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AUTUMN

Autumn is more than music, more than dreams,
More than a vision lost and never found;
Autumn is silence where the starlight gleams,
And loneliness, the far and fading sound
Of footsteps flying in a nameless night,
A rush of mighty wings, a call, a cry,
A whisper in the valley, and the light
Of phantom fires that burn across the sky.

Autumn is many things, and something more —
Something remote, eternal, and alone:
A shadow moving on an endless shore,
A breath, an image fugitive and flown.
Autumn is love remembered, legends old,
The song unwritten, and the tale untold.

GEORGE CARDINAL LEGROS

OCCULTISM

CLAUDE FALLS WRIGHT

The following lecture was given at a meeting of the Toronto Theosophical Society in September, 1894. As taken down by Mrs. M. W. Broun, it was printed shortly after in The Lamp, the first Theosophical magazine published in Canada. In view of the current popular interest in the subject, "Occultism" contains much that is timely still.

In the same year was published Claude Falls Wright's Modern Theosophy, but because most of the stock was destroyed by fire, few copies were ever sold. The author's revised copy was reprinted in The Canadian Theosophist, 1928-29 and was later published in book form by the Blavatsky Institute which still keeps it in print. (See back page).

Mr. Wright met Madame H. P. Blavatsky in 1887 when he was but twenty years old. For some time he acted as her secretary and served her devotedly until her death in 1891. (He was with her when she passed away.)

His own death by accidental drowning in Nicaragua in 1922 robbed the Theosophical Movement of an outstanding student.—Editors.

Occultism is the science of the soul of nature, of the hidden nature of man, and of the universe. It is possible for us to see and comprehend the unseen forces of nature. All sciences endeavour in some way or other to do this. The eastern and western people have two distinct modes of study; the orientals develop the perceptive faculties while the western people are analytic. In the east the first step is to understand by intuition; afterwards the knowledge thus gained is analysed. Knowledge in the west is an accumulation of facts. All theory is the result of intuition.

Things that are born at the same time move down similar cycles. This is the basis of astrology. Our habits, both physical and mental, move in circles. We have a tendency to think thoughts similar to those we have previously been thinking and old thoughts are apt to return to us. So with nations, and if the past be known the future can be approximated. The Hindus have a method by which they are able to read the future. Westerners will, of course, doubt this statement, but we have to remember that this ability to prophecy in their own lines is just what all scientists are aiming at. The as-

tronomer prophesies the eclipse, the physician the crisis of the fever. If we recognize the possibility of understanding the cycles of thought and action in nature it will not appear so improbable.

The tendency, at present, in many lines of thought is to turn to the ideas of the ancients. This is the case, for example, in chemistry, and as people investigate more and more for themselves they will return more and more to eastern thought.

For the phenomena of hypnotism, mind-reading, and the like, modern science has no explanations, though many different theories have been advanced. By experiments in hypnotism it has been shown that an operator can cause a subject to be unable to see a card placed on an open book, and yet be able to read the book under and through the card. Western people only know that such things are done; they do not know their rationale. True occultism offers the explanation.

In Tibet there is a school of philosophers who spend their time in solving these problems. Every century they have sent messengers or founded a society like the Theosophical Society for the purpose of giving their

knowledge to the world. In the last century Mesmer founded "The Society of Harmony," and taught the Universal Brotherhood of Mankind.

Besides this, he was able to explain the phenomena alluded to, and his explanations coincide with those given in the old Brahminical philosophy. Yet because the West was not ready to receive these truths Mesmer was ridiculed, and while his teaching is being adopted, he himself is even yet looked upon as a charlatan. For such phenomena to be intelligible it is necessary to understand the seven principles of which man is a composite. The French hypnotists discovered five different natures within each other in subjects experimented with and though they have not found the other two, their tendency is in the right direction.

The Theosophical idea is that the body is constituted on such a plan as to need something to keep it together. Why does not a body fall to pieces? The atoms of the body are continually changing. How then is it that at the end of seven years we can still be recognized as the same person? Why does an acorn always produce an oak? The explanation is that behind all physical nature there is a mould on which the physical body is formed. This is the astral body. It is the model to which the physical atoms are attracted and on which they form themselves. Death is the separation of the physical and the etheric or astral body.

There is usually no connection between the mind of a person and the external objects, such as exists between his hand and brain, but such a connection can be established through the medium of the astral forces. In hypnotism the astral powers are thrown over the subject, and he is controlled by the operator. This is a very dangerous practice, and ought to be prohibited by law. When a person is hypnotised a connection between him and the operator is established which cannot be broken for at least seven years, and during all this time the subject is never free from the influence. In this way many crimes are committed, and the wrong

person is punished because the subject has lost his free will and is controlled by the will of another. One should never, under any circumstances, allow himself to be hypnotised. It has been stated that immoral tendencies, as well as diseases, could be cured by hypnotism, but this is not really true, for, seven years after, the influence being removed, the tendency will return even more strongly than before. In surgery we may escape physical pain by hypnotism but it is surely better and easier to suffer physically than to lose ones free will.

Etheric currents pass through all living bodies, and may pass from one body to another. Persons whose bodies are not controlled by the mind are affected by these currents from other people. The mind ought to control these forces, and it is an absolute necessity to do so in order to become an occultist. These currents flow from the tips of the fingers, and elsewhere, and have a great magnetic influence. One can prevent oneself from being hypnotised by closing the thumb and first finger of each hand firmly together, and making the mind positive. Sensitives have been known to see a light around the heads of persons brought into a dark room. This light is from the etheric fluid which surrounds every living form. By passing the hand over or very near another person you can, according to his sensitiveness and your positiveness, establish a connection between your etheric or astral form and his.

It is possible also to think a thought into the brain of another. Because these statements are not understood they are not believed. In the middle ages one would have been burned for witchcraft had he suggested such a thing as a telephone. Today we are allowed more liberty of thought, yet still people ridicule ideas which they do not understand.

There are two kinds of occultism. First, the study of those things which are not perceptible by the senses, but which are perceptible by the mind. Second, the study of that which is not perceptible by the mind,

but which is perceptible by the soul, and by the soul is meant the tendencies and characteristics which represent the spiritual man—perhaps the “unconscious mind.”

We know that a plant grows, but we do not know why. The forces in nature can be recognized by the mind, or at least the mind can recognize their existence. We know that we live, but we do not know why we live. Nor do we know that life is not a dream. These problems cannot be grasped by the mind, but they can be solved by the soul.

Micro - organisms have always been thought to owe their actions to what is called “chemical irritability.” It is now discovered that they have a psychic life of their own. The earth is simply, as the ancients said, a huge animal, with a sluggish consciousness of its own. It has been observed to breathe by some scientists. The mind also breathes, as does the sun and moon. It is possible to learn to breathe through the astral body. The Indian fakirs do this when they permit themselves to be buried for several months and afterwards return to their ordinary state of consciousness.

Besides the law of gravity or attraction there is the opposite law of repulsion. The law of attraction can be conquered. The Indian fakir accomplishes this when he is able to float in the air. We are attracted to the earth because of the positive and negative polarity existing in both man and nature. If you can become of the same polar nature as the earth at any point the earth will repel you, just as pith-balls are repelled by frictional electricity. The Indian fakir breathes in the nature of the earth and is consequently repelled, and is thus able to float in the air as it seems. Because we do not understand a thing it does not follow that it does not exist.

Concentration is the root of the practical part of occultism as it is of every other study. “Everything is locked up in the mind of man. One requires the conditions to draw it out.” Concentration is necessary to all progress. We must, however, distinguish be-

tween voluntary and involuntary attention. It is not concentration if in reading a book one becomes so absorbed in the story as to be lost to everything else. This is a weakness which is to be avoided. To concentrate the mind requires a voluntary act of attention. We should learn to live in the present, now, in this very second. Instead of this we are continually looking into the future. To become an occultist one must rid oneself of all that does not belong to the Higher or real Self. Fear, power, wealth, love which seeks a return, these four pull the soul from its original position so that some do not even know where they really stand. Hope, which is the desire for the future, will destroy the soul because with that desire one cannot live at the Centre. Living in the future is the origin of all vice. The aim of life is to unite the soul with the Higher nature. Occultism teaches how this may be done. The mind must be purified. Do not generate bad thoughts. An evil thought is worse than an evil deed, for the deed affects only the one toward whom it is directed, but the thought may affect many. By destroying an evil force one may create a good one. When the mind is purified it will regain the useful natural physical instincts. Why cannot people tell when an herb is poisonous, and many other things which animals know instinctively? It is because vice and misdirected mental forces have destroyed these faculties.

The mind is simply an electrical body. The pineal gland is the organ of the soul. It may be electrified, so to speak, so as to give possession of the higher consciousness, but this is done by purifying the mind. Noble thoughts will finally lead to the discovery of the object of life, and we should ever dwell upon the higher principles within. If the mind be purified the body will be at peace. Our psychic eyes will be opened and we may commune directly with our higher nature. We may learn to know “God.”

Do not render the mind negative in order to develop sensitiveness. To become clair-

voyant, clairaudient, and the like in this way is to be controlled by outside forces, whereas the occultist should control them. Rather keep the mind positive, intent upon the eradication of vice. The positive condition is necessary to evolution. When ones

mind has been made pure he may then use these psychic faculties if he wishes to do so. "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you!"

PHILOSOPHICAL IMPLICATIONS OF POLARITY

ALVIN BOYD KUHN, PH.D.

The late Dr. Kuhn left some unpublished miscellaneous writings. By kind permission of his son, Professor Alfred Kuhn, these are being published from time to time in the pages of The Canadian Theosophist. We are indebted to our friend Richard Sattelberg, whose efforts have made this possible. Eds.

Philosophers have consistently elaborated the theory of the integral or organic unity of the world of creation. They have even gone so far with the idea as to predicate the commensurability, so to say, of the physical order of the universe with the mental order that essays to rationalize it. The theory asserts that the logical structure of the created world is matched in parallel correlation by the logical structure of human thought. The logic of nature runs parallel with the logic of mind.

The critique of the proposition, however, has questioned whether in fact the world of nature can be considered to manifest a logical order, whether its phenomena and existential course in being exhibit the logic of a creative mind. Negative argument alleges a lack of sufficient evidence to warrant the ascription of logical systematism to the world of objective life. This contention claims there is not adequate ground for in-

terpreting the run of phenomena in the physical world as proof of the presence of anything like a cosmic mind in the creation.

Yet the human mind finds it hard to think of a creation without a creator. And the affirmative side of the debate can point to a thousand particular items in the economy of living beings and the balance and adaptation of natural forces as abundant warrant for regarding the outer world as the product of a rational creative power. It can be said, then, that philosophy has generally endorsed the thesis of the correspondence of thought and nature. Nature is believed to have been produced and unfolded in sequential development by a grade and power of mind which must be akin to the mind of man, since it gives evidence of operating according to the same laws and principles of logic as does the human mind. It is claimed indeed that man's mind could not read law and logic in the run of the natural order if that order did not itself display the characteristic principles of the same order of thought as its own.

If this reasoning is sound, it is sensible to conclude that the evidences of God's mind at work in his creation can be as legitimately postulated as we affirm our ability to discern the evidences of man's mind in what-

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ever man creates. A printing press and the shape of the ink blotches it splashes on paper give us the sure proof of man's creative mind at work in the world. So philosophy affirms that we can read the logical operation of God's thought processes and purposes when we reflect upon the work of his hand in his universe.

It strikes us then with the force of a sudden sharp realization that if we would desire to know the thoughts of that mighty mind, we should turn to the universe which that stupendous mind has created and study its manifestations.

Indeed this simple code of intelligence was—we may now learn to our surprise—central and basic in the science of what we call the Ancient Wisdom. The whole of that legacy of sage knowledge which came to be the foundation source of all the religions of our Occidental world, that is, of the Greek religion, Hebraism, Mohammedanism and Christianity, not to omit perhaps also Zoroastrianism—all springing, as we now know, from that fount of immemorial antiquity, ancient Egypt—was formulated upon the principle of the parallel correspondence of spiritual truth with the phenomena of external nature. In the counsels of this ancient sapiency it was conceived that every law of the mind, every true vision of spiritual intuition, could be found endorsed and confirmed by a phenomenon analogous to it in nature. The outer world dramatized the inner, the physical reflected the ideal, the world below mirrored the world above. And ancient sagacity essayed to instruct and illumine the feeble human intellect for the perception of the principles of abstract truth by discovering and presenting the objective features of the natural world which stood as the visible analogues of the inner verities. As Browning—and Plato—expressed it, in heaven the perfect form of the divine idea; on earth the reflection or shadow. By close study of this mundane reflection the mind of man could glimpse the noumenal form which cast its shadow down in the phenomenal world. Ponder long

and intently enough on a seed, a plant, a tree, a beetle, a running brook, the surf pounding on the beach, the moonlight, a bird on the wing, and one would ultimately apprehend every law of the universe.

Few are aware that St. Paul gave positive expression to this principle of wisdom when he wrote: "That which may be known of God is manifest. For the invisible things of him from the foundation of the world are clearly seen, being understood from those things which are made." But nowhere has the law of correspondences been more cogently expressed than in a quotation from the Talmud of the Jews by Madame Blavatsky in *The Secret Doctrine*: "If thou wilt know the invisible, open wide thine eyes on the visible." The Old Testament echoes the same truth when it adjures the undiscerning human: "Go to the ant, thou sluggard; consider her ways and be wise." Wordsworth sings in a beautiful lyric: "Let nature be your teacher." The instinct to find moral and spiritual truth reflected in nature is the innermost soul of poetry.

In view of the fundamental importance of this principle of correspondence it may be wondered whether Theosophy has known of it and given it a place of due strategic moment in its scheme of philosophy. The answer is a qualified "yes". Theosophical exposition has all along given expression to the play of the principle in the form of the great Hermetic maxim of ancient wisdom: "As above, so below." Yet the claim is here made, perhaps for the first time in Theosophic councils, that in Theosophic usage the great adage of the legendary author of the fabulous Egyptian treasure of knowledge has not measured up to its tremendous potential of enlightenment, because, in the form of its wording, it has been bent in a direction leading the mind away from the area of its most illuminating reference. This essay respectfully submits the case for the need of a rectification of the form in which this maxim, this almost magic key to understanding has been put forth. The recommendation is that it should, in-

deed must, be put in a form the reverse of the usual reading, making it stand: "*As below, so above.*" Thus stated, the words hit the mind immediately with a more realizing impact. For the axiom announces that if we want to know the invisible spiritual world and its noumenal forms, God's archetypal ideas, we must turn our gaze upon the images of those forms visible in this world. To us they are invisible up there in God's world of mind; but, lo, they are visible in replica down here in the natural world. Of the two worlds compared, the one is to us unknown, the idea-world above; the other is visible and knowable. Paul says that the things of the unseen world are greater than those of the seen world. But if we would fain know of those mighty creative ideas, we surely cannot observe them in their own world where they are invisible to us. We shall have to study them in that world where their forms are reflected in the mirror of matter and objectivity. Hence the natural—and only fruitful—order in our mental procedure to grasp the eternal verities of the God-mind is not to attempt to seek them by gazing in the vacuum of the noumenal world above, but to proceed from observation of our known, or knowable, world to the mystery of the unknown world which it mirrors. How can we build any knowledge upon our blind gazing into a realm of blankness? The human mind can not reason from the unknown. The unknown world can furnish no data, no clues. The only region of observation in which we can pick up clues is that creation which lies under our very eyes, open to our vision and our reflection. From what the eye can discern and the mind rationalize in our seen domain, and with the key-clues to life's enigma thus gained, our minds can proceed to an understanding of the ideal world that shaped out our creation. It gives us no prod to knowledge to say: "*As above, so below,*" beyond the general affirmation that there is a correspondence between the two realms. Even to understand better the things here below, what do we gain from staring vacantly into the empty spaces above? We are

forced by the sheer presence of objects of perception in the one case and the non-existence of them in the other, to look for meaning at things where they are and base our inductions upon phenomena that are available for study. To trace the principles of a correspondence, the phenomena on both sides must be under scrutiny. The mind can not reason in a vacuum, as Sri Aurobindo says; it must have something formal and substantial to work upon.

As has been already set forth herein, it was the method of ancient genius to depict the forms of a noumenal reality by showing the analogues of those ideal forms in the external world. The objects and phenomena of the objective world hold up to the human mind by the hundreds the clues to the deepest knowledge. If the lower world of *physis* or nature is a parologue of the divine ideal world, it is to this lower level of manifested life that we must turn to discern the pattern of things in the heavens. In the form of "*As below, so above*" the maxim becomes tenfold more pertinent and provocative of thought. We can not work for intelligence from the original above to the copy below, for we already have the copy, but not the original. The copy may not be quite as clear as the original, but it is all we have. For our illumination God placed copies of his divine blue-print down here in our visible world. How silly to disdain the use of the copy, when it is our only clue!

If this claim is challenged, we fall back upon the direct statement of Hermes himself, found on the famous Smaragdine Stone, or Emerald Tablet, as follows: "True without falsehood, certain and most true, that which is above is as that which is below, and that which is below is as that which is above, for the performance of the miracles of the One Thing." The aphorism is of course true, worked either way, since if one thing is like another, the other must be like it. What is here contended for is that the proper order of the wording directs our thought to the known world as clue to the unknown.

The validation of this principle and this

methodology has been necessary as groundwork for our approach to polarity. For nature yields no more significant and instructive item for our enlightenment than this phenomenon we call polarity. Indeed it would not overstate the case to say that polarity is the one basic law of all life. It is the indispensable condition of existence itself, for no life comes or remains in existence except under the terms of the law of polarity. The arcane science of old asserts that all things originate out of a state of what H. P. Blavatsky calls pure abstract Be-ness and proceed through a process of existence into final being. Polarity is the order of existence in and by which things come out (*ex*) to view from original *in*-ness. Nothing can exist save as the result of the polarization of the two opposing forces of life, the positive and the negative. In *The Secret Doctrine* the author states that the universe is suspended on a web of force that is attached to spirit at the summit of the creation and to matter at the bottom.

Most appropriately the very first verse in the *Genesis* story of creation states precisely the first step that life must take if it wishes to deploy its latent energies to emerge from non-being out into manifestation. This is the initial splitting apart of the primordial unity of life into the bi-polarity of potential becoming or existence. "In the beginning" the Creator performed what the ancient sages called his self-mutilation, when he thrust a mid-rib down the center line of his primal unitary Be-ness and bifurcated his oneness into the quality of spirit and matter. He could not create until on one side of his nature he was consciousness, so as to *know* both what he wished to create and how to do it; and on the other side was matter, with which to create. Life is ever the product of a polarization of invisible essence with visible substance, the essence being positively charged, the substance negatively. And in this dual relationship spirit is the generative, the active principle, hence it is personalized as the divine Father. Matter is passive, inert, receptive, the eternal

Mother. Without the interaction of the two in polar opposition, beings can not be sustained in existence. As life awakens out of pralayaic slumber, the two ends of its duality pull away from each other and spin the web of force between them on which all things will live, move and have their being. All creatures manifest the two poles, or end nodes of the energy that sustains their being. If the tension generated between them was for the millionth of a second relaxed, the universe would collapse.

There comes to mind the old problem in the school arithmetic: if a cow is tied to a stake by a rope sixty feet long, over how much terrain can she graze? This sets the model for our problem in philosophy: if our mind is tied to the fixed stake of this ineluctable law of polarity, how far can it range over the area of philosophical speculation? Virtually, it would appear, over the entire field of knowledge. For the mind sees itself under the necessity of recognizing polarity as the basic premise in any problem concerned with the meaning of existence. It looms up as the essential ingredient in every explanation of the phenomena of life.

(To be continued)

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

THE MEANING OF MEDITATION

MONTAGUE A. MACHELL

"It is upon the serene and placid surface of the unruffled mind that the visions gathered from the invisible find a representation in the visible world. Otherwise you would vainly seek those visions, those flashes of sudden light which have already helped to solve so many of the minor problems and which alone can bring the truth before the eyes of the soul. It is with jealous care that we have to guard our mind-plane from all adverse influences which daily arise in our passage through earth-life." Mahatma Letters, No. XI.

The above words are those of Koot Hoomi Lal Singh, one of the Masters of Compassion, unseen, unknown to the average Theosophist, occupying a sphere of consciousness most Theosophists have heard and read of, but rarely, if ever, experienced. To clearly understand and to be capable of applying the statements made in the above quotation, is to have access to a sphere of consciousness with which few of us are to any degree familiar.

The point of these statements is to remind ourselves that to "meditate", in the deepest sense of this term, as employed by a Theosophist, is to have the capacity to contact a sphere of mental silence unknown to the great majority of us. It is not a particular way of thinking, but rather attaining a plane of consciousness where thinking, by the personal mind, is stilled. Before such a plane can be approached, the disciple must be completely aware that such a plane of Reality—beyond thought and beyond words—not only exists, but is the homeland of the only Reality he, as a conscious spiritual entity, possesses.

In this sense, to be able to meditate effectively implies the ability to ascend to a plane of consciousness remote from that with which one deals in every conscious moment of the day. Indeed, the verity of such statements as that of Koot Hoomi Lal Singh, quoted above, is only to be understandingly accepted to the degree that one accepts an invisible, indescribable world which Illusion is powerless to govern. This does not mean, of course, that it is useless for you and me to seek to practice medita-

tion. It merely reminds us of just what ultimate success in the effort involves. Approach to it, obviously, must be by way of an unwavering and ever-alert attitude of mind, bent on transcending the basic, perennial limitations of all purely mental processes. It begins, probably, with a loving awareness of the priceless beauty, harmony and symmetry of the Law of our Being—a sense of unabating wonder at the sweet splendor of "being alive", to the very roots of ones being—which roots are planted in the holy garden of THE ONE.

Reverence, that endures and grows, must be nurtured in love; living must be perceived as the exquisite miracle that it is, in that it is the unfolding of the holiest and loveliest Reality the mind is capable of conceiving. Loving this ultimate Fulfilment, we remain steadfastly true to Its loveliness, consciously nurturing an awareness of it *beyond all mental capacity* to understand. In this sense, fortified by such written words as those of the Masters of Compassion, Faith becomes a first step on a radiant path of Spiritual Awareness. Knowing "the invisible" can and must become "visible" to the inner eye, the disciple abides in the temple of the Spirit, imbuing himself utterly with the eternal (even though invisible) Reality. Meditation might be likened to a periodic "patrol" by the spiritual self, of enemy-held territory. "Watchman, what of the night?" asks the fallible mortal mind, knowing that its vision is inadequate to those far reaches of Reality into which the Self must pilgrimage.

For the dedicated disciple, that which

precedes and leads up to effective meditation should be a daily and hourly concern. We inhabit this dire climate of selfish materiality in the anticipation of acclimatizing ourselves to its opposite. In this sense, we are required to see to it that death, at the end of this incarnation, finds us at least spiritually mellowed to a point that Devachan shall not find us wide-eyed infants to its healing magic. To the extent that our meditations have been effective, death should prove a "home-coming" to a sphere of liberation to which we have spent a lifetime acclimatizing ourselves.

In this regard, it is important that we wear down, little by little, the inevitable sense of strangeness with which one tends to approach the sphere of Awareness our meditation seeks to enlarge. Little by little it is demanded of us that we make that sphere a "home away from home". If the motivation of our living is genuinely spiritual, our living will, more and more, demand a spiritual dimension, as the only real dimension life offers us. In that dimension, let us be assured, earth's climate will be, to a degree, at least, modified in the direction of spiritual reasonableness; Truth will be less a stranger, Reality less a questionable theory.

In the words of Koot Hoomi Lal Singh: "It is with jealous care that we have to guard our mind-plane from all adverse influences which daily arise in our passage through earth-life." As the same Master has written in Letter No. IX: "Remembering thoughts are things—have tenacity, coherence, and life—that they are real entities—the rest will become plain." What becomes plain in relation to "guard our mind-plane from all adverse influences which daily arise in our passage through earth-life", is that the dedicated disciple stands almost alone in a vast arena of "adverse influences" that eternally crowd in and impinge upon the mind of the aspiring thinker. This condition reaffirms the fact that meditation must become a door out of the unwholesome and inimical world-thought miasma into that

purity to be found only on the plane of spiritual awareness. When Socrates prayed: "May the outward and the inward man be at one", was he not inviting his disciples to permeate outward discord and impurity with inward vision and awareness?

In this task of purification, must it not be the purifying wisdom to which meditation opens the door which alone can achieve an illuminating revelation? "The serene and placid surface of the unruffled mind" alone can reflect the immaculate beauty of Reality. For the personal "mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of soul-wisdom to brush away the dust of our illusions." Far from the dust and din of battle is the perfect reflection of THE ONE, which not the most strenuous mental striving can attain. He who draws nigh to the holy serenity of true meditation must again and again still life's tempestuous waves with the command, "Peace, be still!" Those words exercise a constant restraining influence on the mind's fevered pursuit of Illusion. What we term "life" tends constantly to become an uninterrupted "rush hour" on the part of a personality only vaguely aware of what the rush is all about. Only the heavenly inevitability of a burgeoning Spiritual Awareness can restore to life a rational and genuinely productive rhythm, attuned to infinite goals, caught consistently in an Infinity of spiritual potential.

Meditation is silent and *unuttered* prayer, or, as Plato expressed it, "the ardent turning of the soul toward the divine; not to ask any particular good (as in the common meaning of prayer), but for good itself—for the universal Supreme Good" of which we are a part on earth, and out of the essence of which we have all emerged. Therefore, adds Plato, "remain silent in the presence of the *divine ones*, till they remove the clouds from thy eyes and enable thee to see by the light which issues from themselves, not what appears as good to thee, but what is intrinsically good."

—*The Key to Theosophy*

NOTES AND COMMENTS BY THE GENERAL SECRETARY

I am sorry to report the deaths of the following members.

Mrs. Sheila Harvey passed away on July 7 in Vancouver. She had been a member of the Vancouver Lodge since 1963.

Mrs. Laura Salverson, a member of the Toronto Lodge for seventeen years, died in her sleep on July 13. Mrs. Salverson was a writer of note, and twice won the Governor-General's Award; she wrote several novels, the first of which was published in 1923.

At the time of her death on August 1 Miss Eva Budd was the oldest member of the Society in Canada. Some notes on her long Theosophical career appear elsewhere in this issue.

* * *

Members across Canada will be interested in the news of the move by the Toronto Theosophical Society to permanent quarters at 12 MacPherson Avenue. As most know, it was always hoped that the Lodge would eventually occupy rooms in a new building on the old Isabella Street property, but this was not to be.

Once again the Toronto members have been good enough to provide space in their building for the Section office. Please note, however, that the address of the T.S. in Canada remains unchanged: Box 5051, Postal Station "A", Toronto 1, Ontario.

* * *

Mr. Ernest F Wilks, President of Orpheus Lodge (in Vancouver) made a brief visit to Toronto in early August in connection with some research work he is performing for the University of British Columbia. Taking advantage of being in the city, he spoke to all the eastern members of the Canadian General Executive, thus providing a useful exchange of opinions which otherwise, because of distance between the western and eastern provinces is normally confined (often unsatisfactorily) to correspondence.

This issue contains an appeal by the Non-English Publications Loan Fund, whose organizers propose to publish *An Abridgement of The Secret Doctrine* in at least twenty different languages by 1975. This is an excellent opportunity for English-reading Theosophical students to show their gratitude for the Blavatsky writings by making a small part of them available to others less fortunate.

* * *

The entire Theosophical Movement should join in cheering the successes that have already been chalked up by the first Theosophical film, "How Many Lifetimes". It was awarded a Certificate of Creative Excellence by the U.S. Industrial Film Festival, 1970, in the category of World Peace, Brotherhood and Understanding; the film also took the gold medal in the category of religion and ethics at the 1970 Atlanta International Film Festival.

"How Many Lifetimes" will be shown by several western Canadian Lodges in early fall. I urge all who can to see it. But more than this, since the film is aimed at the general public rather than Theosophical students, I hope other, non-Theosophical groups, will be encouraged to borrow and show the film.

In the United States in July there were five telecasts of the film, with an estimated total 262,000 viewers.

* * *

The 4th Interamerican Theosophical Congress will be held near Bogota, Columbia, February 15-18, 1971.

The General Secretary of the T.S. in Columbia estimates the cost of room and board at the summer hotel (the site of the Congress) will be \$50 to \$60 for the four days; this also includes transportation from Bogota. There will be a Congress registration fee of \$5.00 per person.

Will members wishing to attend the Congress please let me know right away?

* * *

The Annual Meeting of the Executive Committee of the Theosophical Society in

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Editors: Mr. and Mrs. T. G. Davy

Letters intended for publication should be restricted to not more than five hundred words.

The editors reserve the right to shorten any letter unless the writer states that it must be published in full or not at all.

RANNIE PUBLICATIONS LIMITED

Beamsville, Ont.

Canada was held at my home on Sunday, July 12.

Among the items discussed were: appointment of Mr. John Taylor, of Oakville, to undertake the audit of the Society's books; purchase of insurance on film, "How Many Lifetimes"; the 1970 Students' Con-

ference; and the moving and storage of Section office, furniture and supplies following the vacation of 310 Dupont Street.

A report was received from the sub-committee studying changes in the Section's Constitution and By-Laws. It was recommended that a simple approach would serve our purpose and be more in the spirit of the times. Mr. Barr volunteered to draft a simplified Constitution for further study. The Committee commended Mr. Chas. Bunting for his initiative in seeking a more relevant Constitution and requested that he remain on the sub-committee.

It was noted that it is not too early to start thinking about how the Canadian Section could celebrate the Centenary of the Theosophical Society in 1975. I am sure the Executive Committee will welcome the views of all members on this matter.

* * *

I have much pleasure in welcoming into the fellowship of the Society, Mrs. Marion Astrof, who joined through Montreal Lodge.

—T.G.D.

EVA M. BUDD

The death on August 1 of Miss Eva Budd ended a long association with both the Theosophical and the Vegetarian movements in Toronto. Following a stroke, her last seven months had been spent in hospital. She was in her ninety-fourth year.

When Miss Budd joined the Theosophical Society in 1909, Canadian members came under the jurisdiction of the T.S. in America, with headquarters at Krotona. Together with those who were members in 1919 she demitted to the newly-formed Canadian Section that year. She was a faithful member of the Toronto Lodge and attended meetings regularly until her last illness. Miss Budd was the founder of the Lotus Circle in the Lodge.

Miss Budd had already been active in the British Vegetarian movement for six years when her family emigrated to Canada in 1901. Her early contacts with Toronto

vegetarians included some who were also members of the Theosophical Society, notably Mr. and Mrs. Felix Belcher. With her sister, Mrs. Barbara Jackson (a member of the H.P.B. Lodge) she was a founder-member of the Toronto Vegetarian Association. She served as Secretary of that organization from 1945 to her death.

For 35 years Miss Budd was Secretary of the Royal Astronomical Society of Canada. She was also an active member of the Humane Society.

Mr. Dudley W. Barr conducted a simple but very beautiful Theosophical funeral service. Each of the friends who attended was given a rose, a lovely gesture which was the idea and wish of Eva Budd, and which helped make the occasion one of peace rather than grief—just as she would have wanted.

LETTERS TO THE EDITORS

The Editors

The Canadian Theosophist

A few thoughts come to mind on reading the notice in your May-June issue of the decision by the General Council to invite Dr. Hugh Shearman to write a history of the Theosophical Movement.

As far as I know we do not have a truly impartial history of the Movement. There are histories of the Theosophical Society (Ransom, for Adyar; the anonymous authors of the ULT; C. J. Ryan for Point Loma; and no doubt others.) It would be wrong and foolish to impugn the motives of the various authors who must be respected as sincere individuals doing what they believe is right. But on reading these volumes, special pleading is obvious, facts are omitted in speaking of "other" T.S. Societies and groups, selection of material is often narrowed and thus forced out of proportion to the overall picture. The product is a distorted, imperfect, often untrue "history".

(I realize the ULT history is titled, *The Theosophical Movement* and does include

a survey of historical facts of other Theosophical Societies, but the above comments are still appropriate; and Ryan's, though including the words, "the Theosophical Movement" in its title, is mainly a chronicling of the life and work of H.P.B.)

The choice of Dr. Shearman by the General Council may well be regarded with grave concern by theosophists not affiliated with Adyar. I can only judge from what I have read of his words in the C.T., where his able use of English cannot hide his obvious bias and what appears to be even untempered prejudice. What kind of "history" will he come up with? Will he consult representatives of other Theosophical Societies? e.g., for the ULT, Mr. Henry Geiger? also (perhaps unofficially) Mr. Victor Endersby? for the former Point Loma group, Mr. Iverson Harris, or Mr. Boris de Zirkoff, or Mr. Geoffrey Barboka? Will written works by "other" theosophists be consulted, as for example the recently published book containing articles by W. Q. Judge and prefaced by an extremely frank evaluation by its compilers and editors, Sven Eek and Boris de Zirkoff? And what of Lady Emily Lutyens' *Candles in the Sun* with its amazing revelations? Sincerity in an historian is not enough, no more than mere goodness in a human being is enough. He must ask, What are the *real* facts? Can he find them? Is he willing to report them?

Dr. Shearman has a serious task. Will he be able to execute it with impartiality? If not, will not his history be greeted by even more criticism than such efforts have aroused in the past? And does this not provoke us to ask ourselves whether instead of a history it might not be wiser and far, far better to issue a volume on theosophy which would, for the public, present a clear exposition of the *original* teachings? These—not deviations from them—are what humanity needs to lift it, to inspire it, to guide it, to give hope and light and courage and meaning to its very existence.

W. Emmett Small

TORONTO LODGE MOVES TO NEW QUARTERS

On August 13, 1970, the library and other effects of the Toronto Theosophical Society were taken out of storage, where they had been for two months, and moved to the Lodge's new quarters at 12 MacPherson Avenue.

The building is a former Baptist church, built in the early 1900s, but seemingly in good physical condition. The location, about half-way between the Rosedale and Summerhill subway stations and just a few steps west of Yonge Street, is as near to being central as could be desired. The main auditorium will seat 300 comfortably, and other spaces are available for smaller audiences, classes, etc. Office and kitchen facilities are well appointed. A fine organ remains in the building.

It is gratifying that the library, which has been accumulated in the nearly eighty years of the Lodge's existence, will henceforth be housed more suitably than ever before, even at Isabella Street. A large room on the second floor has been assigned to this important function of the Lodge.

It is expected that the regular program of the Toronto Lodge will resume in September. The work of transforming their new acquisition into an outlet for the dissemination of Theosophy in Toronto will be a challenge to the members in the coming months, but no doubt they will respond as in the past.

MONTREAL LODGE

Montreal Lodge has been host to a number of Theosophical visitors to our city during the summer months. We had the pleasure of meeting with Mr. and Mrs. Charles Le Lorrain from Huizen Centre in Holland and were glad to welcome fellow students from the United States and other points.

We have been fortunate in obtaining a Tape Recorder. Its first use will be for our course on the study of *The Secret Doctrine*, obtained from the T.S. in England. A study

of the *Bhagavad-Gita* will also form part of the Lodge Fall programme.

We are looking forward very much to a visit from Mr. and Mrs. Geoffrey Barborka in November.

Viola P. Law,
Secretary.

VICTORIA LODGE

The Summer recess was interrupted on August 15 for a special meeting, held in the home of Mr. and Mrs. H. Carson. The occasion was a visit by Mr. Boris de Zirkoff, compiler of the *H. P. Blavatsky Collected Writings*.

Mr. de Zirkoff gave an interesting and inspiring talk on Astronomical Theosophy, illustrated by some splendid slides of the universe. A spirited discussion followed the talk.

Starting in the Fall it has been decided to change the Lodge meeting night from Monday to Wednesday (still 2nd and 4th of each month).

Frank P. Boucher
Secretary

THE AIMS AND OBJECTIVES OF A THEOSOPHICAL LODGE

Foremost is the ideal to create a spiritual centre whereby the spiritual energies of its members may become of service to humanity. This ideal was founded on the conception that to the extent such a centre can achieve its goal, it can be used as a channel for the dissemination of spiritual energies into the life of the community. The establishment of such a centre would be in effect an expression of that indicated in the first object in the formation of the T.S.

It follows from this that the highest contribution that any individual can make to his fellow-man is his own spiritual regeneration. (Remembering that spirituality and universality are inter-related.)

Also it is the essence of the Theosophical teaching to make clear that there is no pow-

er, other than that of his own Regenerative Principle, that can aid man to transcend and free himself from his world of self limitation. We are what we have made ourselves, and we cling blindly to this self-made world until its evanescent properties bring home to us our need for a deeper purpose for living.

Man is essentially a spiritual being. But now, being involved as he is, in a cycle of materialism which appears to preoccupy his whole nature, and considering the trend that human life is now taking, it seems inevitable that this higher aspect of his nature will be more and more obscured under the overwhelming problems that his spiritual blindness, and the absence of a guiding principle in his life, has involved him.

It is conceived that the 'objective' behind the present Theosophical Movement was largely to counter this materialistic trend, but we must realize that spiritual energies and truths cannot reach into human life directly, else why have the Great Ones taken on human form from time to time, living amongst us to give of their human knowledge so that we can understand? Spiritual energies are brought into human life through the agencies of spiritual centres, individual or collective, and does it not follow that this re-statement of the Ancient Wisdom was to appeal to those able to cognize their underlying truths, and to accept the responsibility to convey them to their fellow men?

But in order to make these perceptions communicable to humanity at large they must be manifested at the level where they can be understood. Mere words alone cannot do this. Like responds to like, for is it not the light that we perceive in others whereby we come to understand? Surely therefore it can only be to the extent that the truths so perceived through the study of the teaching are given expression in actual life, that there lies any possibility of the underlying truths of the teaching being transmitted.

This surely must be the fundamental message of Theosophy, to make manifest the

truth as we perceive it by embodying it in our own lives, by living it!

Is there any other sure way to express human brotherhood? Like responds to like, spirit to spirit.

Orpheus Lodge
Ernest F. Wilks
President

THEOSOPHICAL BOOKS FOR NON-ENGLISH READERS

In recent years there have been some very fine new works published by The Theosophical Publishing Houses in Adyar, England and the U.S.A., as well as reprints of earlier Theosophical books. These have been produced in the English language and are reaching many thousands of people in the English-speaking countries.

But what about the countries where English is not spoken? The Society in most of these countries does not have the same facilities and funds as do the established T.P.H.'s. Most of our books—both old and new—are never seen by their members or enquirers. Therefore, the Non-English Publications Loan Fund Committee appeals for your help in enabling some of the riches of our literature to be made more widely available.

A particularly valuable work which should be published in every free country and in every language is *An Abridgement of The Secret Doctrine* (edited by Elizabeth Preston and Christmas Humphries). Only 260 pages in length, it introduces the reader to the basic concepts of *The Secret Doctrine* by H. P. Blavatsky, the major source book of the theosophical philosophy. To help place this book in the hands of theosophical students throughout the world, please donate the cost of one or more copies to the Non-English Publications Loan Fund (estimated cost approximately two dollars per copy). This is an opportunity to share the work of H. P. Blavatsky and the wisdom she transmitted with others who do not have the same good fortune. Let us

make our goal to have this book published in at least twenty different languages by 1975—our centenary year. Only with the help of members everywhere can this be done.

Donations may be sent to:
The Theosophical Society in America
P.O. Box 270
Wheaton, Illinois, 60187
U.S.A.

(Please state: "For the Non-English Publications Loan Fund".)

ALWAYS IN PROSPECT

With disposition toward spiritual awareness there evolves a hope for the continuation of a sensory-memory trend, a daily spiritual stimulus, perhaps a portent of mystic experience. While this is, and has to commence by being, a mental effort, one hopes that the subtle side of this speculation may result in intuitional awareness and sustained spiritually-bent certitude.

Daily meditation and study convinces one of being subtly expansive of the inner aspects of consciousness. It must, no doubt, be conceded that this studious and meditative discipline is requisite to a spiritual-mental awareness—a prior training period preparatory to extempore proficiency. ("Attain to knowledge and you will attain to speech.") An individual who has attained a degree of verbal lucidity in matters occult tends to inspire spiritual confidence in other students.

Ones systematic studies, singled to spiritual aspects of life, incite a degree of interest in those levels of consciousness pointing toward extrasensory perception. The idealistic concept of directed spiritual competency is enhanced and expanded by a deductive study of the works of those who obviously possess a spiritual-theosophical surety.

Attempts at spiritual exploration, although motivated by high and noble concepts, perhaps fall short in many respects of which the student is unaware. It seems impossible to define an ultimate in this field

of mystic exploration. Spiritual enlightenment appears to require persistent faith in a divine purpose underlying all aspects of life, and that this should be as free as possible from stultifying doubt and ambitious attempts at self-measurement. Pressing confidently for pure and broadening experiences, content with a personal sense of ecstatic encouragement, it is perhaps possible that spiritual subtleties, when once experienced, give unquestioned surety when spiritual plateaus are attained.

To choose and will some definite effort toward the experiencing of spiritual uplift, and to meditate thereon in private-intimacy (a communion with sources of spiritual influence felt to be open), is perhaps the first requisite confidence the student must consciously establish. This appears to require the subordination of many factors associated with ones physical sphere of life. As a judicious decision, only those aspects of mundane affairs which serve to help others (and are obligatory and essential for life's sustenance) require detailed attention. Worldly activities, activated by altruism, can then be seen to lead toward surety—these proving conducive to a degree of subconscious well-being.

Hope must play a part. "What man has done, man can do . . ." should remain ones motto when reviewing the life and works of those obviously spiritually progressed. Disturbing recollections of injudicious action dulls ones hopes and dim the visionary insight. Memories of disturbing action require facing and dispersing, as do mental accusations of guilt in others, which for the present is no longer harassing. A mental concept of spiritual competency may be prone to an imagined joy in accomplishing a degree of spiritual affluence; this has a seductive, pleasure-seeking aspect. Happiness is likely to be more enthralling, permanent, and deeply gratifying when there is an avoidance of the inevitable self accusation and of the mentally distressing effects of an overly exultant and spiritually-stimulated pleasure phase.

In seeking for the truest and noblest happiness one may become encouraged to envision some spiritual reaction of an ecstatic character which surpasses and minimizes all other experiences; such may be termed pleasurable or happy ones; they are

wisely taken to be indicative of an ever-receding ultimate.

Let the Aspirant emulate! "The power which the disciple shall covet shall make him appear as nothing in the eyes of man."
—B. J. Whitbread

ANCIENT SCIENCE

3. Metallurgy

K. A. NEARY

(Continued from page 64)

Stanley Holmes, Canadian geologist, was quoted recently in the *Financial Post*:

"... at Rio Tinto in Huelva province (Spain) the Romans had the most advanced mining school in Europe. If you go there today, you'll see millions of tons of slag on the surface. The Romans were great prospectors, you know. I don't know of a single deposit in Spain or Portugal they didn't discover."

But long before the Romans there were few parts of Europe where metals were not widely used. Ores of iron, tin, lead, gold, silver, zinc and of course copper, had been refined for ages. Swords, if not plowshares, of steel; pots and pans of bronze and copper; ornaments of gold and silver were produced long before Homer sang. And not only Europe—almost universally. India was noted for its iron by Greek writers as early as the fifth century B.C. Elsewhere, South America for instance, from the earliest times the earth was searched for substances which could be made to produce metals.

So important was the use of metals to a culture that anthropologists have used them to identify distinct periods, e.g., Bronze Age, Iron Age. Tubal Cain, "the first instructor of every artificer in brass and iron" (Genesis, iv 22) had his counterpart in contemporary cultures. The seniority on Olympus of the smith Hephaistos (Vulcan) is significant and serves to emphasize the importance of metals to the Greeks.

The presence and use of so many metals at an early age presupposes various necessary knowledge and skills. Successful prospecting implies some basic understanding of mineralogy, perhaps even geology; refining, if done on a large scale requires a complex technology; smelting and forging are arts in themselves; considerable thought and experimentation must have preceded the production of alloys for special purposes.

Works of art tend to have a much higher survival factor than tools. Our knowledge of ancient metalwork is therefore based much more on ornaments and jewellery than on utilitarian devices. It is evident that in olden times the artist and smith worked closely together and often were one and the same. The earliest known examples of ornamental metalwork have an aesthetic aspect which is timeless and which no doubt has been the principal reason for their preservation.

But metals must also have been widely used for practical purposes. (The functional surely preceded the artistic?) At Bath the Romans lined pipes with lead. *Isis Unveiled* mentions metallic springs used in ancient Egyptian war chariots. In the same book Madame Blavatsky observes that the art of tempering steel must have been known in Egypt at a very early age for the making of chisels necessary in sculpture.

There are grounds to believe that the ancient metal makers were highly skilled and

could produce material of such quality as could hardly be improved on until the nineteenth century. Archaeological discoveries produce startling facts: in 1966 Professor Lyle B. Borst of Buffalo University analysed some mineral fragments and proved that the ancient Spartans made a steel alloy comparable to that used in modern automobile bearings.

A truly amazing discovery near old Baghdad was that of a device which employs the electric storage battery principle of dissimilar metals and an electrolyte. Professor George Gamow thinks it possible that Mesopotamian jewellers used the battery to electroplate thin coatings of gold and silver on their wares.

Less impressive but perhaps equally significant when considering ancient skills is the Iron Pillar of Meharauli, near Delhi,

India. This twenty-three feet high pillar consists of a single piece of iron and has stood for well over 1,500 years. It has been said that until 100 years ago the most skilled ironfounder in Europe could not have made it, but apart from this the Iron Pillar has a strange and marvellous quality. Although made of pure iron it does not rust and this feature is one that cannot be duplicated to this day.

That such knowledge was kept as a highly guarded secret is understandable. Also understandable is that the secrets would sooner or later be lost with the death of the last initiate. The fact remains that our forbears were intelligent, artistic, resourceful—and hardly deserve the “cave man” epithet.

(To Be Continued)

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.

Can you explain the Commentary which is given on page 625 of Volume II (of the third edition) of *The Secret Doctrine*:

“When the first ‘Seven’ appeared on earth, they threw the seed of everything that grows on the land into the soil. First came three, and four were added to these as soon as stone was transformed into plant. Then came the second ‘Seven,’ who, guiding the *Jivas* of the plants, produced the middle (intermediate) natures between plant and moving living animal. The third ‘Seven’ evolved their *Chhayas*.

. . . The fifth ‘Seven’ imprisoned their *Essence* . . . Thus man became a *Saptaparna*.” (S.D. I, 590 or. ed.)

Bearing in mind that there is more than one interpretation of the Commentaries and the slokas, the following is offered.

The first ‘Seven’ has reference to the Dhyani-Chohans who are “borne in by the influx ‘ahead’ of the elementals and remain as a latent or inactive spiritual force in the aura of the nascent world of a new system.” (*The Mahatma Letters*, p. 87; p. 86, 3rd ed.)

The first sentence of the Commentary gives the clue towards understanding what is mentioned in *The Secret Doctrine* as the “spiritual plasm” which is supplied by the Dhyani-Chohans, referred to in this passage:

“Complete the physical plasm, mentioned in the last footnote, the ‘Germinal Cell’ of man with all its material potentialities, with the ‘spiritual plasm,’ so to say, or the fluid that contains the five lower principles of the six-principled

Dhyan—and you have the secret, if you are spiritual enough to understand it.” (S.D. I, 224; I, 244 3rd ed.; I, 271 6-vol. ed.)

The footnote referred to by H.P.B. is one in which an explanation is given of the transmission of the germinal cells from parents to their offspring and the “immortal portion of our bodies.” “The five lower principles of the six-principled Dhyan” are (in descending scale) Buddhi, Manas, Kama, Prana, Linga-sarira. Compare also this passage in *The Secret Doctrine*, bearing in mind that Jiva here signifies the Monad:

“The functions of *Jiva* on this Earth are of a five-fold character. In the mineral atom it is connected with the lowest principles of the Spirits of the Earth (the six-fold Dhyanis); in the vegetable particle, with their second—the *Prana* (Jive); in the animal, with all these plus the third and the fourth; in man, the germ must receive the fruition of all the five.” (*ibid.*) Here the third and fourth principles signify Kama and Manas; but it is only “instinctual mind” that is active in the Animal Kingdom, not the ratiocinative faculty, and certainly none of the higher intellectual nor spiritual faculties which function in the Human Kingdom. “The fruition of all the five” principles signify the above enumerated five principles. The manner in which the Dhyan-Chohans supply the spiritual plasm was described symbolically in the opening sentence of the Commentary. Moreover,

“... it is our Dhyan Chohanian essence—the causality of the *primal cause* which creates *physical* man—which is the living, active and potential matter, pregnant *per se* with that animal consciousness of a superior kind, such as is found in the ant and the beaver, which produces the long series of physiological differentiations.” (S.D. II, 120; II, 127 3rd ed.; III, 129 6-vol. ed.)

Referring now to the second sentence, the three opening words of which were: “First came three.” This has reference to the three classes of the Elemental Kingdoms which precede the Mineral Kingdom and

function in the building of the globes of the Earth planetary system. The three Elemental Kingdoms represent the initial stages of the hierarchial Ladder of Life; the fourth added to them is the Mineral Kingdom.

The third sentence of the Commentary mentions the “second Seven”, in connection with which the following may be quoted;

“... in the exoteric accounts, the *Asuras* are the first beings created from the ‘body of night,’ while the *Pitris* issue from that of *Twilight*.” (S.D. II, 163; II, 173 3rd ed.; III, 173 6 vol. ed.)

Thus the *Asuras* represent the Second Seven, whereas the third Seven are the *Pitris* who are definitely referred to in the fourth sentence as evolving their *Chhayas*. However, before considering this latter theme, attention is directed to the phrase that it is the Second Seven who guide “the *Jivas* of the plants.” The significance of this passage is important, because the word *Jivas* as used in the Commentaries means “Monads.” The concept is here presented that it is the *Monads* who are passing through the tidal wave of spiritual evolution in the plant kingdom’s arc of its evolutionary circuit. That is to say, the *Monads* are manifesting in that form of *Prakriti* called the Plant Kingdom. (Cf. S.D. I, 178; I, 201 3rd ed.; I, 231 6 vol. ed.) Of further interest is the statement that the Second Seven “produced the intermediate natures between plant and moving living animal.”

Referring again to the *Asuras*: the suggestion is made that they are referred to as the Second Seven because it is they who assisted mankind in the Second Race—to quote another Commentary:

“In the beginning (in the Second Race) some (of the Lords) only breathed of their essence into *Manushya* (men); and some took in man their abode.” (S.D. II, 103; II, 108 3rd ed.; III, 111 6 vol. ed.)

“The third Seven evolved their *Chhayas*.” There is no doubt that the Lunar *Pitris* are here designated, for it is they who evolved their *Chhayas*. They are termed the Will-Born Lords in Stanza IV, sloka 14:

“The Seven Hosts, the ‘Will (*or Mind*) —Born’ Lords, propelled by the Spirit of Life-Giving (*Fohat*), separate men from themselves, each on his own Zone.”

And *The Secret Doctrine* explains:

“They threw off their ‘shadows’ or *astral bodies*—if such an ethereal being as a ‘lunar Spirit’ may be supposed to rejoice in an astral, besides a hardly tangible body. In another Commentary it is said that the ‘Ancestors’ *breathed* out the first man, as Brahmâ is explained to have breathed out the *Suras* (Gods), when they became ‘*Asuras*’ (from *Asu*, breath). In a third it is said that they, the newly-created men, ‘were the shadows of the Shadows.’” (S.D. II, 86; II, 90 3rd ed.; III, 95 6 vol. ed.)

The Sanskrit word *Chhayas* means shadows.

As the “fourth Seven” is not quoted in the Commentary, the significance of the sentence: “The fifth ‘Seven’ imprisoned their Essence” is explained in Stanza VII, sloka 24—the “Sons of Wisdom” here signifying the *Manasaputras*:

“The Sons of Wisdom, the Sons of Night (*issued from the body of Brahma when it became Night*), ready for re-birth, came down. They saw the (*intellectually*) vile forms of the first third (*still senseless; Race*). ‘We can choose,’ said the Lords, ‘we have wisdom.’ Some entered the *Chhayas*. Some projected a spark. Some deferred till the Fourth (*Race*). From their own essence they filled (*intensified*) the *Kama* (*the vehicle of desire*).” (S.D. II, 161; II, 170 3rd ed.; III, 168 6 vol. ed.)

The concluding sentence (of the Commentary): “Thus man became a *Saptaparna*” signifies that because of the awakening of the Mind-principle, *Manas*, man may begin to function self-consciously and by self-directed efforts may ultimately evolve as a seven-principled being. Regarding *Saptaparna*, H.P.B. wrote:

“Such is the name given in Occult phraseology to man. It means, as shown elsewhere, a seven-leaved plant, and the

name has a great significance in the Buddhist legends.” (S.D. II, 590; II, 625 3rd ed.; IV, 162 6 vol. ed.)

In Sanskrit, *sapta* means seven; *parna*, a leaf.

BOOK REVIEWS

An Introduction to Patanjali by Edith Fielding. Published at 1106, 2020 Haro St., Vancouver 5. Paper, 56 pp. Price \$1.25.

This is a welcome reprint (slightly revised) of an instructive series of articles which were originally published in *The Canadian Theosophist* in 1927-28 and which received very favourable comment at that time.

Patanjali was the founder of the Yoga philosophy and the essence of his teaching relating to the attainment of the spiritual life is contained in 195 brief Aphorisms of which there are many translations; Mrs. Fielding has drawn freely from the various versions which are readily available to modern students.

Although this booklet is called an “introduction” it is by no means an elementary work. Patanjali was not writing for beginners; he assumed that all those who were drawn to his teaching already understood something of the nature of Yoga and the profound philosophy underlying it. He offers no introductory teachings but plunges directly into his subject; for example the first two sutras read, “Here follows instructions in Yoga. Yoga is hindering the modifications of the thinking principle.”

Mrs. Fielding has been a student of the philosophy for many years and her helpful comments and suggestions are based upon her own experience and her sympathetic understanding of difficulties which students will undoubtedly encounter. Whichever translation of Patanjali’s Aphorisms is used by the student he will find that if a copy of this booklet is kept handy, it will be enlightening to refer to it often to consider the distinctions offered in the alternative renderings of the sutras by Johnston, Judge, Dvivedi and others. —D.W.B.

On Love and three essays from the Notebook of A. E. Orage. Published 1969 by the Society for Traditional Studies, Toronto, 26 pp. with a four page introduction by Louise Welch. Price \$5.00.

A. E. Orage, the brilliant editor of the *New Age* and the *New England Weekly* was indeed a man of many parts—teacher, literary critic, well acquainted with the best minds among the writers and thinkers of his day, a student of psychology, philosophy and metaphysics, for whom the philosophy of *The BhagavaI Gita* and the Mahabharata (which later work he regarded as the greatest literary creation the world has ever seen) became “vital and permanent influences in his mental life.” He was attracted to the lectures given in London by P. D. Ouspensky of *Tertium Organum* fame and later to Ouspensky’s teacher, G. I. Gurdieff, with whose teachings he spent years of intense study.

In the essay “On Love” which was written after he first met Gurdieff, Orage says there are at least three kinds of love (“though there are seven in all”), instinctive love, emotional love, and conscious love. The third, to which most of this essay is given over is rare; its impelling motive is that the beloved should arrive at its own perfection, regardless of the consequences to the lover. This basic idea is not new for ancient thinkers had spoken of it, but Orage thoughtfully develops this central theme throughout the essay. “It (conscious love) is rare among humans because in the first place, the vast majority are children who look to be loved but not to love”. Conscious love does not arise by nature but is to be cultivated, and mastery in such love follows—or may follow—a stern discipline and apprenticeship to the end that the lover may purely wish and have the wisdom and power to aid in the perfection of the beloved. Love without knowledge and power can be demonic and may destroy the beloved; “Aim to be worthy to be in love”. Love always creates; while the procreation of children is the particular function of instinctive

love, other kinds of love have other functions. The aim of conscious love is to bring about the spiritual rebirth of the beloved.

Although there are many thoughts in this essay which one can accept without question acknowledging ones debt to the author for having reminded us of them, one is somewhat prone to wonder whether this essay on love is the spontaneous output of one who has attained to “conscious love” or whether it is the fruitage of a trained, keenly perceptive and questing mind which has not yet made the irreversible step into that state where the mystery of love is known without rationalization.

The other three essays are “On Values”, “On Art” and “On Man and the Universe” and in each of them Orage has penetratingly wise things to say. He reveals himself as a teacher and those who study his thoughts cannot fail to benefit from their effort.

—D.W.B.

☆ ☆ ☆

Navajo Bird Tales. A Quest Book for children, told by Hosteen Clah Chee, written by Franc Johnson Newcomb (married to a Navajo trader), illustrated by Na-Ton-Sa-Ka, edited by Lillian Harvey. Published 1970 by The Theosophical Publishing House, Wheaton, Ill., U.S.A. xiii + 125 pp. Price \$3.95.

These interesting stories are told in ordinary simple language. The author writes as one intelligent person to another using well-known words. She does not, as some children’s writers do, treat the children as inferiors and so patronize them or “talk down” to them. They are her equals in understanding but with a more limited vocabulary, mature minds in young bodies reaching out for knowledge. The stories can be enjoyed by the 10-year olds and all whose minds are young.

The stories themselves have a genuine ring. As the foreword suggests, they are the result of years of careful study and sympathetic listening by a student with an enlightened understanding mind. They are not just a record of Navajo myths but an out-

line of the Indian's philosophy. These ideas are not obtrusively expressed. A story with a moral is not a genuine story. A moral is innate truth in any account of life. Thus the "feathers" that the Mocking Bird hands out are as natural as air and as easily accepted. There is no hint of preaching. The stories appeal to all in the hogan from small children, older boys, to adults.

As might be expected, since truth is the same everywhere, Navajo ideas are similar to those of Theosophy. Coloured feathers have to be earned. They are the natural results of unconscious deeds. Vanity leads to loss of beauty; selfishness is followed naturally by the loss of friends. A genuine kindness to birds and animals (thou shalt not kill) brings their protection to the family when hostile hunters invade their home.

The book is well-bound in an attractive yellow and black hard cover. The print is very easily read and the illustrations are charming. In all the figures, human and animal, there is a quiet poise and an unconscious dignity that is refreshing in this tired world. Even the buildings and landscape seem to be infused with the same spirit.

—F.B.B.

☆ ☆ ☆

Psychic Discoveries Behind the Iron Curtain, by Sheila Ostrander and Lynn Schroeder. Published 1970 by Prentice-Hall of Canada Ltd., Toronto. xix + 443 pp. Price \$9.95.

Except for the research work of Dr. Leonid Vasiliev, little notice has been taken in the west of what investigations have been going on in Russia in what might be included in the term, "unexplained laws of nature and the powers that are latent in man". This book surveys the whole field—not exclusively the scientific—and covers the geographic area occupied by the "iron curtain" countries. It is an impressive document which embraces a wide range of psychic phenomena.

The authors, Canadian and American respectively, visited Russia in 1968 to attend a conference on ESP. While there and

elsewhere in eastern Europe they collected the information which is the basis of this work. They have also drawn heavily on published material. The result is a book which should prove interesting to a readership not confined to students of ESP and related matters.

It is evident from the number of cases assembled in this book that interest in the occult, which has so obviously increased in recent years, is not limited to the west. One gathers that in Russia the subject even enjoys periods of "official" respectability, but there, as elsewhere, there is a latent tendency for it to be treated with suspicion.

There can be few subjects of interest to students of psychic matters that are not covered in this book: astral projection, clairvoyance, ESP, psychokinesis and telepathy are discussed along with many others. The chapters on "eyeless sight" and dowsing are well done and contain (I believe) material that is original in the west.

Unfortunately the standard of reporting varies. An indiscriminate use of the word "reincarnation", with connotations that are not remotely connected with the real meaning, achieves nothing except to confuse the reader. A new term, "artificial reincarnation" is introduced, and as it refers to hypnotically-induced illusions of the possession of talents associated with long-dead painters, musicians, etc., it could hardly be less appropriate.

For several years there have been indications that research into telepathy and other phenomena have been conducted in Russia with the object of military end uses. The authors go further and suggest that the U.S. and Russia are actually engaged in an "ESP race" analogous to the "space race" of the past decade for the purpose of perfecting occult powers to use as "weapons". Well, there never seems to be a shortage of improper motives for awakening these usually dormant faculties in man, but surely this is the limit!

The book is written in a breezy, journal-

istic style which sometimes suggests sensationalism. On the whole, however, it is a well-disciplined style which makes for easy reading and in some instances must be credited with maintaining interest in what would otherwise be repetitious or heavy material.

This is an interesting and useful work, and it is a pity that Theosophical students will discover in it a distasteful item. Just why, in the first place, the name of Madame Helen (sic) Blavatsky is introduced into this book at all is difficult to fathom, except to point out the traditional interest in occult matters in Russia. It is certainly difficult to write a thumbnail sketch of the famous Theosophist—and this is certainly not the unkindest that has been printed—but to gratuitously imply that she stooped to trickery “if the psychic current gapped” is surely as unnecessary as it is untrue. Madame Blavatsky was credited with many amazing and authenticated feats, but she did them not for material gain, nor to boost her personal ego; why then would she bother with fakery? No doubt the authors have been content to repeat certain scurrilous and unsupported statements of unfriendly biographers rather than do their own research with the factual material that is available.

Psychic Discoveries Behind the Iron Curtain is well indexed and contains some 425 items in a partial bibliography. —T.G.D.

OTTAWA—WORLD CITY

An impressive ceremony was held outside Ottawa City Hall on Monday evening, August 24. A glorious background was provided by the sun setting behind the Laurentian hills. The occasion was the “mundialization” of the Capital City of Canada—an official declaration that it is a “world city”.

Ottawa thus joins other Canadian municipalities which have mundialized: Toronto, Hamilton, St. Catharines, Dundas and West Flamboro (all Ontario); Lock Island, Quebec; and Halifax, Nova Scotia. The idea was conceived in France and given birth in Japan, when the first municipality declared itself a fragment of world territory in 1956.

It is intended that the citizens of a mundialized community “will carry into the future the spirit of international consciousness so that world peace and the betterment of mankind may be attained.”

The ceremony was part of the proceedings of the World Association of World Federalists, whose members were meeting in Ottawa at the time. Norman Cousins, Editor of *Saturday Review*, addressed the hundreds of participants among whom were several local Theosophical students. One of them reported: “There was a wonderful sense of brotherhood present, and it did seem that, with Tennyson, ‘we doubt not through the ages one increasing purpose runs.’”

To search for the Truth as if it were hidden in some golden cave is folly, for the ranges of mountains and peaks, the resounding and re-echoing cliffs, all these represent the whole universe which we see, and are manifestations of the Truth. But this truth will not come forth just because you hope it will. It is no use to be hesitant, undecided, stagnant in mind, passive in purpose, if one wishes to discover the Truth.

—*The Blue Cliff Records*
trs. R. D. M. Shaw.

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