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THEOSOPHICAL VALUES

All ordinary human values appear to be rooted in one fundamental value, "Happiness"—for oneself, for those dear to one, for all mankind. The satisfactions which are deemed necessary for happiness are as diverse as the personalities desiring them, so that the pursuit of happiness takes an infinite variety of forms reaching from the desire for success, fame, security, etc. away to the simple happiness found in the interplay of affection and hope of personal welfare in family, and friendly relations.

On the moral level of ordinary human living such values as liberty, justice tempered with mercy, charity, helpfulness in need, kindness, etc. are found necessary to the achievement of happiness, and are an expression at that level of the almost universally accepted value "human brotherhood".

The personality which each man knows as himself (Smith or Jones) is either thought of as living in a universe ruled by "Chance" which has determined his birth, position in life, his faculties, his strength or weakness, etc., everything he is—the scientific materialistic view; or in a universe ruled by an autocratic God to whom he must make obeisance and pray to for the things he wants—the religious view. It is from these limited points of view that men (in the west at any rate) determine their values.

But alongside the ordinary man there are the "creators"—men and women who do not seek happiness, but who are actually the happiest of persons. For they have one

great purpose, some objective—a star—whose beauty they glimpse and spend their lives striving to fix in some plastic material for all men to see. And this is true whether it be the revolutionary striving to overcome tyranny and create a homeland where liberty lives; or the artist moulding his material, be it stone, or words, or music, or paint, to capture his vision; or the scientist with his theory, out of the sky, by means of which he hopes to steal one more of Nature's secrets; or the statesman with his vision which he strives to embody in his country's welfare.

And now has come another creator with a new-old vision—the Modern Theosophist. He seeks to mould out of his own little plot of dust and soul an Entity far closer to his heart's desire; an Entity no longer in bondage to the lusts of earth, and above all no longer a slave to the love of self; so that he shall at last become free "to give without asking a selfless power"—something which comes from flooding his mind with the vision and energy of the Spirit—and to share his vision with his fellow pilgrims.

The study of Theosophy, when its metaphysical principles become accepted as the true basis for human living, brings about a revolutionary change in values. In place of "Happiness", "Growth" becomes the central value, when it is perceived that the purpose of all life is evolution and that for the individual this means true human growth. The new and immensely enlarged perspect-

ive which this study affords, and the higher levels of perception it makes available, can carry the student out of the narrow limits of the outlook of the personality into something of the point of view of the immortal individuality—a persisting immortal centre and the real man—if he firmly grasps the principles the philosophy supplies, and applies them to his own life.

A close examination of human living, with the mind freed as far as possible of its attractions (Tanha) and capable of seeing things to some extent, as they are, shows that lasting happiness on earth is only possible as an exceptionally fortunate condition, and even then intermixed with a good deal of unhappiness. The very fact, as the Buddha taught, that life is conditioned by change, unsubstantiality, and sorrow, makes enduring happiness here, an impossibility.

Moreover, Theosophy teaches that happiness, a thousand fold intensified and prolonged, is the recompense practically everyone receives after death (for the pains and difficulties suffered here) in that state of unalloyed happiness called Devachan. This does not, however, mean that an individual is required to shun happiness, or that he should strive to evade life's pain and sorrow. On the contrary, man's destiny impels him to go out to meet life adventurously, to experience to the full and to learn to accurately estimate at its true worth, all life holds of joy and sorrow throughout its entire range. Man must meet sorrow in the open and discover for himself all it holds of true human value, from the intense though evanescent sorrows of ordinary human life to its outermost reaches where the imagination is baffled in its attempt to comprehend it. The Greeks strove to indicate something of its nature in their great tragedies. True human growth means that man must also encounter happiness freely, from the pleasant carefree joys of early life and on through those greater levels of human happiness which bring a richness and a beauty into life and which form the incentive for a large portion of our enduring human

achievement, finally to those subtle rare joys which reflect in some measure the great "Song of Life" from which it is possible for an individual to distil an immortal essence, as it says in "Through the Gates of Gold".

A still stronger reason for realizing that the purpose of human life here on earth is not the pursuit of happiness, but the forging of power and wisdom out of experience, is the teaching of Theosophy regarding the dual nature of man. Man, it teaches, is a dual being, an entity where Spirit and Matter meet and do battle for his allegiance. In every man, duty and inclination; aspiration and temptation, perpetually are in conflict and this will go on until either the Spiritual selfless forces or the terrestrial, egocentric forces finally gain supremacy. Man is often said to be a crucible, for it is only within Man's own being that the forces of Spirit and the energies of Matter can meet in conscious conflict and spiritual power be distilled therefrom. This conflict has to be *self-induced*. Below Man, in the animal kingdom, this duality does not exist; there, neither conscience nor moral restraints impede the forces of desire. Above Man, "Super-Man" has no will but the Cosmic will. Only Man is torn by conflicting energies. It is his function to harmonize them and to emerge eventually with all the forces of his being fully and harmoniously developed.

The student of Theosophy no longer regards himself as an interloper, or a chance excrescence on this planet whose aim is to get through his life's span as comfortably as possible. He sees himself and his fellow pilgrims as an integral part of the Universe, with an important function to carry out on this planet. And this gives dignity to Man and places a great responsibility upon him.

Before reaching this point, where the realization of his real place and function in the Universe becomes possible, he has evolved almost wholly as a pure child of Nature. It was not he himself—the Intelligence—that was living, but Nature living in him through his impulses and desires, at whose

behest the Intelligence worked. Now, as he reaches the 'turning point' it becomes possible for him, as an awakened and to some extent free intelligence, to commence to take his life and growth into his own hands; to cease to be wholly a child of Nature, and to become himself one of Life's creators. The pursuit of happiness has now to give place to the aspiration for true human growth—the purpose and meaning of his whole being. And "growth" he finds, is a dual process; on the one hand the work of bringing the chaotic, unruly forces of his terrestrial being under the control of his clarified intelligent will, the first step on the road to "Self Mastery", on the other, the invoking of the latent spiritual perceptions lying dormant at the heart of his being. In this way he establishes a wise sense of direction for the newly acquired power which he has gained from having carried out the first half of this dual undertaking. This dual regenerative process demands effort, increasingly greater effort, but it can be embarked upon by any sincere student wherever he finds himself, high, midway, or low, on the ladder of human life, secure with the knowledge that he is engaging in a scientific process, tried and tested throughout the ages, and utterly to be relied upon.

Life here then for the student of Theosophy, is no place for dalliance, it is the firing line in a perpetual warfare where the conditions man finds himself in are the Karmic fruits of his own past activities and thoughts, and no one can change them but himself. Before him are always two alternatives, to be the "Hammer or the Anvil" to mould nature, or to be moulded by her and take what comes. There is no third course. He can remain a child of Nature, or boldly daring come out from under the protection of her skirts, adventuring on his own to become Self-reliant and Self-responsible, and mould Nature's energies as they flow through his being into an expression of his heart's desire.

And now let us contrast two or three of the most important Theosophical values, with ordinary personal human values.

Truth: The love of truth, the determination to be satisfied with nothing less than the nearest approach to truth possible (for all truth is relative to the finite mind) is demonstrably the one most important value to the student of Theosophy. Other values may appeal more strongly to some individuals, but truth must always remain his *sheet anchor* for clearly it is only as he becomes capable of detecting and facing self-deception in its more and more subtle forms can he avoid the pitfalls he will encounter from first to last on the adventurous journey he sees before him; or when he does fall a victim to them, will enable him to recover his balance and sanity and once more go forward.

From the time when he first takes an interest in things of the Occult world he will be faced with false lights innumerable, offering easier paths or more glamorous studies, or greater rewards. And this will continue until he can no longer be deceived. Always it will be his own personal limitations, his weaknesses, his love for and his attraction to this and that, and above all his secret love of self-importance, which will lead him astray. The growing ability to detect self-deception and the courage to face it, at the place he finds himself on the ladder of life—a quality sometimes called his "desperate sincerity" must always be the most treasured and guarded possession for the student of Theosophy, (for all men possess it, *the innate sense of truth with oneself*, unless they deliberately whittle it away by refusing to face its dictates).

When Occult organizations fall away from their original high aims, following false gods, it is always the result of the failure on the part of leaders and members to detect and face self-deception and as a result becoming glamored in some direction or another.

Truth is rarely a pleasant Goddess to live with. Her demands are often very great and too vigorous, too austere for comfort; and the personality of man with its love of peace of mind, of security, of self-importance

ance, etc., is nearly always opposed to the individual's love of truth.

In ordinary life on the other hand, every mature person believes he wants the truth, he does not want to be deceived, but the truth he wants has to compete with other, often stronger desires within him. Peace of mind and comfort in their multifarious forms make their claims so that the uncomfortable truth is often refused to be seen, or is withheld and white lies are told to oneself or another, as kind acts to save pain. The personality, with its limited view, does not see the sense of destroying his own or others peace of mind by facing unnecessarily the embarrassing or painful truth. This is the natural attitude of the personality; its aim is happiness, not growth, and bringing up in a group matters—even matters of great importance—which are bound to cause dissension and hurt feelings, is usually regarded as unkind, intolerant, and unbrotherly.

Truth as a personal value is usually the desire for so much truth as will bolster up and expand our preconceived ideas and beliefs. By and large, most of us become crystallized in our beliefs around the age of 25, and any truly revolutionary idea is then met with strong resistance. To maintain complete flexibility of the mind is one of the most difficult tasks of the truth seeker. And so truth to the personality, and to the instructed student striving to identify himself with his individuality, are values which are poles apart.

Love: This is one of the great human values. It is seldom mentioned in Occultism because the real spiritual value which is compassion, has no necessary connection with affection at all, and when normally we speak of love, we mean love which is affection—an emotion. Love which is compassion is a very, very rare thing. (Two artistic expressions of it at present on the Movie Screen, are "Damon and Pythias" and G.B.S.'s "The Devil's Disciple").

Whenever the true human emotion of love reaches its highest point of expression it

may reflect something of the great all-encompassing Unitive Power in the universe, an aspect of the "Principle which gives life, dwells in us and without us, is undying and eternally beneficent". Whenever it is experienced in human life it glorifies, enriches and strengthens all it touches, and raises the consciousness temporarily above the ever-changing material level to where it obtains a glimpse of that great Life, the Source of our being, and experiences in some small measure its underlying Oneness, Unity—the supreme purpose of all our human striving and search.

This great Power is not itself a warm emotion at all; it is quite cold to the personal man, but utterly reliable. It finds expression in human life as an illumination of the Mind by the Buddhic principle—which does not, we are told, itself incarnate. This Principle of Buddhi can be invoked by the searching mind which has been clarified of all bias, with no slightest desire for this or that to be found to be the truth—a very rare achievement, demanding great effort, and great control.

But the Buddhic influence exists in some measure in the conscious processes of all men, and to it is due our universal perception that unselfishness is finer and truer than selfishness; that human brotherhood is the true human ideal; for all true human nobility, all true human greatness, arises from its presence. Buddhi is the spiritual power per se, in Man, the power which perceives the Unity and interrelation of all life.

Those truly great individuals, those few, who have by strenuous impersonal effort, undermined and offset the all-obsessing love of self, the dominant power in all normal men, find an increasing sense of kinship with humanity, individually and collectively, due to the flowering of this power of Buddhi. This is the first feeble dawning of that all-absorbing love of humanity which is the mark of the White Adept.

Brotherhood: Human brotherhood is the almost universally accepted ideal attitude

amongst all civilized men. In practice it shows itself most strongly in protecting, helping and sympathizing with afflicted individuals, and groups of individuals. Every day self-sacrificing actions of great nobility are recorded in saving and succouring those in danger or affliction. Apart from all this, it expresses itself in the get-together friendliness and neighbourliness and in the customs we have evolved to avoid the clash of personalities, and to make the most of the kindness immanent in human nature. It exists almost entirely at the mental-emotional level.

The study of Theosophy, with its new and deeper insight into human nature and the changes in perspective it makes possible, from the personal view of one life to the infinitely extended view—backwards and forwards—of the Immortal Self of Man, extends the ordinary personal attitude of "Brotherhood", familiar to everyone, to new horizons. The brotherhood which is implicit in Theosophy is a spiritual value and can only be experienced as an attitude as a result of invoking into permanent expression the latent Buddhic perceptions in Man. Actually this Spiritual brotherhood is almost wholly a closed book to us who still live on the plain, but we can catch glimpses of this attitude and quality which, we are told, is "the aspiration of the true Adept" by studying what our older brothers have said when trying to give us hints of what real Brotherhood means. It's a matter of raising our perceptions from the personal to the impersonal level, with all that this implies.

Intellectually we understand that we are, one and all, but "temporarily isolated fragments of the One Life" and that on the spiritual level of reality the separateness which divides man from man, simply does not exist. But this does not help us much when we feel so strongly that we are separate persons each with his own desires and ambitions, etc., which clash with those of others. Clearly it is only by first undermining, and eventually by utterly destroying the illusion of Separation, the ever-present,

dominating love of self, which obsesses each one of us, accompanied by a conscious, deliberate cultivation of those tendencies and qualities in our being which contain a definite impersonal content, that we can invoke the Buddhic power which discloses the true brotherhood of Man, so that the true kinship of men becomes as real and ever-present to us as the air we breathe.

Such an attitude will be far less concerned with protecting our brother (anymore than oneself) from loss, difficulty, danger and inevitable suffering, than in upholding our end in a strenuous attitude to life, which regards growth and spiritual awakening as the supreme human values, in place of happiness and ease, and security. It is an attitude better symbolized by the bond between soldiers in prolonged warfare, where each man knows his fellow soldier will guard his back so long as he is alive, and though he may have little in common with him, even cordially detest him as a person, yet he knows that he can utterly depend upon him.

It is this dispassionate attitude, which brooks no letup, come what may, and is utterly dependable; which perhaps adumbrates spiritual brotherhood. Always it is an appeal to strength, not weakness, and where personal brotherhood is always ready with its "It's alright, everything is going to be alright" at the expense of truth, in real brotherhood there is no pandering to weakness, no weakening one another by implying that they cannot stand up to the truth when it hurts, but always appealing to the best and strongest in each other.

This does not mean that the usual kindness and helpfulness in affliction is forgotten or withheld—far otherwise; but such helpfulness is taken for granted as the normal attitude of civilized people. It is found that your older brother friend, who is far more interested in your *Spiritual* welfare than you are yourself, is the first with ordinary helpfulness in times of stress. "The greater includes the less."

The object of this brief survey of a very large subject has been to attempt to high-

light the drastic change in values, from personal to spiritual, which is implicit in Theosophy.

Let us ask ourselves as students of Theosophy what values we as a Society, and as individuals, have been following these many years—personal values, or the values of the individuality—spiritual values. What have we been offering to the public in the way of human values that the organized religions, or the brotherhood Service clubs, have not already exploited and made familiar. Is it possible that the Theosophical Movement was created—at great risk and expense of power, we are told—to do nothing more than to bring about a repetition of existing values?

What have we been aiming at? peace at any price, or strife for Truth? The only peace possible down here, is the peace of compromise with truth, the peace of weakness and pretense. Let us face it; this is the firing line where strife and struggle alone can carry us forward. From this point on, no passage of time, however prolonged, but only effort will bring achievement. It is only the determined effort of the intelligent will of the individual which can invoke the powers of the Spirit. Nature has done her part, bringing us to where we are. Now it is wholly up to us.

Orpheus Lodge,

Per, W. E. Wilks.

OUR DHARMA IN THE PRESENT AGE

BY HERMINE SABETAY, D.Sc.

(From a talk given at the Summer School in Pichl, Austria, September, 1962).

Dharma, according to Annie Besant, is at once the inner nature of a being at a certain moment of evolution, and simultaneously the law which regulates the next stage of development. Therefore Dharma refers both to the present and to the future, and one can say that this law imposes on a living being his duty to reach a higher stage. It is the quickening factor in evolution, and combined with Karma, the cause of progress. Dharma is a tendency pointing towards greater perfection, which one can observe everywhere within nature; the very fact of evolution shows that there is an intelligent power slowly modelling the forms according to the goal. But with man, evolution is no longer concerned with the body—it is going on in the psychic realm. Yet only the man who has already attained a certain stage is conscious of a goal, and consequently directs his efforts, frequently towards what he considers as his "ideal".

As each human life is unique, each of us has his own Dharma. As students of Theo-

sophy, we know that there is a Divine Plan, and this knowledge imposes on us a special responsibility. As it is said in the booklet *At the Feet of the Master*, we cannot do otherwise than work with this plan. Different as our ways may be, our final goal—to which we are led by a chain of subsequent Dharmas—is the same. In his beautiful book, *Gods in Exile*, van der Leeuw has defined our goal as "perfection in the service for the world", a thought-form we should always maintain. But each must define for himself his own idea of "perfection".

What then is the significance of our Dharma at the present time? As we know, the present is a consequence of the past, and the karmic effect of a series of causes. It is therefore impossible to change certain circumstances in which we are involved, and much must be endured with courage and perseverance. But what we can do, at this present moment, is to influence the future. We must have a clear idea of what we expect from times ahead of us, so that we can set up the appropriate causes now.

How shall we imagine a good future? We

can suppose that we are concerned with the creation of better circumstances for mankind. We may think, for example, of a United States of Europe, and beyond this achievement, a world government which would assure everlasting peace, where poverty and starvation would have disappeared and war would have become a sheer impossibility. But before a world government can be established, peoples as well as individuals must acknowledge the value of peaceful collaboration and brotherhood. That is surely much more important than to astonish the world with technical marvels like sending machines into outer space.

Besides, there is the terrible fact that new destructive weapons are continually being invented and produced, such as satellite bombers, chemical and biological devices to spread out germs of diseases, and other infernal inventions, so that the problem of disarmament is becoming more and more difficult, if not insoluble.* From the newspapers one can see how much cruelty and brutality are still prevailing. What can we do in such a situation? It seems that we cannot possibly change the present circumstances. All that we can do in these critical times is to live in such a manner that we may become centres of peace and friendship in our surroundings.

It is obviously most desirable that there may exist many such centres, as each Theosophist is supposed to be, and for this reason it is so important to increase the quality of membership within the Theosophical Society. We should remind ourselves of the Mahachohan's letter, wherein he says that it is "the self-sacrificing pursuit of the best means to lead on the right path of our neighbour, to cause as many of our fellow-creatures as we possibly can to benefit by it, which constitutes the true theosophist". And here we have a most important aspect of our Dharma and the way of helping the world efficaciously.

As to the immediate future, we should be

* N. Sri Ram, *The Theosophist*, June, 1962.

particularly interested in the expectation of the year 1975. H.P.B. mentioned several times in her writings that the Great Beings whom we call 'Masters' bring a special illumination to mankind within the last quarter of each century. (*The Secret Doctrine*, I, 59-60 and V, 396, Adyar Edition). A study of history can indeed show the fact of such an influence through various spiritual and philosophical movements about the end of each century.

The Theosophical Society was founded in 1875. What will the year 1975 mean for us, and how can we prepare ourselves for this important date? There are no more than twelve years from now to that most promising year.

The mental climate has changed considerably since 1875. Theosophical ideas have penetrated into public life and many obstacles to the acceptance of universal brotherhood have been removed. The prejudices against other races and religions have been pushed back for a great part, but unfortunately not entirely. Religious oppositions have given way to those of politics, and especially the materialistic views of communism are still a great obstacle for the liberation of men from false ideologies. On the other hand, many associations aiming at a general well-being without making any distinctions between nations or religions have come into existence, and have exerted a beneficent influence to a large extent. The doctrines of reincarnation and Karma are more and more taken into consideration; E.S.P. and parapsychology are observed and studied in universities. But it is also true that still a great number of scientists consider with distrust and even contempt all that is under suspicion of being metaphysics! These scientists limit themselves to the study of evident effects and prefer to ignore the world of causes, which is of a metaphysical nature.

While theosophical ideas are more and more recognized, it has happened that some groups have separated from the principal stem of the Theosophical Society and do

their work on their own lines. The movement, "Theosophists, Reunite!", originated by Mr. F. Pierce Spinks, aims at bringing about fraternal co-operation, if not fusion, among the various Societies, especially in view of the spiritual message which is expected to be delivered.

Who knows what the year 1975 will bring? Will the new teaching come to the world through the Theosophical Society, or will the Divine Messengers choose another channel? It depends perhaps on the members whether our Society may be found worthy to receive the revelation coming from higher spheres. Many of us will live those exalting moments in our physical bodies, so that a great hope is laid on our younger members.

Let us now draw a wider circle around our subject and consider our Dharma from the standpoint of the doctrine concerning human Races. We know that humanity develops through seven great Races, each representing a certain degree in the evolution of consciousness, while the outer body serves only as an instrument and means of expression for that consciousness. We are living now in the Fifth Race, which is called the Indo-European and whose Dharma consists of raising the centre of consciousness from the lower to the higher mind. Each great Race comprises seven sub-races, and ours is again the fifth. It is owing to the meeting of the fifth periods in both cycles that science, a manifestation of the thinking principle, has shown such a considerable development in recent decades.

Following this brilliant manifestation of the intellect, the time has come to prepare for the next cycle. The Theosophical Society has been founded in order to introduce the sixth sub-race, to open the way leading from intelligence to intuition, the faculty of the buddhic level. It is the principle in which unity and brotherhood are rooted, while the mind is a separative force, considering beings and things as distinct unities.

The motive power of thoughts and actions in a mind-dominated humanity reside in

the emotional aspect of our consciousness, the source of our personal desires. The step which is now to be taken consists of the transference of the driving force from personal feelings to the noble instigations of buddhic life, in other words, the transposition from Kama-Manas to Buddhi-Manas.

The characteristic quality of the sixth phase is intuition. How can we awaken this capacity in ourselves? Theosophy teaches us the means, by recommending the study of the Wisdom-Religion and meditation, as well as increasing compassion, tolerance and helpfulness. Brotherhood, our first aim, is an outcome of buddhic feeling. Each thought comprehending unity prepares the way to intuition. Intuition manifests in various ways, sometimes as a sudden illumination revealing a hidden truth. Great geniuses are those who receive a revelation from higher spheres when the thinking process has come to a stop; artists contemplate visions of beauty and composers listen to divine harmonies.

All great inventions and discoveries are fruits of intuition, in spite of the fact that the greater number of scientists do not recognize such a capacity. In future times, science will attend much more to intuition than hitherto, and the study of occultism will be encouraged. In intuitive research the duality of observer and that which is observed disappears, to give way to a fusion, so that the consciousness sees the object from inside, within itself.

In his book, *The New Humanity of Intuition*, Jinarajadasa describes several methods leading to the opening of our mind to intuition. One of these consists in always considering a totality. "If on any matter, we get all the facts and lay them before the mind, and ponder over them again and again, then sometimes, as in a flash, the intuition reveals a great truth". Such is the scientific intuition. "A second and easier method is to develop in tenderness. The more our natures are tender, compassionate and free from condemnation, the more

likely is our intuition to manifest. Our emotions, though of the astral world, can nevertheless reflect our intuition of two worlds above . . . A third and very beautiful way of developing an intuition is by communing with nature". We should be mindful of the living entities ensouling the mountains, woods, lakes and all other aspects of Nature, and realize that every life is a part of Universal Life. Even a small flower can speak to us about the creative Spirit everywhere at work. Fourthly: "An exquisite mode of developing our intuition is through art". To the artist, Divine Life manifests as beauty and out of his impressions he creates new forms; he relies more on intuition than on reason.

The French philosopher Henri Bergson has developed the idea that the intellect, which considers all things as separate pieces of lifeless matter, cannot seize the secret of Life. Only Intuition can lead to comprehension of the life-process.

The awakening of intuition in man has a great importance for racial evolution. Certain individuals having acquired the new qualification, may be chosen as pioneers for the foundation of the new Race. It is for this reason, among others, that the Theosophical Society has been called into existence, that it may offer a place of gathering for a certain category of Egos.

The theme of Man's Dharma can be still more expanded in time, by considering the enormously greater cycles of Rounds and Chains. We have learned that each Chain is inhabited by a certain kind of humanity; ours is living on the Fourth Globe of the Fourth Chain and is called the Fourth Creative Hierarchy. The three Hierarchies of the preceding Chains lived under conditions which were very different from ours. For the comprehension of this doctrine it is necessary to remember that the word "man" points to a state of consciousness and not to any particular form. Annie Besant has given the following definition: "Man is that being in the Universe in whom highest Spirit and lowest Matter are united by

Intelligence". Our present humanity has therefore the task to bring the highest spirit, Atma, to expression in the densest matter of the physical plane. The bridge which constitutes the link is the thinking principle or Manas, the most important part of the whole human structure. The word "man" is derived from "Manas", and—perhaps—also "human".

The lowest level for the humanity of the Third Chain was the etheric plane, and for the two still earlier the outermost sheaths were respectively the astral and lower mental matter. The human beings who were going through their evolution on these far-off worlds, are known by the names of Asuras for the First Chain, Agnishvattas for the Second and Barhishad for the Third Chain. The task of the Asuras consisted in elaborating the lower mind; the Hierarchy of the Second Chain was concerned with astral nature and the inhabitants of the Third Chain accomplished the use of the etheric principle. These latter are also called "Pitris" which means "fathers", because they were the creators of our physical body.

It must be pointed out that the names of Asura, Agnishvatta and Barhishad are sometimes employed in *The Secret Doctrine* in another sense. The terminology here used is that of E. L. Gardner.

The earlier Hierarchies were our instructors, each in a special realm, and they continue to have a role in our evolution. According to an occult tradition, a man having reached the goal of perfection in a cycle, can choose his further way among seven paths. One of these allows him to give help to the subsequent life-wave. A great part of these past humanities have decided to follow this path in order to remain in contact with present mankind.

As Divine Monads we were living on the First Chain in the mineral kingdom; on the Second we were plants, and on the Third we ensouled animals. It was only on the Fourth Chain, which descended to the dense physical plane, that we became what we are, the Fourth Creative Hierarchy.

Thus our humanity has the task and duty to work on physical matter and we can see, in fact, what wonderful things have been created out of earthly stuff. The stupendous development of science and technology shows that our Hierarchy is accomplishing its cosmic dharma, as expected.

As eminent scientists have pointed out, natural biological evolution of living beings has ceased; man seems to be the only one creative genius on earth. He has produced new species of vegetals, and even animals, and hastened evolution of the lower kingdoms; he has especially influenced the mineral kingdom and aroused the consciousness slumbering in it. But at the same time he also bears a responsibility towards all these beings. The next subsequent life-wave is now incarnated in the animal kingdom, and it is for us an imperious duty to bestow help on these our younger brothers, as we received it from the elder Hierarchies. Unhappily the greater part of mankind remains in ignorance of such a responsibility. The Karma-laden prejudice that it is necessary to eat animal flesh, as well as the reigning indifference and cruelty against these helpless creatures, are considered as normal; but by such an attitude humanity incurs a heavy guilt.

The turning-point of the whole Chain is now behind us. Our life-wave, having reached its lowest level with the Atlantean Race, is climbing up again. ("Up" and "down" are of course only symbolical expressions, as they point to the evolution of consciousness and by no means to spatial relationship). If our humanity has created marvellous objects with physical matter, according to its task and dharma, the watchword, from now on, is the attainment of higher states of awareness.

The evolution of the whole universe in all its parts and aspects obeys certain laws according to the Divine Plan. One of these laws is called the principle of recapitulation. Thus the three first Rounds of our Chain repeated the work of the three preceding

Chains, though much quicker than in those incomparably greater periods. During the first three Rounds, involution was predominant with the object of attaining the dense physical plane. The three following Rounds still ahead of us will lead mankind more and more into spiritual realms. The Fourth Round now in manifestation provides the scene for the struggle between the two tendencies, and this is the true Kurukshetra, the battlefield of the *Bhagavad-Gita*, the war between the lower propensities and the higher Will, the war which must be fought out in every soul.

In the Fifth Round we shall witness the perfection of the mind; the causal body will be the seat of consciousness and we shall be in possession of the divine faculty of omnipresence. And is not this promise already foreshadowed in our Fifth Race, which represents, in the cosmic scheme, a rehearsal for the Fifth Round? Let us think of all the numerous means by which we are related to all parts of the globe—aeroplanes, newspapers, films, telephone, radio, television—not to speak of the recent exploration of outer space!

During the Fifth Round will take place the great "Judgement Day", when the insufficiently developed Egos will be eliminated. These are the "useless drones" as H.P.B. says, who will perish by millions. But in reality this measure means only the closing of the door to further progress, and the souls who would not be able to advance with the others, will be obliged to wait for a much later progression to take up their development.

After the omnipresence of the Fifth Round, the Sixth will bring to man the fullness of Intuition or immediate knowledge of truth, which will blossom in omniscience. And in the Seventh, when the Will is the dominant quality, it is said that men will reach omnipotence within the Terrene System.

(Continued on Page 71)

NOTES AND COMMENTS BY THE GENERAL SECRETARY

The Victoria Lodge regrets to report the loss of a valuable member when Mr. Donald H. Griffith passed away on June 11 at his home. Mr. Griffith was born in England and graduated from Cambridge University with honours in Classical Greek, and before his retirement in 1950 was an executive of a prominent investment firm in Winnipeg. Mr. and Mrs. Griffith were demitted to the Canadian Section last year, but their association with the Society goes back about forty years, and until twelve years ago they were active in the Wayfarers Lodge in Winnipeg. A Theosophical funeral service was conducted by Mr. H. Lorimer of Hermes Lodge, Vancouver. To Mrs. Griffith and members of her family our deep sympathy is extended.

* * *

The eastern Lodges are looking forward to the visit of our International President, Mr. Sri Ram, to Toronto Lodge, July 27 and 28. Mr. Sri Ram will address a meeting for members only on July 27, and on Sunday, July 28 will give a public lecture in the Hall at 52 Isabella St. Unfortunately, owing to changes in Mr. Sri Ram's itinerary, the proposed visit to Hamilton could not be arranged.

* * *

Vancouver Lodge celebrated its 65th Anniversary on April 20 of this year. Our sincere congratulations are sent to the Lodge which over the years has been a stronghold of the Theosophy of H.P.B. and the Masters.

* * *

The compilers of that excellent book, *Reincarnation, An East-West Anthology*, were in Ottawa for a week last April and gave a series of lectures which were well attended. Following their visit a Theosophical

Study Class was organized and it is functioning well. This is being conducted along the lines used in the study centres of The United Lodge of Theosophists. Formerly there was an active Lodge of the Canadian Section in Ottawa, but this has been defunct for some years. I was delighted to learn of this new activity and send best wishes for its continuing success.

* * *

His many friends will be sorry to learn that Dr. Alvin Boyd Kuhn of Elizabeth N. J., has been ill for some weeks and is not planning any lecture tours in the next few months. Dr. Kuhn first visited Toronto thirty-three years ago and, since then, he has addressed several Eastern Canadian Lodges regularly every year. We wish him a speedy recovery and hope his pen will continue to produce more books and articles.

* * *

An exhibition which attracted much attention at the Convention of The Canadian Medical Association held in Toronto during the week of June 9, was one dealing with "The Life and Work of Richard Maurice Bucke, M.D.", arranged by the Canadian Psychiatric Association. Copies of Dr. Bucke's *Cosmic Consciousness*, so well known to Theosophical students and now in its 21st Edition, were on sale and the exhibits included many of Dr. Bucke's other writings. The exhibition was opened by The Honourable Matthew B. Dymond, M.D., C.M., Minister of Health for Ontario, who in addition to mentioning the importance of Dr. Bucke's advanced ideas and practices in the treatment of mental diseases, also referred to the mystical concepts in *Cosmic Consciousness*. An excellent article on the life and work of Dr. Bucke, written by Mr. Cyril Greeland of the Mental Health Branch of the Department of Health for Ontario, and to whom much praise is due for his part in arranging the exhibition, appeared in *Canada's Mental Health* for May 1963.

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I have very much pleasure in welcoming into the Society four new members who joined through Toronto Lodge: Miss Paula Monks, Professor Emeritus Ernest Krause, Ph.D., Mr. Harold W. G. Allen, and Mr. Bruce D. Richardson, formerly of Port Huron Lodge and who joined Toronto Lodge on a demit from The Theosophical Society in America. D.W.B.

PRESIDENT N. SRI RAM TO
VISIT TORONTO LODGE

“Evolution from Within” will be the subject of a special address by Mr. N. Sri Ram, International President of the Theosophical Society on Saturday evening, July 27th, at 52 Isabella Street, Toronto.

This will be a closed members’ meeting,



and membership cards will be checked at the door. Visiting Theosophists from outside Toronto are especially reminded to bring along their membership cards for identification purposes.

The meeting will commence at 8.00 p.m. sharp. Members are requested to make a special effort to be on time. As a courtesy to our International President, latecomers will be requested to wait until a suitable interval occurs for entry and will be seated at the rear of the hall.

On Sunday, July 28th at 7.30 p.m., again at Toronto Lodge, 52 Isabella Street, Mr. N. Sri Ram will lecture on “The Present World Crisis”. This meeting will be open to the public, and all are welcome.

LETTERS TO THE EDITORS

*The Editors,
The Canadian Theosophist*

Defending Dr. Wilks

Nearly a century of organizational-futility is rooted in the inability of T.S. folks to stomach the truth about themselves, unless it happens to be flattering or comfortable.

Thousands have dropped the *Society* because they were not sincerely encouraged to study the original THEOSOPHIA: something else is everlastingly thrust under their noses with the false pretence of making the doctrine accessible. Is this last statement true—or is it a hateful lie?

Whether Theosophy is embraced as a religion, a philosophy, or anything else, the enquirer must be allowed his choice without backstair-entry of extraneous chat. THEOSOPHIA was given to us as a *formula* of Cosmogogenesis and Anthropogenesis: it is true or it is rubbish—take your pick. It is certain that *two* such formulae cannot logically exist side by side, and Dr. Wilks rightly insists on examination of the *original*.

Is “anything and everything” THEOSOPHY? When the inner formula is grasped, with its inherent difficulty, the statement is seen to be true—but *not before*. The new student is not carefully primed to realize this fact, and particularly that The Secret Doctrine of Nature is just that—a *formula*, and must never be overladen with flashy psychisms: but this *happens*.

Grahame W. Barratt

☆ ☆ ☆

*The Editors,
The Canadian Theosophist*

While in total agreement with the editors' view that the controversy over the “Definite Philosophy” issue better be brought to a close, I nevertheless would like to reply briefly to the statements of some of my critics which appeared in the May-June issue.

It is always a matter of regret when a

brilliant and erudite writer is not satisfied with voicing his disagreement with a colleague but finds it necessary to engage in personal invective and disparaging innuendo. Yet, this is precisely what Mr. Endersby does in his letter written in criticism of my views. I have assuredly never felt that my past studies in various schools (Roman Catholic or otherwise) “confer authority in the occult field”. It merely happens that some publications regularly require information about the educational background of their contributors, and when writing for such periodicals I am obliged to comply with their rules. May I politely inquire whether Mr. Endersby feels that his membership in the American Society of Civil Engineers or the listing of his name in the “Leaders of American Science” confer authority in the occult field, inasmuch as he allowed this information to be published in the November 1962 issue of the *American Theosophist*? Or is he incapable of according to others the same privileges which he readily accepts for himself? The statement that I ever considered H.P.B. a bungling amateur is a purely malicious fabrication and does not merit a refutation.

As to Miss Harrison's much more polite remarks I would merely say that I have never advocated that anyone *cease to believe* or *should deny* the Mahatmic origins of some of our literature, but that I pleaded that we should *cease to emphasize* the same. I am sure that the legalistic mind of my lady critic will appreciate the difference.

Stephan A. Hoeller

☆ ☆ ☆

*The Editors,
The Canadian Theosophist*

In the March-April issue article by Mr. Iverson Harris entitled “Some Observations on the Theosophical Scene, Past and Present”, reference is made to current Theosophical reunification attempts as a “bandwagon” effort, evidently with the earlier efforts by Dr. G. de Purucker in mind as a standard to follow. Current reunification efforts are certainly more than jumping on

a fraternization bandwagon, as the book *Theosophists, Reunite!* (and a quarterly journal of the same title) attest. Mr. F. Pierce Spinks' work in this direction has been pursued with an earnestness that is to be commended and not one to have aspersions cast upon, however indirectly.

Mr. Harris, as a Theosophist of many years standing, is certainly aware of Mr. Spinks' efforts; perhaps it is also appropriate to point out that Mr. Spinks has been preceded by other pioneers, not G. de Purucker alone. The latter's efforts began shortly after he assumed the leadership of the Theosophical Society (Point Loma) on July 11, 1929. He claimed that "the Masters had asked him to begin the Fraternization Movement among all Theosophists" (cf. *Theosophists, Reunite!* P. 267). Apart from the dubiousness of such a claim, a Mr. Pikka Ervast from Finland several years before pointed out in a pamphlet the advantages to be gained from a reunification of the then differing Theosophical Societies. Still another pamphlet appeared in June, 1930 by Mr. William Kingsland, a noted Theosophical writer, "Essentials and Non-Essentials of a Theosophical Organization", in which the problem was again squarely faced.

G. de P. is to be given credit for his early efforts, however, they appear to some current students to have had some impractical ideas as a basis. For example, in a letter of February 17, 1930 addressed to "the members of the T.S. throughout the world, and to members of the E.S.", Dr. Purucker cites as his aim "our ideal will be ultimately to make our beloved T.S. the Theosophical Society of the World". It is evident that he couldn't seriously have expected the much larger Adyar T.S. (some 43,000 members in 1929) to co-operate with him by joining a society which had then less than a thousand members, the reverse seemed more sensible, i.e., joining the Adyar T.S. along with the other smaller societies.

G. de P's appeal had some success and raised hopes of increased brotherhood and

unity in the minds and hearts of many Theosophists, Mr. and Mrs. Henry Hotchener for example.

Mr. Spinks cites several reasons why he feels G. de P's "one world Theosophical Society" failed (p. 291), namely (1) the assumed superiority of the Point Loma group in allegedly holding "more closely than the other groups to the original program of the Masters" and (2) the "belief that the Point Loma T.S. was the exclusive representative of the White Lodge". These were obvious barriers to unity and *rapprochement* among all Theosophists and one hardly to be compared with Mr. Spinks' assumptions now in effect, such as (1) No group has a right to claim that its contribution to the Theosophical Cause is greater than the contributions of any other group" and (2) "The Masters do not work exclusively through any particular group" (cf. p. 295).

We must surely adopt aims and underlying assumptions that will guarantee the success and not the failure of reunification efforts. Mr. Spinks is not seeking any personal profit in his reunifications movement, all he wants is to see that this cause is put into effect now, as the Buddha would say, with right thinking and right action.

Richard Sattelberg

☆ ☆ ☆

The Editors,
The Canadian Theosophist

I have just received the March-April issue of *The Canadian Theosophist* containing the long review of my latest book, *The Philosophy of Compassion*. I am most grateful for the space accorded to it, but was surprised to find the reviewer stating (as though he were quoting me) that "The West does not have the tradition of a Golden Age in which Love and Wisdom reigned and the Law was in every man's heart", for the whole point of the book was to prove that this very tradition had existed from the times of the earliest Mystery Religions and to show how it had managed to survive despite all the persecution and resistance of

Orthodox Western religion. On page 64 I write that Pythagoras "continually speaks of a Golden Age where people 'did not defile their lips with blood', where there was no violence, no fear of treachery, and all lived in peace." And there are at least five other references to the Golden Age, as visualized in the West.

We also have the evidence of Empedocles of Akragas that such a tradition very surely existed in his day, for he writes of the Golden Age: "Then every animal was tame, and familiar with men—both mammals and birds; and mutual love prevailed . . . Nor had these happy people any War-God, nor had they any mad violence for their divinity. Nor was their monarch Zeus or Kronos or Poseidon, but Queen Kypris (the divinity of Love). Her favours they besought with fragrant essences . . . the altars did not reek with the blood of oxen . . ."

It is for a return of this beneficent deity and rule that I plead throughout in *The Philosophy of Compassion*, which is subtitled *The Return of the Goddess*, so that it is indeed difficult to understand your reviewer's repudiation of my central theme.

Esmé Wynne-Tyson

*The Editors,
The Canadian Theosophist*

Mr. Geo. M. Weaver points out the relationship of Christianity and Mithraism and the fundamental ground of ancient practices.

Mithraism, like Christianity, is grounded on astrology, which was the basic science of the priesthoods of ancient nations in the Near East, Asia and Europe; Africa also bounds with ancient symbols of the stellar cosmos.

There is not a festival known to the olden peoples that Christianity has not adopted claiming it as its own. Our modern archaeologists know too that winter and summer solstice festivals were celebrated in like manner to our own day. The birthday of Mithra, solar god of light and wisdom was December 25, the date of the rebirth

of the sun at the winter solstice. The Mithraic cult was introduced by the early emperors of Rome. Aurelian made December 25 a specially honored festival in 273 A.D. Pope Leo the Great recognized it as the birthday of the sun and denounced it as the birthday of Christ. The ancient peoples of Akkad celebrated it likewise as shown by their term "abba-adda" (the name of the 10th month, Capricorn) means "cave of light", the birth place of the Messiah.

That the ancients never did honor the super-man or fish-god except as a transformation of the human family into the true Christos of their divine nature is evident on the symbolic study of their monuments and temples. The idea of the super-man has been the object of their devotion and the attainment of this objective was the core of their ceremonial practice that inspired the neophyte to accomplish the Herculean task as is noted in all the old systems.

P. M. Poulin

BOOK REVIEW

Key Words of the Wisdom Tradition, edited by Laurence J. Bedit. Published 1963 by The Theosophical Press, Wheaton, Illinois. 98 pages \$1.60 (U.S.).

Few students possess an adequate vocabulary for full and proper understanding of Theosophical literature. For most of us a reference work of one sort or another is essential.

Key Words attempts to fill this need, providing well-written definitions of most of the special words likely to be encountered by Theosophical students. The editor naturally uses Mme. H. P. Blavatsky's writings for his source material, and has supplemented this with notes and comments by several outstanding students, including Messrs. G. Barborka, V. Endersby and Prof. E. Wood. Special attention has been given to modern terms relating to psychology and allied fields, and this feature adds to the general usefulness of the book. —T.G.D.

BERGSON'S PLEA FOR MYSTICISM

BY RICHARD SATTELBERG

(Continued from page 32)

Now we come to the second half of what Bergson terms "religion." We come to an analysis of "dynamic religion." It has been seen how religion when it was static attained a vise-like grip on man, attaching man to life and society "by telling him tales on a par with those with which we lull children to sleep," (p. 200)¹ in which reality was a false representation which bound individuals to follow it in fearful subjugation. Thanks to critical minds, however, these fairy tales are recognized for what they are and finally rejected. Dynamic religion is the love of the mystic that "through God, in the strength of God, he loves all mankind with a divine love." (p. 222) The mystic's love, although involving the senses and the mind, goes beyond them, for this is not just ordinary love but "lies at the very root of feeling and reason (and reveals for the mystic) the secret of creation." (p. 223) Not only is the creative secret given to the mystic, but he plays a drama within the creative process itself, where with God's assistance, he is able to accomplish the completion of man's evolutionary development which he, without God's aid, is unable to accomplish.

Thus he is the one to lead man out of that static condition within which he had been threatened to remain. But the task is not easy, for man's first instinctual purpose is to survive, to survive he must eat and devote the greater amount of his working day towards supplying himself with the essentials of life. What little time he has remaining, he puts to intelligent use, devising tools which will aid him in his struggle—what time does he have to devote to the mystic life? To Bergson nature has found it necessary to provide this time for man's

appropriate development when "a profound change in the material conditions imposed on humanity by nature should permit, in spiritual matters, of a radical transformation" paving the way for the work of the great mystics. The rise of Christianity gave us "a St. Paul, a St. Teresa, a St. Catherine of Siena, a St. Francis, a Joan of Arc." Love's impetus worked through all of these people whom Bergson regards as instruments of God. In India we have Buddha, who although he gave man a better philosophy of life than he had had under the priestcraft of early Hinduism, failed in Bergson's eyes because he did not exemplify his essential characteristics of complete mysticism: "action, creation, and love."

Buddhism . . . lacked warmth and glow . . . it did not believe in the efficacy of human action. It had no faith in such action. And faith alone can grow to power and move mountains. (p. 214)

It is quite easy to see from all the foregoing that Bergson is a die-hard adherent of mysticism, a mysticism which is best exemplified by Christianity. The mystic, however, does not find himself founding a completely new religion, elements of the old still remain. This is particularly true of Christianity.

What the mystic finds waiting for him . . . is a humanity which has been prepared to listen to his message by other mystics invisible and present in the religion which is actually taught. Indeed his mysticism itself is imbued with this religion, for such was its starting-point . . . His intelligence and his imagination will use the teaching of the theologians to express in words what he experiences, and in material images what he sees spiritually. And this he can do easily, since theology has tapped that very current whose source is the mystical. (p. 227-8)

¹ Page numbers refer to *The Two Sources of Morality and Religion*, New York, 1935.

What Bergson forgets is that theology also encompasses a wide political background bent on keeping people believing in out-moded dogmas, based and kept alive by corrosive fear! But with Bergson, religion becomes, under the guidance of the moral leader, the basis for the new mysticism, which he leaves in his wake. Witness, for example, the magnificent transformation of Judaism which occurred as a result of Christ's advent in Palestine. The old religion so jealously upheld by Jewish ethnocentrism now become modified to include all people; a tribal deity becomes the Father of the Messiah through whom all the world would be saved, "A religion which was still essentially national was replaced by a religion that could be made universal." (p. 229) This in spite of the fact that Christ, who himself was a Jew and was recognized as the promised Messiah of Isaiah by the early Christians and succeeding generations was rejected by his own, and even crucified by them—a fitting tribute for the man who has become the founder of the dominant religion of the Western Hemisphere!

Bergson adds another important reason why Christianity achieved success in addition to its universality: personal communication with God—

For religion, be it static or dynamic, regards Him, above all, as a Being who can hold communication with us . . . (p. 230)

Keeping this in mind, it is indeed strange that St. Thomas Aquinas should give such overwhelming evidence to the Unmoved Mover of Aristotle, and postulate a God who is incapable of any communication at all, let alone with man, who is also believed by Catholics, as being created in God's own image! Puzzled by Aristotle's God, Bergson asks the intriguing questions:

- (1) Why did Aristotle posit as first principle a motionless Mover, a Thought thinking itself, self-enclosed, operative only by the appeal of its perfection?
- (2) Why, having posited this principle, did he call it God?

Bergson, of course, has answers to these questions, he says that Platonic Ideas had been a great influence in Greece and Rome long before Aquinas, but neither his God nor Aristotle's had anything in common with the Greek religion; "nor has . . . (the God of Aristotle) much more in common with the God of the Bible, of the Gospels." (p. 232)

(We) . . . can but wonder how modern thinkers, when treating of the existence and the nature of God, hamper themselves with insoluble problems which arise only if God is studied from the Aristotelian point of view, and if they are pleased to call by that name a being whom mankind has never dreamed of invoking.

To Bergson Christianity is what Buddhism was not, it contained his essential characteristics: action, creation and love. These characteristics were not only displayed by Christ but also by the great Christian mystics who followed in his footsteps, but seemingly fell short of him; for the great mystics "are the imitators, of what the Christ of the Gospels was completely." (p. 228)

Mysticism, Bergson believes, can lead to asceticism, but those who practice it will always be in the minority, because too many men are starving. The only escape is for man to rise above the earthly things which bind him with the help of great mechanical technology. "He must use matter as a support if he wants to get away from matter." (p. 298) The mystical lies behind the mechanical which it "summons up." The only reason machinery seems to have failed us this far from treading the path of mysticism, says Bergson, is because "machinery through a mistake at the points, has been switched off on to a track at the end of which lies exaggerated comfort and luxury for the few, rather than liberation for all . . ." (p. 298)

In conclusion Bergson feels that mystic intuition would arouse great joy which would even go beyond that which was attained by scientific experiment, since, we do not have

that joy, we must continually struggle against those obstacles which present themselves to civilization at regular intervals; continuously searching in the meantime for a way out of our dilemma:

Mankind lies groaning, half crushed beneath the weight of its own progress. Men do not sufficiently realize that their future is in their own hands. Theirs is the task of

determining first of all whether they want to go on living or not. Theirs the responsibility, then, for deciding if they want merely to live, or intend to make first the extra effort required for fulfilling, even on their refractory planet, the essential function of the universe, which is a machine for the making of gods. (p. 306)

SOME EARLY CANADIAN LODGES

(Continued from page 29)

Beaver Lodge

Beaver Theosophical Society, the fourth Lodge in Canada, was short-lived. It was chartered by Mr. Judge on June 24, 1895 and the charter was revoked by Mrs. Tingley on October 21, 1899. The Lodge then carried on for a time as an independent organization, but its membership gradually declined. In August 1903 it offered to hand over all its interest in its Forum Building quarters to The Toronto Theosophical Society and this offer was accepted; in October 1903 Mr. S. L. Beckett and Mr. A. Taylor, its two remaining active spirits, re-applied for membership in the Toronto Lodge, and Beaver Lodge passed out of the picture. Mr. Smythe, who was absent from Toronto between 1900 and 1903, rejoined the Toronto Lodge in Nov. 1907.

But the short life of Beaver Lodge was a very active one. The Forum Building at the corner of Gerrard St. and Toronto's main street, Yonge St., was evidently chosen as headquarters because it was central and easily reached by the public. Lectures and classes were started immediately, including Mr. Beckett's Sunday morning Secret Doctrine Class. The publication of *The Lamp* was continued and 5000 copies a month were distributed in Toronto and later in country towns. A free lending library was built up to which the Toronto Lodge contributed all duplicate books in its own lib-

rary. The membership increased slowly but steadily and many adherents were attending the public lectures and classes. Cordial relationships were maintained with the members of the original Toronto Lodge and both societies were working enthusiastically for the Cause.

The death of William Q. Judge on March 21, 1896 foreshadowed the death of the new Theosophical Society in America of which Beaver Lodge was a part. Mr. Judge was the heart and soul and mind of the movement and there was no one of equal status to take his place and to carry on the work along the wise and prudent lines laid down by him. On his death, Mr. Hargrove was elected President, and later, Mrs. Tingley, but although the members at first were inspired to work even harder than before, something irreplaceable had gone. The number of Lodges in the United States and the number of members gradually diminished. Mrs. Tingley moved the headquarters from New York to beautiful Point Loma, California, a centre which later became a haven for many students, including excellent scholars, artists and craftsmen.

In the meantime, Beaver Lodge carried on, and supported Mrs. Tingley in her World Crusade and in the founding of The School for the Revival of the Lost Mysteries of Antiquity. Mr. Smythe lectured weekly in Toronto and also visited many cities

in the northern United States, Geneva, Syracuse, Rochester, Buffalo. Mrs. Tingley and some of the World Crusaders came to Toronto in April 1897 and much public attention was attracted. Princess Theatre was hired for the final talk and the attendance was 1500. Mr. James M. Pryse and Mr. Clark Thurston also visited Toronto in the same year under the auspices of Beaver Lodge and their lectures also helped to increase the public interest in Theosophy.

Early in 1898 the members of Beaver Lodge went on record in expressing their confidence in Mrs. Tingley; a unanimous resolution of the Lodge passed on Feb. 2, 1898 read: "The Beaver T.S. desires to express its sympathy and hearty co-operation with Mrs. Katherine A. Tingley, the Leader of the Theosophical Movement throughout the world, in the Practical Brotherhood work which she has inaugurated and further pledges its support in whatever she may undertake for the furtherance of the same." Five delegates from the Lodge were appointed to attend the Chicago Convention later in February of that year.

Evidently Beaver Lodge (or Universal Brotherhood Lodge No. 49 as it was known officially after the change of name of the movement had been decided upon at the Chicago Convention) had been requested to send a corner stone for one of the proposed buildings at Point Loma. In January 1899 the committee in charge of this reported that the stone had been duly shipped.

Mr. Smythe, who had been in England and Ireland for eighteen months, returned to Toronto late in 1898 and early in 1899 was sent by Mrs. Tingley on a lecture tour throughout the United States prior to the Congress of the United Brotherhood Organization in Point Loma in May of that year. But during his stay at Point Loma something happened to change Mr. Smythe's attitude towards Mrs. Tingley and the Universal Brotherhood Movement. Some details of this have been given by Mr. Smythe in various articles in *The Canadian Theo-*

sophist, and others I learned through talks with him, but this is not the place to attempt even an outline based on these reports. Mr. Smythe returned to Toronto and reported to his Lodge, but the Minutes of May 24, 1899 merely record that "Mr. Smythe then gave an explanation of the U.B. Colonies at Point Loma, etc."

Beaver Lodge continued to function as a Lodge in the Universal Brotherhood with Mr. Smythe as an active member, but in the Nov. 25, 1899 issue of the Universal Brotherhood Magazine *New Century* there appeared these words:

"In answer to an inquirer who wished to know if Mr. A. E. S. Smythe and Mr. D. Dunlop are members of the Universal Brotherhood Organization, the Secretary-General informs us that they are no longer members of this Body."

The Dec. 23, 1899 issue of this journal carried the following notice:

"The charter of U.B. Lodge No. 49, Toronto, Canada, has been revoked from the date of October 21. Notification from the Central Office was sent to the Secretary on December 18th."

This notice was duly received in Toronto and was brought before a meeting of Beaver Lodge on Dec. 27, 1899 where a resolution was passed declaring that December 27 be held in future as Independence Day for Beaver Theosophical Society. The members then proceeded to discuss the future standing of the Lodge as an independent organization.

Publication of *The Lamp* under Mr. Smythe's editorship was resumed in September 1899 and it is evident from the editorials that Mr. Smythe had been sadly disillusioned and bitterly disappointed as a result of his meeting Mrs. Tingley in Point Loma. His articles in subsequent issues of *The Lamp* (it continued until February 1900) indicate how tragic and heart-breaking was the whole experience. Later he could refer to the entire period from 1895 to 1909 in Theosophical history as a time of initiation which tested the members:

"Nothing could have been more severe as a test of Brotherhood and loyalty to Truth." But he warned that similar tests are going on all the time and must be expected in the lives of disciples. The tragedy is that so often we realize this only after the event. Then we are immediately faced with another test, the test of whether the realization of our errors, misjudgments and follies, and of shame and contrition, will be permitted to overwhelm us and drive us out of the Movement or whether, in humility, we can re-assert our faith in the basic principles of the Theosophical life and continue the struggle. Mr. Smythe and many of his fellow-students in Toronto and elsewhere who shared in this period of testing, successfully passed that initiation.

Madame Blavatsky wrote: "Students must not look for tests and trials of a special nature, these will come in the affairs of life and relations with fellow men." Active membership in a Theosophical organization can provide many heart-searching trials and tests where "fugitive and cloistered virtues" are subjected to the fire of Brotherhood which burns away all dross, all sham and pretence, leaving only the gold of reality.

As above mentioned Beaver Lodge was in existence for eight years only but that brief period was one in which the Theosophical Society was being tested, and the life of the Lodge reflected in small measure the life of the Movement. Noble dreams, high ideals, unselfish zeal and devotion, combined with errors in judgment, ambitions, failure to subjugate personality, lack of understanding of the essential purpose of the Theosophical Society, produced their own inevitable Karma. That Karma is still with us and even though this generation of members did not create it, we became involved in it when we joined whether through the Adyar Society, the former Point Loma Society, the United Lodge of Theosophists or any other Theosophical Society. Lately, the intense separatism of the early days has been passing away. Perhaps some day the members as a whole will follow the example

of the Beaver Lodge members who re-united with their fellow Theosophists to the end that they might "all labour together transmitting the same charge and succession."

The next instalment will conclude the history of Toronto Lodge which faced its own periods of trial and initiation, but from other causes. —D.W.B.

(To Be Continued)

"UNACCUSTOMED AS I AM . . ."

MONTAGUE A. MACHELL

The slow movement of a Schubert string quartet can be many things: a moment of fugitive beauty, a casual delight, a revelation of unearthly sweetness, an electric shock penetrating the material epidermis of callused mortality, awaking the Thinker to unwonted vision.

For a large number of musicians of mature taste, Wonder Boy Schubert was a mortal who never entirely lost a certain heavenly scintillance. In his all-too-brief reign as a composer, he from time to time gave utterance to musical ideas by means of a melodic wizardry that was more of heaven than of earth, a fact attested to by the initial impact on the listener and the undying magic it continues to achieve. He seems to have been dowered with a degree of inspiration that awakens in the receptive listener more than mere artistic acceptance and esthetic delight. It undermines mortal complacency and causes a shudder of awareness in our matter-of-fact standards of adequacy. We sense an almost unearthly significance behind the notes. Such beauty as this is surely an echo from a higher plane of existence.

There are passages in Schubert's music which, falling upon the ear, tend to disarrange one's well-established pattern of thought, disturbing one's serene acceptance of the spiritual status quo. Here is an utter-

IN DEFENCE OF CHILDHOOD

BY KATHERINE G. HECK

ance so authoritarian, so spontaneous, and, withal, so undogmatic that it sheds a new light on accepted formulas and creeds. It seems to suggest a new dimension in Art—the dimension of a “Universal Language”. Momentarily this singer reveals himself as a sort of John the Baptist, not so much declaring as persuading one to believe in the coming of an esthetic Savior of Mankind. Music such as this is reminiscent of Beauty the soul of man is native to. Well might the heavenly persuasion of these passages be inviting you and me to “make the paths straight” for the coming of the Lord!

Listening to this music recently, these thoughts occurred to me. Here was a momentary utterance of The Word from on high! The supreme sensitivity of a great creative artist, surrendering to the Source of all song, had caught the flowing rhythms and limpid lines of some Divina Commedia through which his particular art became an “utterance” of an agelessly eloquent Wisdom containing the Argument of Eternal Life.

Unaccustomed as I am to putting this heaven-given mentality to the use for which it was designed, I began to THINK! “The WORD” is still “with God!” The ultimate Revelation regarding Man and his Universe is as esoteric today as it was ten thousand years ago. It must ever be so—till Man and Deity are one.

But, beyond *words*, beyond *things*, beyond *definitions*, this music was prophetic. It was making ART—all ART—the Language of the UNUTTERABLE. In the presence of the truths Schubert, Homer, Beethoven, Milton sought to express *language is impotent!* Yet, between the lines of the words and the music pulses the heart-beat of THE ONE. The art of Schubert, like that of all other great artists, is the art of symbolising the beauty of Paradise, of suggesting a transforming TRUTH enshrined in the Heart of Life. “In the beginning was the WORD. And the WORD was with God.”

It has always annoyed me when in the course of discussions on Reincarnation there is frequently someone, and oddly enough, an old occult student as likely as not, who arises and pompously declares:

“The thing I don’t like about Reincarnation is the nuisance of coming back as a miserable puking baby and all the trouble of growing up. I don’t want to do that again. It’s an awful waste of time to say the least. And I don’t see any need for it.”

Maybe not for Dhyan Chohans but there are still a lot of the rest of us who not only need another childhood but a ream of them.

In childhood one is close to the source of Reality and it is the obvious time for charging batteries before one plunges often brakeless it would seem out onto the road of so-called adult life.

When, for instance, has there been in your grown-up-so-much-to-be-preferred life a heady draught of the smell of the sunlit morning sea of childhood? How long has it been since you stood eye to eye with a bumble bee? Such lovely yellow, such glistening stripes and the feathery pollen fluff on its waving jointed legs. You are too tall now, you say. Yes, too tall and too densely wrapped in the glammers of this world and your own hidebound ego.

As I talk to my old friends, who, like me, are growing older by the second, I wonder. Don’t they remember the time when things were Real? Did they all rush through their childhood with blinders and ear muffs firmly in place?

There is in childhood, for instance, a right perspective on Time. The past and the future are beautifully vague to the average small human. Not until he listens to his parents and his uncles and his aunts and yes even his grandparents does he begin to worry about the before and afterness of events. No ulcers as yet. There is also a general acceptance of what we theosophists

so blandly call the workings of karma. You run off to the canal and Mama spansks. You had a real good time losing that one stocking which ultimately betrayed you but on the other hand you broke the law of your God and you got your just deserts. By the time we are middle aged and steeped in the mantram of "Why do I suffer, poor, poor me?" we have lost that child-like acceptance that we suffer because we broke a law and that by suffering we learn. It is also plain to the child that the end results of his suffering can be modified by finding out the law and NOT breaking it again. No matter what your age it is pretty obvious that we are all learners here. Of course we are all free to name our own poison and some of us have apparently ordered some pretty potent concoctions. I have listened endless hours to endless people on the subject of their miserable childhoods. But they are blinded adults, forgetful of the childhood vision who are rehashing tales twice told of non-remembered events with a heavy sauce of adult self pity. Were you, indeed so put upon when you were asked to say "good-bye" to Mama in the funeral parlor being pushed thereto absolutely alone aged nine by a nervous and frightened nurse? Personally, what I really remember was her pink dress and the lovely roses. I said "good-bye" to the empty room dutifully and went out and joined Mother on the lawn where she really was.

Another maddening, at least to me, complaint of the "full fledged from the head of Zeus" proponent of Reincarnation is the next pronouncement. It is awful to be so *dependent* for care and life itself on the kindness and whims and ignorances of your parents, teachers and general environment. So when were you ever not? You control all these or equivalent factors in your adult life, do you? Think carefully. You are not now nor ever will be separate from the whole in which you live and move and have your being. The child's acceptance of loving dependency can also be admirably mirrored in the philosopher's certainty of law

and order, the poet's absolute awareness of spirit and the scientist's awe before the material works of the Divine.

In childhood your senses and perceptions are all brand spanking new though occasionally damaged in transit I must admit. You are all set to roll on the physical plane and oddly enough you do have some control on the rate of depreciation or the careful upkeep of the tools of your trade. You ask me what trade? The trade of living. Living every instant in the present. Living with all your port holes open so that the winds of reality can blow over you unceasingly throughout your short, short stay here in the world of manifestation. Those people who have kept their avenues of perception clear and keen are the people we instantly consider "real" when we have the rare good fortune to meet them. Those are the people who, live they to be ninety, are going to set sail one of these days not into the darkening sunset but joyfully across the sunlit morning sea of their childhood, absolutely certain of the laws of God and deeply in love with all Conscious creation. Triumphant voyagers returning home again. I would that I could join them and perhaps with the help of my remembered childhood I shall one day be able to do so.

WISER THAN THE MIND

A man remarked the other day that in many respects his wife "was wiser than her mind" and doubtless many married men will know what he meant. Women do seem to have a knowing faculty which is superior to mere logic and reason. This is sometimes called "feminine intuition" and it does exist although a cynic defined it as "that which tells a woman she is right whether she is or not".

However, knowing through some means other than the mind is not a feminine trait alone. Men and women both have "hunches", premonitions, forebodings, a touch of "second sight". This is different in kind, not in degree only, from instinct in animals.

Instinct will lead the bees to build hexagonal cells, will guide the wild geese on their arrowhead flights along invisible pathways in the skies, will govern certain actions in dogs, cats, horses and other domestic animals. Some of its manifestations may be ascribed to an inbred characteristic which has been carried forward through countless generations of animals and insects, but where and how did the first bees learn that a hexagonal shaped cell was the most efficient, the one form which required the least material to accomplish its purpose? The repetitive modes of living of insects and of lower forms of life might be explained as the blind following of an inbred design or pattern, but when we consider animals closer to man, there is something at work which is more than mere repetition of a pattern. For example, in an emergency which no pattern could anticipate, animals exhibit an awareness of a crisis and often act from this awareness in ways to protect their human associates. In the days when we had horses in the country and everyone drove, there were many tales of the sagacity of a horse in refusing to cross a dangerous bridge, or finding its way home through a blinding snowstorm guided by some unerring ability.

The word "intuition" means "to look inward". Inward to what? We do not know; we give this unknown names such as "psyche", "the super-conscious", "the inner self", and perhaps the most inclusive and time-honoured word for it is "soul". One word can hardly suffice to express all aspects of intuitive awareness such as, simple warnings of danger, instant and compelling knowledge of a relationship among a group of facts which hitherto seemed distinct and separate, inventiveness, creativity in artists, vision in poets and the inner certainties of contemplatives. Whatever it is, it is within man, a source of wisdom which transcends reason alone, a quality in man which is "wiser than mind". Someday when men are able to enter that plane of consciousness at will, the marvellous potentialities of

man's inner nature will become known, not dimly and partially as now, but directly through the certainty of experience.

—D.W.B.

OUR DHARMA IN THE PRESENT AGE

(Continued from Page 58)

Though all this sounds incredibly distant and fantastic, these still so faraway periods have their importance for our life here and now. We have seen that the three last Races of the Fourth Round have to prepare the work of the corresponding later Rounds. We also know that a much quicker progress is possible and that individuals can enter the steep path that leads to the heights. Such is the aim of the spiritual aspirant.

The *Mahatma Letters* mention members of the human family pertaining to later Rounds. The Lord Gautama Buddha is called a "Sixth Rounder"; Plato and Confucius were representatives of the Fifth Round. The now-living adepts doubtlessly possess the qualities which will be ours in a remote future.

This Earth Chain, which offers the appropriate field for the evolution of our humanity, can perhaps be considered as a cosmic university, where the various initiations correspond to successful examinations, and where the goal, the final graduation, means the attainment of Divinity. We are, in all truth, "Gods in making"; the divine spark within us becoming ever brighter, until it blazes up as a sun. And such is the future that is promised to us, if we accomplish the necessary conditions and fulfil our Dharma. In *The Idyll of the White Lotus* an Initiate pronounces these well-known words: "The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit". And H.P.B. says in *The Secret Doctrine* (II, 444 Adyar Ed., II, 446 Orig. Ed.) ". . . the majority of the future mankind will be composed of glorious Adepts". And that is our destiny, as far as our power of imagination can reach.

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