

THE CANADIAN THEOSOPHIST

VOL. 46, No. 6

TORONTO, JAN.-FEB., 1966

Price 35 Cents

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75TH ANNIVERSARY OF THE TORONTO THEOSOPHICAL SOCIETY

"In testimony whereof we have signed these presents with our names, and affixed the Society's Seal at Adyar, Madras, India, this 25th day of February in the year 1891 . . ." So reads the charter of Toronto Lodge which thus celebrates its 75th anniversary this year.

The charter was one of the last to be signed by Madame H. P. Blavatsky before her death on May 8, 1891. It also bears the signatures of Col. H. S. Olcott, President of the Theosophical Society and William Q. Judge, General Secretary of the American Section. It was fitting that the three founders of the modern Theosophical Movement should formally have approved the establishment of the Toronto Theosophical Society, which has done so much in three quarters of a century to uphold their principles and help spread the Theosophical message to a wide public.

Many changes have taken place in Toronto since 1891. The population, then 181,000, has increased ten times. In those days the countryside began a few hundred yards north of the present Lodge quarters; now the sprawling metropolis surrounds it for miles, east and west as well as north.

The Toronto area was originally settled by British immigrants, and somehow built up a reputation for puritanism hardly matched on the North American continent. In this century, hundreds of thousands of

people from all over Europe have made Toronto their home, and largely due to their influence the public mores have over the years inclined somewhat to the liberal side. Today's generation enjoys a clean, prosperous city with many cultural facilities.

But if the city has changed, its Theosophical Society has altered little. It was at the beginning, and has remained, a body of students seeking after truth. Public lectures were a regular part of the program in the early days of the Lodge and these remain a popular Sunday evening feature. Even the Secret Doctrine class (which had possibly started before the date of the charter) still meets once a week and is an important part of the Lodge work.

The Toronto Theosophical Society began its existence by meeting in the homes of its members. Soon there was sufficient interest that rooms were hired, and the Lodge met in several locations until, in 1920, the present property at 52 Isabella Street was obtained and the excellent auditorium added. Changes are inevitable, especially in a mushrooming city, and the old building which has served the Society so well, is destined soon to be demolished. The new quarters will, however, be located on the same street, and almost on the same spot.

It takes more than a building to make a Theosophical Lodge. Large or small (and

Toronto is one of the world's largest) it is the quality of the student body that determines its real value. Thanks to a continuous membership of devoted students the Toronto Theosophical Society has reached its 75th anniversary a strong and ongoing organization.

Something of the nature of the Lodge was surely indicated by the calibre of its charter members. These five people, Algernon Blackwood, Mary McPherson, Albert E. S. Smythe, Emily Stowe and Augusta Stowe-Gullen, were, in retrospect, a remarkable and talented group. Blackwood went on to become a famous writer of novels and short stories. Dr. Stowe, who had received her training in the United States, was the first woman medical practitioner in Canada. Her daughter, Dr. Gullen, was the first woman to receive a degree in Medicine

from a Canadian university. Both were active in the struggle for women's rights. Not much is known of Mrs. McPherson save for some oblique references in Blackwood's autobiography, but it is believed she was an active social worker. Of Albert E. S. Smythe much has been written and his record is well known. The cause of Theosophy not only in Toronto but in Canada owes so much to his devotion and hard work.

Three of these pioneers were quite young in 1891. Dr. Gullen was 33, Smythe 30 and Blackwood only 21. It is heartening to note that a new group of Young Theosophists has recently been formed at Toronto Lodge. Their energy and idealism can provide the necessary impetus to carry the Society forward to its Centenary and beyond.

—T.G.D.

THE BASIS OF OUR WORK

N. SRI RAM

Theosophy has been described by H. P. Blavatsky as divine or sacred knowledge, differing in its nature from every other kind of knowledge. If that is so, the work of propagating it must also have a different basis and call for different ways from what is followed for other kinds of work. Every kind of accomplishment in the external world calls for an appropriate technique, and if one applies himself sufficiently, the technique can be learnt and employed without any serious change in one's aims and living. But for the work of the Society something more than technique or a routine that can be easily copied is required. For this reason it is not possible to engage academically qualified men and brief them to say what we want said. No lecturer, however brilliant or forceful, can take the place of an earnest student of Theosophy who has delved into himself and arrived at a genuine understanding of his own with regard

to those matters that bear on our lives and thought. It is only a person who has himself been deeply touched by the Wisdom who can speak out of his own true feeling and conviction. Mere cleverness in talking, though it may entertain or impress, win applause or even stimulate the audience for the time being, cannot by its very nature make any deep penetration into another's way of thinking, much less produce an awakening that changes the character of his living.

This does not mean that those who have to speak need not learn to speak well. It is for them a very necessary accomplishment and can be acquired if there is the requisite interest and application. But the basis of our work has to be one's own understanding, the quality of which should be expressed in one's outlook and attitude to the work.

The aim of a Theosophical worker should not be to advance himself, to become popular, win appreciation, or impress others by his talents, but out of a deep concern for the good of his fellow-beings to create understanding where there is ignorance, to dispel the ills and superstitions of our lives, to help people to live differently, in short, the regeneration of man. When we talk of understanding, it must be, more than anything else, the understanding of those things which enter deeply into and affect our lives intimately.

In the very word Theosophy, there is an indication of what distinguishes the Divine Wisdom from all earthly, matter-based knowledge. The only justification for using that word is either that we follow the trail of those who in the past described their own search and findings by that word or its equivalent in the language of their time, or even without reference to them, we feel

intuitively, sense or are convinced that there is present in life, in both Nature and man, a spiritual essence, something of a totally different category and nature from all the rest of the things that exist.

One whose aim is the Divine Wisdom has to have some understanding of this fact, even if only as a postulate, and its revolutionary significance. It is possible for us, even as we are, to have some perception of this other nature which is within ourselves and manifests itself, though only rarely, with a beauty all of its own different from all earthly beauty.

Man is a being of life and thought. Therefore we must understand the process of living and the process of thought—our own thinking—in order to live intelligently and achieve that purpose which is inherent in the nature of things, including our own true nature and that of humanity at large.

—*The Theosophist*, September, 1965.

THE SHADOW AND THE FLAME

HENRY ARTHUR SMITH, M.D.

The Theosophical Movement continues to shed light in the world from the eternal flame of Wisdom—for that torch was firmly lit aeons ago to enlighten evolving humanity, and shall ever continue. Today, as in the past, there are both groups and individuals working throughout the world to keep that flame lit. These groups or individuals may or may not be active within The Theosophical Society, for the vital work of the Movement will necessarily be given to those who are willing and able to bear the responsibility.

Although The Theosophical Society was formed on an international basis to be that 'bearer of light' for the twentieth century and beyond, it is lamentable to note that organizational trends and policies have cast a considerable shadow over the flame for many years. The founders of the Society

foresaw such a contingency and firmly warned the members that similar organizations had previously fallen into decay when a mantle of orthodoxy grew over and distorted the original teachings. Apparently, however, the shadow has grown unnoticed; and at present, the portion of 'torch-bearing' that should be that of the *official* Society is nothing but a smouldering faggot that would quickly burn out were it not for the individual sparks that flare up from time to time.

Is it not possible to consider (as the founders might) that the overshadowing dampener of The Theosophical Society is a domination of orthodoxy? Is it not also possible that the shadow is deepened by the smoke screen of inter-Society politics? Review the many Society and inter-Society problems and controversies impartially; one

can come only to the conclusion—YES, such possibilities do exist!

Further examination brings the startling revelation that there is a core and source for these restricting orthodoxies; its vortex can be found among the members of the Esoteric School of the Society. The spiritual principles, aims and ideals of the Esoteric School, as presented, cannot be criticized. They are essentially of the highest intent, and the ideality described should carry man beyond his highest dreams. There is something wrong, however, with both the policy and the leaders of a group when the members and especially the *leaders themselves* are not instilled with their own major guiding principles sufficiently enough to adhere to those principles and act upon them. This critical condition has prevailed in the past for many years and continues today within the Esoteric School of the Society as it now exists. The influence engendered stems from a lack of understanding of basic principles. Such ignorance in leadership permeates the entire Society with orthodoxies that are promulgated for the purpose of a control of influence and for a maintenance of status-quo for these same restricting policies and dictums. The result is a perpetuation of conditions that allows members of the Esoteric School and affiliated organizations to maintain political control of the Society. This is the root source of the problem, a condition that must continue to exist until the dogmas and orthodoxies themselves are examined in the light of truth and impartiality.

What is meant by a theosophical dogma and adherence to it? The meaning refers in particular, to that body of policies set forth around the original teachings, primarily in order to help explain those teachings and classify them for those who are of "little understanding." They gradually grew from opinions formulated by theosophists who were considered "authorities". Their views came to be accepted officially *quid pro quo* in course of time. Such quasi-

wisdom can never be a substitute for the true teachings, especially when it must be considered that the founding of the Society was brought about in order to help break down such orthodox encrustations in the philosophical, scientific and religious thought throughout the world. Yet, dogmas remain and orthodoxies grow by their very acceptance and repeated unquestioned usage by those in authority. The result is a strict papal-like control from those members who have gained authoritative acceptance in the Society by their very importance in the Esoteric School. By virtue of this importance various allied movements endorse these members as leaders. Naturally, policies are formulated to the benefit of these inner and side-issue groups and their aims, and the main stream of the theosophical teachings comes under the sway of political pressures and divergent goals that are different from the desires of the original founders.

Statistical evidence points to the fact that the original Society began to deteriorate at about the time these policies took control. After a short time there was a marked drop in membership, a failure to bring the teachings to the public where they are most needed, and consequently a lagging of even the hidden influence the Society was meant to bring to the world. There was ushered in a tendency to push aside any theosophical student who did not agree wholeheartedly with newly established custom, a tendency which continues today. Since this attitude has produced a blanket of comfortable mediocrity over the Society's officialdom, and has created great detriment to the entire Theosophical Movement in our time-link of the chain; I am impelled to point up some of the more obvious discrepancies that have come to my attention from close observation over the years, in an effort to find remedy.

One of the most noticeable orthodoxies concern certain personal disciplines that were being stressed at the time I joined the

Society. It was understood that these disciplines were intended for 'E.S.' members particularly. If the general member wished to adopt such personal restrictions, all well and good. Had this policy remained the standard in actuality there would have been less harm done. Even in the earliest days of my own experience in the Society, the idea of the necessity for such personal disciplines was so obviously projected both consciously and unconsciously by E.S. members that the influence was able to reflect negatively against another major guiding principle which should be valid for the *whole* Society. That principle concerns the freedom of thought and the right to freedom of expression. It was (and continues to be) a case of a policy intended for a segregated group impinging upon the majority and creating obstacles. I, for one, was jarred by the paradox and know that other relatively new members have had the same experience.

More important even than individual detriment is the result this overshadowing dogma has imposed upon the Society as a whole. The condition has constantly undermined the Society and its growth and expansion in the world; for it is certain the general public cannot understand the disciplinary approach. When it must be considered that one of the first works of the Society is to bring the wisdom-teaching to humankind in general, then it must be considered a possibility also, that this one orthodoxy alone is engendering a detrimental pall over the evolution of humanity as strong as the Society's role in that evolution is meant to be!

Yet this is only one of many orthodox impositions. Let us now turn our attention to another. Before I became a member of the School I was troubled because of the attitude that overshadowed the Society regarding the proclamation of the Messianic proportions of Krishnamurti's work in the Society. No matter where I turned, all 'hierophants' in the Society proclaimed him as

such. Soon I was very confidentially told by an E.S. member that the (then) Head of the School had made this proclamation and all E.S. members were required to subscribe to it. Here again was an infringement on the ideal of freedom of thought and brotherhood. You were either 'in' or 'out' according to your stand. Further, if you were a member of the Society and not an E.S. member (as I was at that time) you were made to feel miserable and left out because of the overwhelming repercussions and influence this dogma was engendering within the whole Society.

Thank the powers that be that Krishnamurti himself exploded this bubble of semi-papal imposition. But what did it do? The explosion was such as to reduce the membership by half in many parts of the world and create a continued doubt about the veracity of the body of teachings in the mind of the general public. Shadows of this chimera still exist both in the stigma attached to the Society and in the continuance of misbeguiled interpretation that haunts and distorts the work for even the more serious theosophical student. Until now authority has not been able to make ample explanation or justification for this proclamation—it is another paradox left unanswered. No one can help but feel that Krishnamurti has expressed a profound message, but what is that message except one important aspect of the full body of theosophical works?

Although the infractions against principles are too numerous to mention here, those given will be sufficient to describe the immense influence that is spread by the Esoteric School and by those movements which E.S. members have promoted. This, then, is the true reason why the Society does not grow and expand according to its original expectations. Many discerning students before me have observed these conditions and reported on them. The terminology used to define this mis-representation of function is 'Neo-Theosophy'. Reports have already pin-pointed the begin-

nings and growth of this evil within the Society. There is ample evidence that the works that are promulgated through this group are not the true esoteric works as they were originally intended, although many of the original aims and principles are incorporated.

It would not do to raise the question as to whether or not the Society has floundered beyond redemption. Any inherent theosophical student must realize at the outset that the meanings, principles and major premises of the Society are unrepachable for their truths, and should at all costs be preserved for present and future humanity. On the other hand, it would be unwise to assume that the present condition of the Society and its policies are beyond reproach and should be left untouched to continue. To assume this stand of non-reproach is to join the ranks of those who would carry the Society to its doom by misrepresentation. It is not well to conjecture that the esoteric avenues of approach are at present defunct to the extent that the heart of the Society has already stopped beating, and the flame of life is snuffed out. Equally, it would not be wise to assume that the Esot-

eric School can continue responsibly under false interpretation ignorantly sponsored.

The flame of a true theosophy CAN be re-kindled brightly in the Society. The esoteric studies of the Work can become again an open doorway to Truth; the veils and shadows must be swept away! It will begin when each and every member of every Section throughout the world learns to make a thorough examination of the prevailing conditions and his relationship to them. Reform will begin when first tenets and principles are compared with these prevailing ideas and conditions. It will clear away shadows when each individual and every group within the Society decides that NOW is the time to re-align with the first principles and re-establish a simple clear and truthful representation. The light will again begin to shine everywhere as obsolete and crystallized ideas and policies are shed for new interpretations in keeping with today. The torch of Wisdom will burst newly into flame when the hearts of each are inspired with a new unity.

—Dr. Henry A. Smith is the National President of the American Section of the Theosophical Society, on leave.

Too long we have lingered in the hot dry summer of inertia; too long we have wandered in the bleak and barren autumn of apathy and ignorance; too long we have walked in the cold dead winter of unconcern; we must now march in the green uplands of this spring in our lives, heralding a rebirth of conviction, dedication and commitment.

We must not rest as long as there is a child or adult cringing in some dark corner of life, trembling in fear, or too fearful to hope. We must not rest as long as there is anyone abandoned in misery even for a single hour.

Let us trim the torches of enlightenment to burn so brightly that the closets of fear and ignorance will be purged forever; and the barriers of prejudice and loneliness razed, illuminated with truth to free all our hearts and minds so that all of us can truly hear Christ's words, "Love one another as I have loved you".

—Reginald A. Craig

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. I find difficulty in understanding the first sloka of Stanza I in the second volume of *The Secret Doctrine*—particularly Note (b) to the sloka. Note (a) is clear enough, but is there anything that you may add to that Note?

Answer. Simply this: Lha is a Tibetan word. It is used very much like the Sanskrit word “deva,” that is to say, in a generalizing sense, as mentioned. In other words, a Lha does not represent a specific grade of being, and because of that it covers the range of beings who are superior to the Human Kingdom, from the highest or Archangel down to a terrestrial Spirit.

Question. Can you clarify Note (b) for me?

Answer. The best way is to regard each sentence separately, commencing by repeating the first portion of the sloka; following this by the first sentence of Note (b) in this manner:

“The Lha which turns the fourth is servant to the Lhas of the seven.”

“This expression shows in plain language that the Spirit-Guardian of our globe, which is the fourth in the chain, is subordinate to the chief Spirit (or God) of the Seven Planetary Genii or Spirits.” (S.D. II, 22; II, 25 3rd ed.; III, 35, 6 vol. ed.)

Although clearly expressed, this first sentence may be interpreted in two ways:

(1) The Lha or Watcher of Globe D is subordinate to the Superior Lha, who is the Watcher of the seven Globes of the Earth Planetary Chain. (2) The Lha, or Watcher, or Rector, of Globe D is subordinate to the 7 Dhyanis of the 7 Sacred Planets.

Both readings are applicable, but the second one fits in more suitably with the third sentence of Note (b), as will be pointed out presently. Explanations as to why reading (1) and reading (2) are applicable may be given as follows:

(1) The reason that the fourth globe is regarded as subordinate is because Globe D (the fourth globe) is situated on the lowest cosmic plane, Plane VII (counting downwards). Therefore, it is the lowest of the seven spheres or globes of the Earth-Chain, and it is the most material of the seven.

(2) The reason that the Lha or Watcher of Globe D is regarded as subordinate to the 7 Dhyanis of the 7 Sacred Planets is because each one of the globes of the Earth Planetary Chain, in the words of a Commentary, “gets all its vital forces, life, and powers through the medium of the seven planetary Dhyanis from the Spirit of the Sun.” (S.D. II, 29; II, 32, 3rd ed.; III, 41 6 vol. ed.)

Question. So far so good: but the second sentence is not clear. Why is the Sun called the eighth; and why is it called the Second Logos, the Demiurge?

Answer. Let us re-read the second sentence:

“The ancients had, in their Kyriel of gods, seven chief Mystery-gods, whose chief was, *exoterically*, the visible Sun, or the eighth, and, *esoterically*, the second Logos, the Demiurge.” (S.D. II, 22: II, 26 3rd ed.; III, 35 6 vol. ed.)

Your first question is easily explained; not so the second. In the exposition of the Doctrine of the Spheres, one of the seven sections, or categories, into which the doc-

trine may be subdivided, considers the Seven Sacred Planets. In the exposition of the subject the Sun is likened to a charioteer driving his seven steeds. The seven steeds represent the seven Sacred Planets. The sun, or charioteer, is superior to the seven, hence is the eighth.

With regard to your second question: the difficulty that arises in this. Philosophically, in explaining the coming into being of a cosmos, or a world-system—even a planet—it is customary to postulate three Logoi as necessary for the system's coming into manifestation. The First Logos is equivalent to the First Point of the system, or the causative aspect; it represents the fount and origin for the forces and potencies that will be surging forth into manifestation. However, this First Point itself will ever remain unmanifest. Hence it is termed the Unmanifested Logos. In order that the forces and potencies may be made manifest upon a material plane they must be transmitted from the unmanifest aspect to a manifested aspect. This transmittal is accomplished by means of the Second Logos—which is often regarded as “the Unmanifest-Manifest Logos,” since it provides the link, or bridge, between the non-manifest and the manifested plane. The point of origin on the manifested plane is regarded as the Third Logos, the Manifest Logos, which is also regarded as the Creative Logos—acting as the source for manifestation of the forces and potencies surging to appear in manifestation.

Next, consider the word Demiurge, or Demiurgos. H. P. Blavatsky has defined the Greek word:

“The Demiurge or Artificer; the Supernal Power which built the universe. Freemasons derive from this word their phrase of ‘Supreme Architect.’ With the Occultists it is the third manifested Logos, or Plato’s ‘second god,’ the *second logos* being represented by him as the ‘Father,’ the Only Deity that he dared mention as an Initiate into the Mysteries.” (*Theosophical Glossary*, 97)

This citation would seem to convey the idea that the Second Logos holds the potencies for creativity, which must be transmitted to the manifested aspect so that they may come forth into manifestation, which occurs by means of the Third Logos. Thus the Second Logos acts in the capacity of a conveyor of the potencies; and is, esoterically, non-manifest. As I understand it, then, the Sun is the focus for bringing into manifestation the creative potencies of the Earth (Globe D). Therefore it (the Sun) may be likened to a Demiurge.

Let me add now a citation regarding the three Logoi:

“There seems to be great confusion and misunderstanding concerning the First and Second Logos. The first is the already present yet still unmanifested potentiality in the bosom of Father-Mother; the Second is the abstract collectivity of creators called ‘Demiurgi’ by the Greeks or the Builders of the Universe. The *third logos* is the ultimate differentiation of the Second and the individualization of Cosmic Forces, of which Fohat is the chief; for Fohat is the synthesis of the Seven Creative Rays or Dhyān Chohans which proceed from the third Logos.” (*Transactions of the Blavatsky Lodge*,* p. 33)

Thus, it would seem that the Second Logos, which is the “abstract collectivity of creators” does represent the *potencies* of creativity, which are transmitted to the Third Logos for actual manifestation. As the sloka of Stanza I has it: “the Sun is the ‘One Eye’ of our world.” It acts as the ‘awakener’ of the forces and potencies. And the next sentence of the sloka states: “His breath gives life to the seven,” which is explained as “giving light to the planets.” From this aspect the Sun acts as a Demiurge; hence esoterically “the Second Logos.”

Passing on to the third sentence, which reads as follows:

“The seven (who have now become the ‘Seven Eyes of the Lord’ in the

Christian religion) were the regents of the seven *chief* planets; but these were not reckoned according to an enumeration devised later by people who had forgotten, or who had an inadequate notion of, the real *Mysteries*, and included neither the sun, the moon, nor the earth." (S.D. II, 22-3; II, 26 3rd ed.; III, 35-6 6 vol. ed.)

First of all it should be pointed out that "the seven" stand for the Seven Planetary Lhas—rendered "Seven Planetary Genii or Spirits" in the *first* sentence. Next, the statement is made that the Christian religion regards the seven planets as the "Seven Eyes of the Lord." But the significance of the whole sentence is apt to be overlooked because of the inclusion of this very parenthetical phrase, as well as by the additional phrases which follow the semicolon (in the quoted passage). Let us now re-construct the third sentence, by means of omitting the interpolating phrases. It reads in this manner:

"The seven Lhas were the regents of the seven *chief* planets; these included neither the sun, the moon, nor the earth."

The significance is immediately apparent. Reference is here made to the Seven Sacred Planets. Furthermore, the Sun, the Moon, and the Earth are *not* reckoned in the enumeration of the Seven Sacred Planets.

Question. Well, then, what are the Seven Sacred Planets?

Answer. Here is the enumeration. First, a sacred planet for which the Sun is named as a substitute; then Jupiter; Venus; Saturn; Mercury; Mars; a sacred planet for which the Moon is named as a substitute.

Question. But you have not included Uranus, Neptune and Pluto. Are not these "Sacred Planets"? Could these be included in the un-named planets?

Answer. No—to both questions. These three are not included in the enumeration of the Seven Sacred Planets of the ancients, in spite of their astrological importance.

Question. Can you give the reason why they are not included as Sacred Planets;

even though astronomers regard these three planets as pertaining to our solar system; and you have said that they do have an astrological significance?

Answer. In the Esoteric Philosophy Uranus, Neptune and Pluto are regarded as belonging to what may be termed "the Universal Solar System," instead of to the solar system over which our Sun has its regency. The reason that the seven enumerated planets are termed "Sacred" is this: each one of the seven has an especial relationship to one globe in particular of the seven globes of the Earth-Chain, in that it acts in the capacity of a Regent during the building of that one particular globe of the Chain.

Question. Can you name the Regency provided by the Seven Sacred Planets to the seven globes of the Earth-Chain?

Answer. Yes. The Sacred Planet having regency over Globe A during its formative period is the one for which the Sun is named as a substitute; Jupiter has regency over Globe B; Venus has regency over Globe C; Saturn and the Moon have regency over Globe D; Mercury has regency over Globe E; Mars has regency over Globe F; the planet for which the Moon is named as substitute has regency over Globe G.

Question. Directing attention to the fourth sentence: this is the one that I could not understand, especially the closing portion. It reads:

"The sun was the chief, exoterically, of the twelve great gods or zodiacal constellations; and, esoterically, the Messiah, the Christos (the subject *anointed* by the Great *BREATH*, or the *ONE*) surrounded by his twelve subordinate powers, also subordinate, in turn, to each of the seven 'Mystery-gods' of the planets." (S.D. II, 23; II, 26 3rd ed.; III, 36 6 vol. ed.)

Answer. Yes, I see your difficulty. Here is a case where the significance is obtained by viewing the problem "from above"—in descending sequence. In explanation: this

statement means that one should view the problem as from Atman to Sthula-sarira, instead of "from below", which would be from Sthula-sarira to Atman. So, let us examine each phrase separately, commencing with the parenthetical phrase: "(the subject anointed by the Great *BREATH*, or the *ONE*)."

The explanation of this phrase is provided in the Comment supplied as Note (c), which elucidates this portion of the sloka of the Stanza, namely: "His Breath gives life to the seven," i.e., the seven planets. A dual meaning is present in this sloka, and the clue is also given in these words:

"(c) 'His breath gave life to the seven,' refers as much to the sun, who gives life to the Planets, as to the 'High One,' the *Spiritual Sun*, who gives life to the whole Kosmos." (S.D. II, 23; II, 26 3rd ed.; III, 36 6 vol. ed.)

The Spiritual Sun is usually referred to as "the Central Spiritual Sun." Holding this passage in mind, the first phrase of the fourth sentence (given above) reads:

"The sun was the chief, exoterically, of the twelve great gods or zodiacal constellations."

Thus, the sun of our solar system is the representative of "that greater Sun" which is the *ONE*. "The zodiacal constellations" in later terminology are usually referred to as "the 12 Signs of the Zodiac."

The second phrase of the fourth sentence, without the parenthetical phrase, reads: "the Messiah, the Christos, surrounded by his twelve subordinate powers." Again, the sun of our solar system may be regarded as "substituting" for the *ONE* which has regency over the twelve Signs of the Zodiac. Next in the sequential regency in descending scale, or in descending order, we would expect to have the *ONE*—or its substitute, the sun of our solar system—exercising regency over the Seven "Mystery-gods"—which would be the Seven Sacred Planets. However, we discover that

one word alters this expected rendition, for we read:

"the Messiah . . . also subordinate, in turn, to each of the seven 'Mystery-gods' of the planets."

This would seem to make the Messiah *subordinate* to the seven Regents, which is the reverse of what the sloka asserted, namely: "His breath gives life to the seven," clearly indicating superiority over the planets. Here is the solution: by substituting the word 'are' for the word 'to' (italicized above for clarity) in the concluding phrase of the sentence, the expected rendition is made apparent. For still greater clarity, a period should be substituted for the comma, following the word "powers," thus:

"esoterically, the Messiah . . . surrounded by his twelve subordinate powers. Also subordinate, in turn, are each of the seven 'Mystery-gods' of the planets." "In turn," here signifies "in descending sequence," or "in descending scale."

The very next sentence in *The Secret Doctrine* quotes a Commentary which refers to "seven higher" ones than the Seven Lhas who have regency over the seven globes of the Earth-Chain. Here is that sentence:

"The seven higher make the Seven Lhas create the world," states a Commentary; which means that our Earth, leaving aside the rest, was *created* or fashioned by terrestrial spirits, the 'Regents' being simply supervisors. . . . The Higher ones were the *Cosmocrotors*, the fabricators of our solar system." (S.D. II, 23; II, 26 3rd ed.; III, 36 6 vol. ed.)

Elsewhere the *Cosmocrotors* are defined as "the invisible but intelligent Masons, who fashion matter according to the ideal plan ready for them in that which we call Divine and Cosmic Ideation." (*Transactions of the Blavatsky Lodge*,* p. 40) But it should be borne in mind that "The *Kosmocrotors*"

(Continued on page 140)

NOTES AND COMMENTS BY THE GENERAL SECRETARY

Toronto Lodge was the first Theosophical Lodge in Canada and is one of the oldest in North America. On February 25, 1966 it will celebrate the 75th anniversary of its founding.

In the life of an individual the 75th birthday is usually marked by a slowing down of some activities. But Toronto Lodge is vital and is planning for its second long cycle of Theosophical work. On behalf of the National Society I send congratulations and best wishes for continued success.

* * *

I have much pleasure in welcoming into the fellowship of the Society Miss Joy von Ende and Mr. Lloyd Herriman, both of Toronto Lodge, and Mr. William Mayer who became a member of Hamilton Lodge in November.

* * *

For many members the important event of this year will be the Fifth Theosophical World Congress which will be held this summer, July 14-22 in Salzburg, Austria.

Mr. John Coats of the Federation of National Societies of the Theosophical Society in Europe, who visited Salzburg to discuss plans for this event, has sent a long letter giving many details which I am summarizing. The final date to ensure bookings at hotels is April 30, 1966, but as Mr. Coats states, it will be easier to obtain the accommodation required if the applications are sent in as early as possible. Cards for hotel reservations have been sent to the Secretaries of all Canadian lodges and additional copies of these cards are available. It will be difficult to accommodate members in the Salzburg hotels unless the bookings are on a "half-pension" basis (half-pension includes bed and breakfast and one meal).

Vegetarian meals will be available at restaurants and cards for these meals may be obtained from the Congress House in Salzburg. It is expected that members will be coming from many countries and any language difficulties will be overcome by immediate translations. The talks at the Congress will be given in English, either by the speakers themselves or in live translations. Mr. Coats will be happy to learn of any member who would assist in the translations. The Young Theosophists are planning an International Camp at the time of the Congress and any younger members who are interested in this should write to Mira Brandt at Thynvis Feithlaan 11, Bussum N.H., The Netherlands.

I have not received a programme of the speakers and the subjects of the talks and discussions, but as soon as this is received it will be published in the magazine.

Some members may wish to stay on in Salzburg for the world-renowned Music Festival which will begin following the Congress. Those wishing to arrange accommodation and to obtain tickets for the Festival should address, Kartenburo der Salzburger Festspiele, Neues Festspielhaus, Salzburg.

Those who may wish to take the opportunity while in Europe of visiting the International Theosophical headquarters at Huizen, Holland should write to Mlle Pascaline Mallet, St. Michael's Centre, Huizen (N.H.) The Netherlands. Miss Mallet says that they are limited in accommodation and have to reserve rooms months in advance; accommodation will be available from Aug. 1 on. It is expected that Rukmini Devi will be at Huizen for the entire month of August and Mr. N. Sri Ram may also come for a visit.

Any special enquiries concerning accommodation, rates, hotels, meals, sight-seeing tours, etc., should be addressed to Mr. Gerhard Gross, Auerspergstrasse 2, 5020 Salzburg, Austria. Mr. Gross has kindly assumed responsibility for all arrangements for this Theosophical Congress.

—D.W.B.

THE ORGAN OF THE THEOSOPHICAL SOCIETY
THE CANADIAN THEOSOPHIST

IN CANADA

PUBLISHED BI-MONTHLY

AUTHORIZED AS SECOND CLASS MAIL BY THE POST OFFICE
 DEPARTMENT, OTTAWA, AND FOR PAYMENT
 OF POSTAGE IN CASH.

SUBSCRIPTION: TWO DOLLARS A YEAR



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 EDITORS, 52 ISABELLA ST., TORONTO 5.

EDITORS: MR. & MRS. T. G. DAVY
 LETTERS INTENDED FOR PUBLICATION SHOULD BE
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LODGES CHANGE QUARTERS

Hamilton

After many years Hamilton Lodge again
 has its own quarters where meetings can
 be held anytime and our library housed.
 It is a nice room on the ground floor of

the Castle Building, with a good-sized win-
 dow looking out on to Duke Street.

We have arrived thus far, and the door
 is still open. As the need grows—we shall.
 Right now we have an excellent location
 and 250 square feet to meet the changing
 times.

A study class and work parties are plan-
 ned for the New Year. You are welcome
 at Number One Duke Street, Room 109.

—S.L.

Edmonton

Our Lodge Rooms are now located at
 9360 86 Street, Edmonton. Telephone: HO
 6-5391. Meetings are held every Wednes-
 day at 8.15 p.m. All welcome. —E.W.

THE ANNUAL ELECTION

Nominations for the office of General
 Secretary and seven members of the General
 Executive should be made during March
 and should be received at Headquarters by
 April 1.

Will the officers of each Lodge kindly
 have this matter brought before their Lodge
 and then have the nominations sent prompt-
 ly to the General Secretary at 52 Isabella
 St., Toronto 5. According to the constitu-
 tion, nominations must be made through a
 Lodge and the consent of the persons nomi-
 nated should be obtained.

D. W. Barr, General Secretary

URGENTLY REQUIRED

To make up complete volumes for bind-
 ing we need the following issues of *The
 Canadian Theosophist*.

Volume Nos.	Issue Nos.
I	1 & 4
III	10
V	12
VI	3
XII	12
XVI	10

—F.B.

LETTERS TO THE EDITORS

The Editors

The Canadian Theosophist

In your December number Mrs. Barthelmes in the course of remarks and suggestions declares that we have no right to interfere in the affairs of a neighbouring section of the T.S. In a general way we agree, but circumstances alter cases. Let us argue! We have recently had two examples in each of which a group of people stood around watching whilst a human being was being brutally beaten to death without interference. No one will argue that non-interference was justified because "it was not their business", in these extreme cases.

In the case of Dr. Smith a powerful group of E.S. members persecuted and finally tried to force him out of his elected office of National President because he had taken a stand on certain principles which threatened the autocratic power of this group.

First they (so Dr. Smith informed us) influenced or ordered some lodges on his lecture itinerary to refuse allowing him to lecture for them; next they had the unheard of audacity to pass a bylaw (later, I believe, declared illegal) that the National President must submit his convention address to the Advisory Board for censorship—and this in a Society which proclaims each month in its magazine the upholding of freedom of thought and its expression, and requests that each member sees that it is maintained; and then they autocratically removed Dr. Smith from the Editorship of *The American Theosophist*, a position always held by the President of the Section. It was these two tyrannical activities recorded in *The American Theosophist* which aroused some members of the Canadian Section (apart from ourselves) to offer Dr. Smith at least our moral support in the face of such unbrotherly persecution.

Finally this power group ganged up on Dr. Smith with the expressed intention of forcing him to resign, in convention, in which they had made sure of having com-

plete control. Even going so far as to use rumours circulated regarding himself, and his wife, to bring about his recall if it became necessary. At the opening of the business session Dr. Smith was evicted from his position as chairman, after which bedlam reigned, motions adverse to him being made and counter-amendments by his supporters with shouts and cries until it was stopped by adjournment. It was after this that Dr. Smith decided to stop this most untheosophical behaviour by requesting leave of absence for the remainder of his term of office.

Has there ever in the history of the T.S. been such a dastardly attack upon a brother theosophist as this? A record of these facts may be had by writing to the National Committee for Progressive Theosophy, P.O. Box 607, Oak Park, Illinois.

The principles upon which Dr. Smith took his stand are the same as we in the Canadian Section have fought for the last three or four decades. It is a matter not of the American Section but of the whole T.S. and it is being resolved in many other parts of the world. It would in the opinion of the Orpheus Lodge (for whom I write) be failing in both "a brave declaration of principles" and "a valiant defence of those unjustly attacked"—quotations with which Mrs. Barthelmes, I am sure, is very familiar—not to support Dr. Smith in what ways we are able.

This letter would never be printed if the Canadian Section had a strong E.S. group in its midst. It is this fortunate lack which permits *The Canadian Theosophist* to be the one Sectional magazine where any sincere opinion can find expression. It is consequently freely used by seekers for truth throughout the Theosophical Movement.

Mr. Cedric Weaver also honours me with a few critical comments but as he expresses himself on the whole in agreement on essentials, I will not take up more of your valuable space.

W. E. Wilks,
Orpheus Lodge

The Editors

The Canadian Theosophist

Do others, like myself, tire of hearing the long, sad cry for reunification of theosophical societies?

Now, in a recent publication we are told that "a conspiracy of powerful, malignant intelligences—evil devas and black magicians" was responsible for the splitting up of the original T.S.

At the risk of being called worse, I submit that the splitting was supported by, if not actually engineered by, the theosophical Mahatmas themselves. It had to be done, or all would have been lost.

While Blavatsky lived, she held the T.S. together with sheer will power, pouring Niagaras of ice water on the boiling ambitions of the Besant-Leadbeater cabal. But when she died, the real sorcerers got busy and, through Annie and her "Bishop," made mincemeat of the 19th century effort.

Question: What on earth would have become of the real, dyed-in-the-wool members if the T.S. had NOT been splintered, with at least one fragment preserving the original policies and teachings? Let the "reunifiers" answer that one.

Another loud cry in the current publication blasts the "infallibility" of Blavatsky and the Masters. And still we have K.H.'s own assurance that an Adept, while functioning as one, IS infallible, and that the mss. of Blavatsky's books were checked and doublechecked for errors. In her personal correspondence she may have erred, but not in the serious writing. How could she, with the Masters looking over her shoulder?

A third wail has to do with "doctrinal agreement." The "reunifiers" claim it has no place in theosophical societies. But, again, we have the Maha Chohan's statement: "The doctrine we promulgate, being the only true one, . . ." If it (the Theosophy of the Masters) is the "only true" doctrine, either we agree or—unless we are hypocrites—join the Spiritualists.

—George Cardinal LeGros

The Editors

The Canadian Theosophist

In the Nov.-Dec. issue of *The Canadian Theosophist* is a letter over the signature of Cedric Weaver.

Perhaps it would *not* be too far out of order to suggest a more thorough study of Madame Blavatsky's work and her status as an occultist. The Masters themselves are witnesses; her book, *The Secret Doctrine*, is another.

Some real research into the electric power contained within the human body, plus study of Willson's *Physics, Ancient and Modern*, might warrant experiments such as the Keely motor. There is room for investigation, not *ex cathedra* condemnations based on ignorance. Shakespeare knew—"There are more things in heaven and earth, Horatio . . ."

Incidentally, what is the meaning of the last paragraph in that letter?

Geo. W. Weaver

☆ ☆ ☆

The Editors

The Canadian Theosophist

I am rather surprized to find that my remark about H.P.B. being a "vest pocket adept from New York" (from Mr. Carter's letter) has been taken literally. Of course I know she was nothing of the kind and so does he. I was simply ironically emphasizing the fact that my own "authority" was no "vest pocket adept" from anywhere but H.P.B. herself.

Since William Q. Judge was the most well-known "adept from New York", in emphasizing her anti-psyhic attitude, I thought Mr. Carter probably meant *him*. I find that it was somebody else whose views on that subject I had not known.

Victor Endersby

☆ ☆ ☆

The Editors

The Canadian Theosophist

I have just read the article by Hermine Sabetay on pp. 27/28 of the May-June

1965 issue of your magazine and have the following comments to make:

1. It cannot do any good to the Cause of Theosophy to link Mr. Louis Kervran's "epoch-making discovery" with "some prophecies of H.P.B." and with unrelated quotations from the *Secret Doctrine* as was done by Hermine Sabetay in a very unscientific spirit, full of categorical, but unproven, statements. For example, such statements as "A startling discovery . . ." made by "a pioneer highly endowed with perspicacity and intuition" who has shown that "Nature . . . cares very little for fixed dogmas in science!" and "has discovered a new property of matter . . ." and "who found the solution of the riddle . . ." show a lack of objectivity that is so typical of the emotional approach to science. This approach, beloved of cranks and quacks, should not be admitted in a serious Theosophical discussion.

2. While new *facts* may require a revision of a theory, they will never contradict *previously known facts*, simply because the Universe is governed by Law which does not allow for the occurrence of miracles. A theory should not be mistaken for a fact and while the former is a speculation the latter is certainly within the framework of other facts.

3. The equations given by Hermine Sabetay in the three footnotes are *misleading* inasmuch as the nuclear masses are given in round numbers. If the *real* values are used the picture changes considerably. For example, the third equation then becomes:

$$K(38.9747) + H(1.008123) = \\ Ca(39.9753) + 7.005 \text{ Mev} \\ (\text{values taken from FERMI,} \\ \text{Nuclear Physics})$$

It will be seen that the above hypothetical transformation produces, in addition to Ca(40), an amount of 7.005 Mev of energy due to the disappearance of 0.007523 amu (atomic mass unit). Therefore, if Nature could produce 1 gram of Ca(40) by this method this would free over 16 million BTU

which corresponds to the heat produced by burning over 1,000 lbs. of coal! Since an egg shell contains about 2.5 grams of calcium, the heat liberated *inside* the hen would be that produced by the burning of over 1 ton of coal! The rest I can safely leave to the imagination of your readers.

4. I wish to emphasize that my calculations have nothing to do with any particular speculation, but are based on *measurable* facts that are fundamental in any nuclear reaction. The other two equations would produce an even greater amount of nuclear energy.

5. Furthermore, if the claim of Sabetay-Kervran is true that "sodium and potassium are interchangeable within living bodies" the clever hens should be able to make calcium from the abundant sodium in their bodies without the need of giving them *mica*.

Willem B. Roos

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 have 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

CELESTIAL IMPLICATIONS IN DAILY LIVING

MONTAGUE A. MACHELI.

Truly it is Life that shines in all things!

Vast, heavenly, of unthinkable form, it shines forth—

It is farther than far, yet near at hand,

Set down in the secret place of the heart . . .

Not by sight is it grasped, not even by speech,

But by the peace of knowledge, one's nature purified—

In that way, by meditating, one does behold Him who is without form.

—The Upanishads

If a man is to "live", to any adequate and enduring purpose, it is imperative that he insist on penetrating existence to the point where it is *more* than mere existence. Only at that point, and beyond, is real "living" possible.

Existence, in terms of a physical body, a temporal mind and personality, appetites, desires, and the judgements and prejudices such desires give rise to—all these are too obvious and too intimately entwined in the techniques of earthly manifestation to be belittled, denied, or brushed aside. They must be recognized, honestly faced, and intelligently accepted for what they are—the "rind" of life. To reach the living, nourishing fruit at life's heart, the "rind" must be penetrated, with a clear understanding that it is "rind", to be pierced and passed through on the way to the fruit.

This is more than a simply physical fact, applicable to man's physical body. This entire earth of ours, to any but a loving and spiritually perceptive denizen, appears as a harsh, hostile, impenetrable "rind", contact with which yields to a vast multitude, wounds, abrasions, repulsiveness and despair. For this reason, one finds himself surrounded by a multitude of disheartened "rind-dwellers", thinking not in terms of rich, restorative fruit, but of heartlessly insoluble exteriors. "Life on the rind" is, of necessity, discouraging, unrewarding and futile. It must remain so for each man until he penetrates the "rind" of *his per-*

sonal, physically existent self, and makes his peace with the living heart of him.

Because man and his universe are identical in origin and destiny—each a Spiritual Heart of ineffable sweetness and power, shielded by a tough, resistant rind—it is more or less unrewarding for anyone to tackle the rind of earthly existence before having made contact with his own inmost, sublime and deathless "heart". The "whips and scorns of fate" men talk about, are, more often than not, the abrasive "rind" of *self* they have as yet failed to penetrate.

A proper distinction between "rind" and "heart" in daily living has not always been unanswerably achieved by religion. In too many instances, the wounds of existence have been attributed to some external devil, and relief from them promised by an all-merciful savior. But so long as man remains unconvinced that the "rind" is *his* rind, and the "heart", *his* heart, he is going to remain unconvinced of any responsibility in the matter. More than that, he will probably side-step an actual show-down, which, manfully confronted, might hold for him a revelation of undreamed skill and valor at the heart of him.

The fearless, intrepid and persistent crusader into the Heartland of Existence is on the way to the most sublime and transforming discovery that life can hold—a ripening, expanding, *living* Universe, of whose sublime unfoldment—from its *heart*—he is an inseparable part. The "Rind" of temp-

oral and material existence, perfectly penetrated, makes him one with a maturing, expanding Heart of Wonder, of Beauty—of TRUTH. LIFE, for him, (as contrasted with Existence) spells unfettered growth in Power and Wisdom. The Rind penetrated, GROWTH is his supreme destiny, the splendor and joy of which dominates all obstacles.

Existence on the “rind” of life is, in the deepest sense, a “surface existence”, hence, to an extent, misleading. It is necessary to remind oneself again and again, that the everyday thinking, judging, concluding of mankind, tends to concern itself primarily with temporary, surface values, since, before the birth of Self-knowledge, one tends to indulge in superficial judgements concerning superficial phenomena, such as today’s concern regarding “status” symbols. “Exotericism”, as it is understood in our day and generation, embodies, for the most part false judgements based on *ignorance*. The matters considered are rarely *spiritually* important; the mental organism exercised in their consideration is the material, un-dependable mind of the transient personality. That which the student of genuine esotericism depends upon for his judgements and evaluation—Meditation—is the one path upon which he can make his way to the Heart of Life and his own Inmost Self. It is something deeper than “thought”. It involves *silencing* Thought, to the end that the Higher Mind may catch the voice of the spiritual Intuition.

Just as man himself has the power to discover the Real Self beneath the “rind” of the physically existing personality, so this universe, beneath its physical “rind”, holds planes of consciousness and enlightenment accessible to him who chooses Truth in place of Illusion.

“Truly it is Life that shines forth in all things”—beneath the rind of matter, omnipresent Consciousness glows and illumines all things, imparting Its “Celestial Implications” to the smallest act and the most fleeting thought. To him for whom the

whole earth is a sanctified expression of Universal Consciousness, life, and the instruments of growth are sacred, be they fellow-humans, the creatures of the field, the birds of the air, the denizens of the deep, the trees and flowers of the hillsides. From each of these, perceptively contemplated, shines forth a Celestial Consciousness, i.e. a “will to Growth”—a secret locked away from the myopic “rind-dweller”.

“Not by sight is it grasped, not even by speech,

But by the peace of knowledge—one’s nature purified.”

“Man, know thyself!” In a word, count not that “Life” that falls short of being a “Way to Vision”—to beholding the eternal radiance pouring from the heart of things, seeking its reflection in the mirror of the Self. That man who, identified with the rind, refers to himself as a “man of the world”, should ask himself to which, of a myriad worlds, he owes allegiance. Let him be sure it is a “world within”—not this dusty, noisy thoroughfare without. Bid him reverence these words from Letters of the Scattered Brotherhood:

“In your outer active life translate humble things into divine things; use this actual outside living as a way to God. Take the serene and timeless peace of a great mountain, feel its vast serenity when you write a letter or stamp an envelope or perform what seem to you very unimportant labors. Bring the divine power into actual life and beautify it.”

The lives of all of us are made up of simple, unspectacular events and accomplishments. And why should it not be so? Since we are merely respectable inhabitants of this earth, and not shining denizens of Venus or Mercury, does it not follow that a rather unexciting Earth Karma is about as much as we can take care of? But, the Law being one for all, even unspectacular Earth Karma must inevitably hold the seeds of supernal growth. Can we not re-

mind ourselves that the secret fastnesses of this earth are glorified by the presence of The Lodge—those illuminated Masters of Compassion who tread earth's lowly ways in order that unearthly aspirations cherished by you and me may find sources of guidance and inspiration? Such as these see in this unspectacular and rather "earthly" earth of ours a fruitful field of lofty endeavor. Their presence, Their compassion, contributing its own Celestial Implications to our daily living, are we not challenged to dream high dreams and dare sublimely?

Must They stand alone eternally? Must They perennially bear the huge burden of man's inhumanity to man? Cannot you or I, in our humble, unpresuming way, reach into our most secret heart of hearts to draw forth one small talisman of love and selflessness, with which to cast some minor spell of beauty, of joy, of GIVING, upon our immediate environment? Love knows no barriers—wears no national badges, but steals into desolate by-ways and frozen wastes, to dissolve Hate's icicles and start small blooms of Faith aburgeoning. Have we any right to preach "Masters" if our faith has not brought forth works—if we are not fashioning our thinking and doing, for, and because of Them? Are we not required never to lose sight of the fact that *Redemption is going on—now?* We, by our vows, are involved in it. Just "longing" for Heaven on Earth is but the role of the cowardly dilettante. *Building Heaven* here and now, with the celestial marble of Vision and Love, is the one acceptable proof of faith in the Masters.

Because *They are*—Celestial Implications are not wanting in daily living. Our responsibility is to see to it that we do not deal cavalierly with such Implications. It is demanded of us to live and grow in *reverence*—for the Pattern, for Karma, for those Architects of the Temple of the Spirit. LIFE is no commonplace matter, to be lived casually, pettily or irresponsibly. Never dare we stand between any man and the Vision.

Ever it is our task to be Mirrors of the Infinite, reflecting the redeeming radiance of THE ONE! What happens to *me* is irrelevant. The heavenly happening I impeded in the life of another is a betrayal of Them.

Should it not be the ambition of each one of us to so live that we may turn at least *one* Celestial Implication in Daily Living into a PROOF that living, in its deepest truth *can* be "Celestial"? We are challenged, in a word, to make the tiny territory of our own life a fragment of Heaven on Earth—not theatrically, with personal fanfare and acclaim, but modestly, silently, in utter sincerity. Life, after all, consists not of *events*, but of *living entities*. When consciously heavenly entities begin to "happen", Lloyds of London or the New York Times will not be tipped off. The event will be utterly un-news-worthy! BUT—*They* will know, and into the hearts of Them may fall some tiny hints of surcease from despair. They will know of one more tiny retreat into which a messenger of Theirs may, perchance, drop a hint of coming triumphs that had not been probable, otherwise. Such a step is of immeasurable significance since it is a positive gesture of the Universal Self—your insignia of ultimate Omnipotence. It is for each to cherish that insignia and learn to depend upon it.

"Though you are moved by the might of oceans, the infinity of sand, the high ceiling of heaven and outward vastness awes you by its diminishing influence; though you see mountain ranges and forests, the night blue of the sky with stars and planets and worlds beyond, though you hear of remote frozen seas and desolate wastes—do not belittle yourself, for this spiritual concept within you is deathless and all-powerful, measureless. Therefore when you look through your eyes at immensities know that that which you hold within you is more powerful." (Letters of the Scattered Brotherhood)

Man's spiritual initiation here on earth involves that birth of a sense of Divine Pro-

portion—the Dimensions of the Spirit. To know and use these dimensions is to release in oneself the Celestial Implications of Conscious Unfoldment.

BOOK REVIEW

The Three Pillars of Zen — Teaching Practice, and Enlightenment, compiled and edited with translations, introduction and notes by Philip Kapleau, published by John Weatherhill Inc., Tokyo, 350 pages with index and glossary, price \$6.95.

The current popular interest in Zen Buddhism should ensure that *The Three Pillars of Zen* will be well received in the western world, although some readers who have formed their opinions of Zen from some general expositions of the philosophy and from what is called “beatnik Zen” may have to revise their ideas considerably. In his foreword, Dr. Huston Smith, Professor of Philosophy, Massachusetts Institute of Technology, terms it “a remarkable book that is certain to assume a permanent place in Zen literature in Western languages.” It is remarkable in several respects; it contains first translations of Zen documents not heretofore available in English; it records for the first time personal interviews between a Japanese master of Zen and some of his pupils which interviews reveal some of the problems arising from attempts to follow the Zen disciplines and the master’s advice on the meeting of these problems, and finally, there is the very valuable personal contribution of the author in his introductions to the translations and notes. Mr. Kapleau, an American, has studied Zen in Japan for twelve years and in 1964 was ordained as a Zen priest.

Zen has been called the inner core of Buddhism, but some followers of Buddhism would disagree with this claiming that the methods and disciplines of Zen were not taught by the Buddha but were developed much later. Zen, however, traces its origin back to the Buddha himself. Zen was brought from India to China in the sixth

century A.D. by Bodhidharma and six centuries later became established in Japan where it developed and grew in popular acceptance until now Japan is regarded as the home of the Zen sect.

The goal of Zen is Self-realization, achieving the direct experience of “seeing into one’s own essential nature”, finding one’s innate Divine Self inseparable from the Universal Divine Self. According to Zen, the chief obstacle to Self-Realization is the mind and its egoistic and discursive tendencies. *The Voice of the Silence* says that the mind is the slayer of the Real and that the disciple should “slay the slayer”. Zen proposes to do just this, to gain complete control of the mind so as to inhibit its creation of constantly changing, distorting images. Zen discipline requires prolonged and one-pointed efforts to dethrone mind from its false position of the pseudo-subjective with which we identify ourselves and to attack, forcibly and relentlessly, its habitual state of discursiveness and make mind, once and for all, the obedient servant of the Self.

In *The Three Pillars of Zen* the basic theories of Zen and its disciplinary methods are clearly set forth, partly by way of the interpretative comments of the author, but mainly through the actual words of Zen teachers in lectures and in private interviews with pupils. The main practice of Zen is “zazen”, the effort to bring the mind to one-pointedness. Zazen is not contemplation or meditation; any tendency of the mind to rationalize on ideas is sternly repressed and the mind is ever brought back to the task of excluding all extraneous thought-forms. A pupil’s preliminary task in zazen might be the holding of the mind to the counting of breaths; later he may be given a koan, a question or problem for which there is no intellectual answer. For weeks, months, even years a pupil may concentrate on that one koan, never coming any closer to a logical answer but in the arduous discipline of holding the mind to that one problem, gradually gaining control of the mind and its processes. The aim

of zazen is enlightenment and the author says "Zazen is neither idle reverie nor vacant inaction but an intense inner struggle to gain control over the mind and then to use it, like a silent missile, to penetrate the barrier of the five senses and the discursive intellect (i.e. the sixth sense). It calls for determination, courage and energy. . . . zazen has always been regarded as fundamental to Zen discipline simply because centuries of experience have demonstrated that it is the easiest way to still the mind and bring it to one-pointedness so that it may be employed as an instrument of Self-discovery." Zen recognizes that "enlightenment" is not the same for all. One person may have a brief, fleeting glimpse, another's vision may be much deeper—one degree of enlightenment might be compared to the water in a teacup; the Enlightenment of the Buddha to all the waters of all the oceans. So the practice of zazen does not cease with the first seeing, but is continued to increase the capacity to receive.

This very interesting and informative book will be welcomed by all serious students of Zen; while it does not claim to be a manual of "do-it-yourself" instructions, it should be of much help to those who are attracted to this path. The material is well selected and arranged, the technical instructions of Zen Masters is followed by the personal reports of students, Japanese and Western, of their reasons for taking up Zen, and by the verbatim reports of personal interviews with the teacher (dokusan) which enable one to appreciate some of the psycho-somatic and spiritual results of undertaking the disciplines of this ancient and exacting system of mind-control.

The Three Pillars of Zen will be published in the United States by Harper and Row, New York, whose Canadian agents are Longmans Canada Limited—it should be available in February or shortly after.

We are indebted to Mr. and Mrs. Kapleau for the copy of the Tokyo edition which was received in Toronto. This was sent as a gift to Miss M. Hindsley and upon learn-

ing of Miss Hindsley's death, they kindly presented the book to Toronto Lodge Library. Mrs. Kapleau (nee de Lancey Robertson) and her sister, Elizabeth, both attended Toronto Lodge while they were in Toronto as students at the University of Toronto. —D.W.B.

SECRET DOCTRINE QUESTION AND ANSWER SECTION

(Continued from page 130)

build on planes in the Divine Mind, visible to them though not to us." (S.D., V, 534)

One more item may be mentioned. In the previous citation the phrase "leaving aside the rest," which followed after "our Earth" signifies the rest of the globes of the Earth-Chain—six in number. Each of the seven globes has a Regent or a Lha.

* Now also available in Vol. X of *The Collected Writings of H. P. Blavatsky*—Eds.

ONE SELF

It is a fundamental doctrine of Theosophy that the "separateness" which we feel between ourselves and the world of living beings around us is an illusion, not a reality. In very deed and truth, all men are one, not in a feeling of sentimental gush and hysterical enthusiasm, but in sober earnest. As all Eastern philosophy teaches, there is but One Self in all the infinite Universe, and what we men call "self" is but the illusionary reflection of the One Self in the heaving waters of earth. It follows, therefore, that no spiritual progress at all is possible except by and through the bulk of Humanity. It is only when the whole of Humanity has attained happiness that the individual can hope to become permanently happy,—for the individual is an inseparable part of the Whole. —H.P.B.

SEEKING — FINDING

WINIFRED TIPLIN

Out of the thoughtless jog-trot of everyday life, what do we seek? Life is pre-eminently a seeking; it is not in what we find but in what and how we seek it that we gain life's significance. Interpretation of life belongs to our inner vision of its varied phases, how we have met our opportunities or how we have allowed them to pass us by.

To have a definite purpose in life means seeking for opportunities, otherwise one opportunity after another will pass us by and we shall fail to recognize them as chances; chance favours those who are ready to make use of it. Life is a challenge and we must recognise anything that turns up as an opportunity toward something better so it behooves us all to seek out for ourselves a theory or philosophy of life woven out of the fabric of every day living.

"Life is not a little bundle of big things, but a big bundle of little things."

Life is not a plane surface diagram nor has it complex harmonies of sculptured stone; even in its confusion of give and take, of supply and demand of the economic world, can be found some subtle measure of what we seek. This is true to such an extent that our ordinary life might be summed up as a fervent seeking of opportunities. The common round and daily task of life does not always furnish all we seek and ask—garden fences can be built too high.

A great teacher once said, "Seek and ye shall find, knock and the door shall be opened unto you." The open door of opportunity knows no limitations but before we know how to seek, we should develop the faculty by which we know the beautiful from the ugly, the permanently valuable from the unstable, the good from the bad, the better from the merely good.

Human nature is complex. To each and all there is at least one area in which we

can reach some attainment if we seek diligently and intelligently. We may not attain a high place in a profession or the arts, but we can always have the distinction with others who make of life an unending pursuit of goodness. Such success has the greatest permanence.

As individuals we all have a power of self-expression in some form or another, whether it be poetry, art or song. Our individual form of expression leads to the expressing of ourselves for higher and nobler aims and seeks the ultimate in desire and ideal.

"Do you wish for kindness, be kind,
Do you ask for truth, be true,
What you give of yourself you find
The world is a reflex of you."

It has been said that life is an art and not a science—science is but the technique of life. The tangle of desires and tendencies that go to the making of human beings can only be unravelled when the individual mind's unique mode of perception governs the thought and action. Thought cannot establish Utopia in a day; what is more fleeting than a vanished thought? However, we should not underestimate the power of thought—right thinking leads to right action. Nothing is given to us on earth. Everything we need has to be produced and here we face one of two alternatives by the independent work of our mind or as a parasite fed by the mind of others. The creator originates, the parasite borrows. The creative faculty cannot be given or received. It belongs to the individual. That which it creates is the property of the creator. We learn from one another, but all learning is only the exchange of material.

"In all people the uneasy warp of living is crossed by tenuous beauty; fugitive to many, it comes and goes like a rainbow too iridescent to be clarified to separate hues. Some feel its magic while others hear

it like a drift of melody above the turmoil of the world. Through boundless mediums all must be reached even the very turbid must get a glimmer, like light filtering through a dirty window."

The balance and harmony in nature is

manifest in beauty and we intellectually recognize a divine rhythm, sweetly ordering all natural things and we say that beauty is a universal expression of God.

"Man must learn to become the architect of his own success"—Francis Bacon.

THE GODDESS OF TRUTH

The truth, we cry, the truth, and nothing but the truth!
 While in our hearts we often tremble to approach her.
 To obtain the truth—or so we say—give anything;
 And look for her in every place—but in ourselves!

We will pretend, skillfully distort her meaning,
 Act and simulate— just not to look into her face.
 We will do anything—but uncover her!

We'll sacrifice on her altars, solicitously,
 Pay her homage and worship her,
 But we will shrink to lift her veil a moment!

Are we afraid to be struck down by her?
 So weak, that we can't bear her radiant glory?!
 Do we prefer the stupid blindness??
 Instead with open eyes to let her enter our hearts??!!

—Fanny Feigenbaum

from *Theosophie in Israel*

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