often he finds the difficulty lies in translating these symbols, especially as "there is no language for the ultimate nature of things". He examines the "myths" of Judaism, Egyptian, Greek, Iranian and Mayan religions.

Finally, he enunciates his conception of what constitutes man and relates the four principles, namely, monad, soul, mind and body to the arc of process. Like the photon of light the monad is not in time and is indescribable. It and the soul, the vehicle of the latter, are immortal. It is only the lower two principles, relative to the third and fourth stages, that are in continual states of change, and it is in change that the soul gains experience. In fact, it is the age-old story repeated of the soul's descent into

matter and eventual return to spirit. Here Young assumes that it is the impulse from the monad itself that initiates this descent and causes "that turn" at the bottom of the arc to enable its climb back again to its original state plus experience.

The author concludes his thesis:

"We have gone into science and discovered that in addition to its well-explained areas, clearly mapped like the streets of a city, there are portals leading to unknown and unexplained areas, the world of nuclear particles and of light. This is the world of quantum physics in which, contrary to

reason, it has been discovered that there is a basic uncertainty, the quantum of action. This is a principle that activates, in contrast to the more accepted scientific principle of law that maintains and regulates.

"Thus the creative aspect of the universe revealed by quantum physics confirms the teachings of myth and revealed religion, and hence fulfills our quest for an integration of science and those nonphysical realities thought to be unverified by science."

SECRET DOCTRINE QUESTION AND ANSWER SECTION

CONDUCTED BY GEOFFREY A. BARBORKA

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

Question. In regard to this statement: "The Secret Doctrine teaches that the Sun is a central Star and not a planet," (S.D. I, 99) does not *The Secret Doctrine* also teach that the Sun is linked to a Superior Solar Being termed the Central Spiritual Sun?

Answer. Here is a quotation referring to the 'Central Sun': "This 'central sun' of the Occultists, which even Science is obliged to accept astronomically, for it cannot deny the presence in Sidereal Space of a central body in the milky way, a point unseen and mysterious, the ever-hidden centre of attraction of our Sun and system — this 'Sun' is viewed differently by the Occultists of the East. While the Western and Jewish Kabalists (and even some pious modern astronomers), claim

that in this sun the God-head is specially present — referring to it the volitional acts of God — the Eastern Initiates maintain that, as the *supra-divine* Essence of the Unknown Absolute is equally in every domain and place, the 'Central Sun' is simply the centre of Universal Life-Electricity; the reservoir within which that divine radiance, already differentiated at the beginning of every creation, is focussed. Though still in a *laya*, or neutral condition, it is, nevertheless, the one attracting, as also the ever-emitting life Centre." (S.D. II, 240; III, 242-3 6-vol. ed.; II, 250 3rd ed.)

H.P. Blavatsky also referred to the fact that a writer on the Kabala also mentions the Central Sun and three secondary suns

in each solar system, our own included, in his book entitled *New Aspects of Life and Religion*, in this manner:

“The Central Sun..... was to them (as much as to the Aryans) the centre of Rest; the centre to which all motion was to be ultimately referred. Round this central sun . . . ‘the first of three systemic suns . . . revolved on a polar plane . . . the second, on an equatorial plane’ . . . and the third only was our visible sun.

These four solar bodies were “the organs on whose action what man calls the creation, the evolution of life on the planet, earth, depends.” The channels through which the influence of these bodies was conveyed to the earth they (the Kabalists) held to be electrical” (page 287) . . . ‘The radiant energy flowing from the central sun called the Earth into being as a watery globe,’ whose tendency, ‘as the nucleus of a planetary body, was to rush to the (central) Sun . . . within the sphere of whose attraction it had been created,’ . . . ‘but the radiant energy, similarly electrifying both, withheld the one from the other, and so changed motion towards into motion round the centre of attraction, which the revolving planet (earth) thus sought to reach. (page 289)”

(S.D. II, 240; 242-3 6-vol. ed.; II, 250 3rd ed.)

“This Kabalistic view is here quoted, to show its perfect identity in spirit with the Eastern doctrine. Explain, or complete the teaching of the Seven Suns with the seven systems of *planes of being*, of which the ‘Suns’ are the central bodies, and you have the seven angelic planes, whose ‘Host’ are gods thereof, collectively. They are the Head-group divided into four classes from the *incorporeal* down to the

semi-corporeal, which classes are directly connected — though in very different ways as regards voluntary connection and functions — with our mankind. They are three, synthesized by the fourth (the first and highest), which is called the ‘Central Sun’ in the Kabalistic doctrine just quoted.” (S.D. II, 240-1; III, 243 6-vol. ed.; II, 251 3rd ed.)

Question. Is this the significance of *Raja-Suns*?

Answer. The term “*Raja-Suns*” was used in one of the answers appearing in the book *The Mahatma Letters to A.P. Sinnett*, as follows:

“The whole of our system is imperceptibly shifting its position in space. The relative distance between planets remaining ever the same, and being in no wise affected by the displacement of the whole system; and the distance between the latter and the stars and other suns being so incommensurable as to produce but little if any perceptible change for centuries and milleniums to come; — no astronomer will perceive it *telescopically*, until Jupiter and some other planets, whose little luminous points hide now from our sight millions upon millions of stars (all but some 5000 or 6000) — will suddenly let us have a peep at a few of the *Raja-Suns* they are now hiding. There is such a king-star right behind Jupiter, that no mortal physical eye has ever seen during this, our Round. Could it be so perceived it would appear, through the best telescope with a power of multiplying its diameter ten thousand times, — still a small dimensionless point, thrown into the shadow by the brightness of any planet; nevertheless — this world is thousands of times larger than Jupiter. The violent disturbance of its atmosphere and even its red spot

that so intrigues science lately, are due — (1) to that shifting and (2) to the influence of that Raja-Star. In its present position in space imperceptibly small though it be — the metallic substances of which it is mainly composed are expanding and gradually transforming themselves into aeriform fluids — the state of our own earth and its six sister globes before the first Round — and becoming part of its atmosphere.” (page 167; 3rd ed. p. 164).

BOOK REVIEWS

The Science of Criticism in India by Dr. A.K. Warder. Published 1978 by the Adyar Library and Research Centre. ix + 80 pp., index.

Professor Warder is well known to scholars for his studies of Indian Kavya Literature, which have appeared in several volumes. This small volume, consisting of a series of lectures given by him in the University of Madras in 1977, is intended as a plea for a better appreciation of the value of Indian criticism, which has had an unbroken tradition of over two thousand years and which is, besides, a “science” in the true sense of the word.

In his Preface, Dr. Warder remarks that while, outside India, “everyone has heard something of the great religious tradition of Brahminism and Buddhism”, few have realized the value and interest of Indian criticism. The truth of this observation will become apparent when one reflects that, even after two centuries of Indological studies in the West, Sanskrit poetics has made little or no impression on Western critical thinking. In India, the study of literature, as of the other arts, was developed strictly as a scientific discipline, comparable in the severity of its reasoning

to the great philosophical systems. There is nevertheless a prevalent impression in the West that the aesthetics of the Hindus is but an extension of their theological speculations. As Dr. Warder notes, aesthetic theory in Sanskrit was never confused with theology. The approach of the Sanskrit critics to literature was also not “intuitionist and subjectivist”, as it sometimes was in European criticism (p. 3), but one that was based upon an objective analysis of the phenomenon of literature and that sought to formulate general principles and definitions. Dr. Warder writes: “Literary criticism in India may be regarded as an extension of the scientific study of language into the field of the special use of language as a medium of art” (p. 5).

Dr. Warder manages, within the brief compass of these lectures, to touch upon some central problems pertaining to the study of Sanskrit poetics, including those of textual criticism and bibliography. The chief hurdle in the way of the scholar, as he points out, is the lack of reliable editions of the critical texts. Much work needs to be done in this area, as well as in the publication of yet unpublished manuscripts. The discussion of the various critical doctrines like *Alamkara* (figurative language), *Riti* (Compositional style), *Guna* (tone quality), *Vakrokti* (expressional deviation), and *Rasa* (poetic emotion), is useful, but sketchy. The author does not also attempt an evaluation of these concepts. But he does show, through practical analysis (chaps. IV and V), how they may be applied to the Sanskrit works so as to enhance our enjoyment of them. Sanskrit criticism offers a great variety of instruments of analysis — both linguistic and aesthetic. After reading Dr. Warder’s book few people will have any doubt that Indian criticism is a “science”.

V.K. Chari

* * *

Jainism, by Vividus. Published 1979 by Carlton Press, Inc., New York, Cloth. 96pp. Price \$6.

Except that its devotees are known for their gentleness and reverence for life, the Jain religion has had little exposure in the West, and its scriptures are for the most part unknown beyond the faithful. This little book makes a modest, but useful contribution to our knowledge of this ancient religion.

The history and principle elements of Jainism are given here in necessarily condensed form, but with sufficient explanation to make them comprehensible. Here may be found the roots of the motivations and ideals which lead to the commendable qualities of non-violence and a more than passing respect for all forms of life.

Much is to be discovered in the Jain philosophy that is familiar to students of Buddhism and Hinduism; yet much is unique. The study of comparative religion cannot be but enhanced with a consideration of the Jain concept of karma, for instance, and the chapter on "The Theory of Karma" is most interesting.

Many thanks to our fellow member Vividus for writing and publishing this work.

Ted G. Davy

* * *

The Human Journey, Quest for Self-Transformation, by Joy Mills. The Blavatsky Lecture, delivered at the Annual Convention of The Theosophical Society in England, May 27, 1978. 23 pp.

The Theosophical philosophy pivots around Man's spiritual evolution. Notwithstanding the interdependency of all that exists, it is an evolution that must be "self-induced and self-devised", and is essentially a human journey towards a divine goal.

Taking this human journey as the subject of her lecture, Joy Mills examines an aspect of it which is all too often ignored in

simpler expositions. She describes it as self-transformation, and brings light to this concept from sages and teachers of all ages. Apuleius, Blavatsky, Jung, Plato and Sankaracharya, to name but a few of her sources, each imparted valuable insights into what is, after all, an almost indescribable experience. A comparative study of these teachings, attempted in miniature in this paper, can be an enlightening experience for any student of Theosophy.

The concept of metempsychosis, as distinct from reincarnation, is all part of the transformation. Miss Mills sees it as "... an essential process, relating to psychological evolution, in the total journey of man toward his ultimate goal". The Quest for Self-Transformation, the subtitle of her lecture, is one that was also pursued in the ancient mystery religions, and will undoubtedly continue to be attempted by those oriented to spiritual goals millennia hence.

This excellent lecture lends itself well to the written form, and deserves the widest possible circulation.

Ted G. Davy

THE THEOSOPHIST CENTENARY

(See Page 98)

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PSALM 23 THOUGHTS

Beyond uttermost space . . . within my being . . . about me is
A Spirit of Good —
The Power Divine which evolves all things in time
to conscious harmony.
It . . . or He . . . or That . . . IS,
And flows through me bringing serenity:
Bringing me that which I need for growth . . .
Making me whole.

*The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside the still waters.
He restoreth my soul.*

The Infinite Good becomes conscious Good when I open my mind
and heart to its rays.
By its presence I know right from wrong.
I seek its guidance and overstay my petty selfishness.

*He leadeth me in the paths of righteousness
for His name's sake.*

Because I am even a little aware of the Holy Presence,
I know Eternity.
There is no real death.

*Yea, though I walk through the valley of the
Shadow of Death I will fear no evil for Thou
art with me.*

I cognize a plan to Life.
Even in adversity I find a lesson — if I would learn it.
The purpose of life gives strength.

Thy rod and Thy staff they comfort me.

Yes, even in time of trouble I become aware of good.
I see the beauty of karma.
I feel a holiness blessing me to lift me.
The divine spark within me burning all my dross
And my life is full of God.
I am joyful.

*Thou preparest a table before me in the
presence of mine enemies. Thou anointest
my head with oil. My cup runneth over.*

Because I perceive ever so dimly the Path,
Surely I can never again lose it completely!
My actions shall be kinder,
My decisions for good.
I shall forgive and grow and feel the Beauty of God
upon my soul to the loving service of all mankind
now and forever.

*Surely goodness and mercy shall follow me all
the days of my life; and I shall dwell in the
House of the Lord for ever.*

AUM

AMEN

D.A.

THE INNER JOURNEY

(Continued from page 100)

responsibilities. Madame Blavatsky emphasizes the importance of balance in life by explaining that, "Unless enlightenment finds corresponding service to mankind, the seeker treads a dangerous path and has worked in vain."

The inner journey is a long one for most of us because the outward-going mind does not take kindly to making an about-face from a world with which it has become entranced. The journey must be made alone and by the dint of one's own labour. No one can make it for us. Sooner or later we must turn "within" to bridge the mythical gap between ourselves and the "imprisoned splendour", for this is our ultimate destiny. Meditation is, therefore, our first duty, not only because it means that we have at last begun our homeward journey, but because it establishes a relationship between ourselves and God which in turn gives meaning to everything else in life.

CHRISTMAS

Long before there were printed calendars with December 25th marked in clear red figures, the race of men watched the great clock of the heavens and celebrated a religious festival at the time of the winter solstice. At that time of the year, the Northern races rejoiced that the sun had ceased to decline and was reborn. The long period of ever-shortening days had ended; the sun had turned in its course and soon would come again the season of rich, full, sunlit days.

This period was always marked by special ceremonies. To some persons it was

a purely physical event; to others the phenomenon was symbolic of a deeper, spiritual truth . . .

In the mystical sense, Christmas, the birth of the Christ Child, the God-Man, occurs when deep in the cave of his heart, a man first becomes aware of his true nature and turns back to his Divine Self. It signifies rising to a new level of consciousness; it is literally being born of the Spirit, the inner God; awakening out of the little dream of separateness and beginning to tread the path that leads to freedom and full realization of the vaster consciousness of the Divine.

Dudley W. Barr
Theosophy, An Attitude Toward Life.

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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.

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