

THE CANADIAN THEOSOPHIST

VOL. 54, No. 5

TORONTO, NOV.-DEC., 1973

Price 50 Cents

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

JOHN B. S. COATS ELECTED PRESIDENT

The election for the new President of the Theosophical Society was conducted in September in all the national Sections of the Society throughout the world. The results, which were forwarded to the international headquarters at Adyar, were examined and certified on October 11.

Mr. John B. S. Coats was declared elected as President of the Society. He will assume office on the morning of November 10, 1973.

Of a total of 24,038 eligible members, 14,824 voted. The final count was as follows:

| | |
|----------------------------|-------|
| Mrs. Rukmini Devi Arundale | 3,761 |
| Mrs. Radha S. Burnier | 3,191 |
| Mr. John B. S. Coats | 3,819 |
| Miss Joy Mills | 2,023 |
| Mr. James S. Perkins | 1,789 |
| (Invalid votes) | 241 |

Of 270 eligible members of the Theosophical Society in Canada, 156 cast their votes. The ballots were counted on September 21 in the presence of the General Secretary, with Miss Irene McArthur and Miss Frances Moon acting as scrutineers. The result was as follows:

| | |
|----------------------------|----|
| Mrs. Rukmini Devi Arundale | 14 |
| Mrs. Radha Burnier | 20 |
| Mr. John B. S. Coats | 37 |
| Miss Joy Mills | 62 |
| Mr. James S. Perkins | 21 |
| (Invalid votes) | 2 |

On behalf of the members of The Theosophical Society in Canada, I have sent congratulations to John Coats on his election to the highest office in the Society. His will be no easy task. He takes over the leadership as we move into the last two years of the first century of the Society's existence, in what is probably a critical phase of our cycle. It will also fall on him to direct the Society at a time when global peace seems as much of an idle dream as ever, and when international crises are part of the daily news fare. Nevertheless, I am sure he will be greatly helped by the ardent wish of members all over the world that the T.S. will serve its intended purpose.

* * *

When he was in Toronto in September I had lunch with Mr. Coats and we discussed the inequity of the present system of voting for the President of the T.S. As it stands now, it is quite possible for a candidate to be elected even though the majority of voters did not vote for him. The 1973 election provides a striking example — 11,005 votes were cast for the four defeated candidates, while only 3,819 voted for the new President. Mr. Coats felt it was time to re-examine the system, and I agreed with him.

After the 1953 election, the T.S. in Canada

presented to the General Council a motion to amend Rule 10 (which governs the nomination and election of Presidential candidates) so that the preferential method of voting would be instituted. The motion was worded as follows:

“The method of voting be by means of a single transferable vote; that the voters number all candidates in the order of their choice commencing from number one upwards to the end of the list, and that the candidates be eliminated one by one from those receiving the least number of first choices and adding their second and sub-

sequent choices to the remainder until such times as one candidate receives a definite majority.”

This proposal did not meet with general approval. However, it might now be timely to reconsider it. The preferential system has been used by the T.S. in Canada for over fifty years and there can be no doubt as to its practicability. It is an infinitely better system than the present one for determining the wishes of the electorate in a democratic manner.

Ted. G. Davy

THE ONE LIFE

MOLLIE GRIFFITH

Of all the teachings given to us by the most advanced members of the human race, including our own great teacher, Madame Blavatsky, truly there is no more inspiring one than that of “The Oneness of Life”. Our understanding of it may be elementary but even that much should change our attitude towards not only the kingdoms below man, such as the animal and vegetable kingdoms, but also to the ones above him consisting of those advanced beings who stand to us as lights along the way.

During our past lives we have no doubt been attached to many different people among whom we were born and to organizations whose interests were similar to our own. It may have been our family or our race or country, but now people are talking of “One World”. With our present terrible means of destruction it is obvious that, without destroying one another, one part of the world can no longer advance at the expense of the other. As Madame Blavatsky has expressed it, “It is as foolish to think this as the anxiety to nourish the legs at the expense of the arms”.

Now the conception of the “Oneness of

Life” goes far beyond our former loyalties, although it includes them all, for it shows us clearly that in this vast system every unit of life, however small or great, affects all others according to its stage in evolution. We who accept this idea must feel an added sense of responsibility and also a different relationship with those around us. When we join the Theosophical Society we may or may not have realized the serious step we were taking. This may only come after a good deal of thought and study when we begin to understand the deeper implications of the teachings. If and when this does come, however, a turning point has been reached and we have a chance to become dedicated Theosophists.

It is easy to feel oneself as one with nature, at least with its beautiful aspects, such as a sunset or a still, starry sky, but our teachings go further than this. In some small measure these ideas are beginning to spread, for we read articles in our magazines suggesting that people with what we call “green fingers” have a stimulating effect on plants. This is no doubt true since all forms of life are linked with one another.

More and more we realize how nature enriches our own lives for in it are contained in symbolic forms many of the answers to life's problems.

When it comes to animals most people deplore the cruelty afflicted on a number of their species. At one time at least they had a sort of life of their own, but now some are treated simply as machines, producing food for human consumption. We know that this kingdom is evolving as part of the One Life so to inflict on it unnecessary pain and fear must cast a shadow on its path.

When it comes to our fellow human beings it becomes much harder to feel our Oneness with them as a whole since competition has stepped in. We have competition between religions, between nations, between various interests and between human beings themselves. This perhaps came into being some time after "The one became the many". We are still full of prejudices which die hard, but isn't this something we must try to change if we are going to be true to the ideals of Theosophy and aid in the return of the "Many to the One"? In the past a certain amount of selfishness and competition was no doubt necessary to maintain ourselves in the struggles of life. We have through this struggle developed our present personalities with their likes and dislikes, their good points and their bad points and these personalities have dictated most of our actions. Now we realize that the time has come when personality has to be purified first to receive the light and guidance of its own Higher Self and also for the use of those in advance of us who are working for the Forces of Light.

In an article on morality and Pantheism in Vol. 2 of the *Collected Writings*, H.P.B. wrote: "The principal obstacle to the realization of this Oneness (the oneness of life) is the inborn habit of man as always placing himself at the centre of the universe. Whatever a man might act, think or feel the irrepressible I is sure to be the central figure. This as will appear on the slightest consideration is that which

prevents every individual from filling his proper sphere in existence where he only is exactly in place and no other individual is".

Now there are many people working unselfishly in various ways, but to be truly free of egotism is a very different and very difficult thing. We know it is even possible to be egotistical while at the same time performing seemingly unselfish acts, Irish as this may sound. The ego is like the bindweed so disliked by gardeners. It winds itself round other plants, grows yards underground and however much you think you have got rid of it shortly reappears somewhere else. Isn't this the same with egotism?

If this is so the question must be asked what can we do about it? Madame Blavatsky suggests in the same article as quoted above that the way is "To perform all our duties where we find ourselves in life, a place no one else can fill". She also shows us in her own life another way of forgetting the self and that is by being absorbed in something greater than our own personal desires. When things went wrong with the Theosophical Society her first thought was that this had hurt the Masters' work, not her own. We can see this same self forgetfulness in the work of many inventors and discoverers, in that of doctors and teachers and many more. Now we who are members of this Society have the opportunity to be absorbed in something greater than our own personal selves and that is to try and live up to, and spread the teachings of Theosophy, which as we know is that of all the spiritual leaders of the human race. What makes this teaching so inspiring, particularly in Theosophy is that it is not exclusive, applying to a certain race, a certain religion or nation. It includes all. It is the latest revelation of the age old wisdom religion and tells us that at whatever stage life is at, its natural step forward is what is to be desired. We know that with most of us there is a lot of work to be done if we want to lessen our egotism and be of help in this work. We have therefore to have an honest look at our-

selves and find out where we stand. This surely does not mean self depreciation for it must be as important to preserve what there is of value as to get rid of what is worthless or even harmful.

Like a gardener while trying to get rid of weeds and pests, we have to encourage those delicate shoots which may some day blossom if we give them a chance. So in conclusion I would like to quote once more from H.P.B.'s article. She wrote, "The

starting point of the pantheistic (we use this word for the want of a better one) system of morality is a clear conception of the unity of the one energy operating in the manifested Cosmos which it is incessantly striving to produce, and the affinity of the immortal human spirit and its latent powers with that energy and its capacity to co-operate with the 'One Life' in achieving its mighty object".

A DISSERTATION ON DUGPAS

(By one who knows nothing about them.)

It is essential that a student of life become acquainted with all the forces that can possibly affect him. The existence of evil forces therefore claim his attention, and the question arises, can evil forces affect an innocent person? Or to be more explicit, can an innocent person be caused to do an evil act by an external evil influence?

The individual man is an aspect of "Man" the spiritual entity in which all participate, and which in turn is an aspect of the One Life. The purpose of life, it is said, lies disclosed in Man's ability to selfconsciously cognize himself in his wholeness — otherwise, self-realization.

The law that every cause must have an effect, and which effect in turn becomes another cause, when applied to the field of human actions and relationships can perhaps provide an explanation or an answer. By the very nature of things we must concede that cause and effect are related. It is inconceivable that the initiator of a cause could remain unrelated or unaffected by it or by its consequences. Therefore, we must continually be fashioning the future through our thoughts and deeds.

The implications of this thought are very far-reaching, and it does not require a

great stretch of imagination to envision that the cumulative effects of our misdirected energies, our cruelties and indifference, provide a potential in us which, when opened up by our own volition through the expression of inimical acts, make possible the influence of like forces upon us. Of course, the converse must also be true, otherwise humanity would have removed itself from this earth long since. However, as it has been so well expressed elsewhere, Man, at his present stage of civilization, notwithstanding the many fine and noble things to which he has given expression, has on the other hand much that is ignoble, ruthless and cruel to be responsible for. These two forces existing side by side make for a condition which, to put it mildly, is highly unstable. Explosive would be nearer the truth.

To re-orient ourselves in line with all that is fine and noble is the basic theme in all great teachings and religions. In our heart of hearts I doubt not that all would agree with this. What, then, holds us back?

The whole drama of life here confronts us. In the long passage down the ages, all that Man has engendered for both good and evil influences him. From the "good" he draws the power which enables him to study and learn from life's experiences the

causes and nature of the forces that move him. Thus to his consciousness is brought the realization of a power within him that can overcome all difficulties, all problems, and eventually all evils. He has but to give it expression.

The fact that the major powers of the world have at their disposal weapons of destruction which if unleashed could well nigh obliterate the world as we know it, is less remarkable than the fact that this very real danger disturbs us so little. I am sure if any writer were to depict such a condition in a make-believe novel, and the participants were so unmoved by the circumstances, we would put it down in disgust.

And what an opportunity for the dugpas — how can they keep their fingers away from that red button?!

AE, in his great magnanimity conceives that those beings consumed by their own evil forces, who exhibit themselves in all ways repugnant to their fellows, are men who in re-entering their world have taken upon themselves too great a burden to carry, and are worthy of our deepest compassion.

It is said that whenever an effort is made to bring enlightenment to the world, an equal and opposite effort is automatically made to oppose it. Superficially this would be drawing Newton's Third Law of Dynamics, a purely material concept, into the realm of spiritual things. However, in order for spiritual things to become manifest, the recipient of such spirituality must first make possible its reception by removing from himself forces which would resist its entry. Such forces we look upon as evil, and those who personify evil as dugpas.

It is said also that that which stands between Man and his self-realization is evil. It would seem that the problem of evil must be a tough one for the theologians to crack. If God is all love and goodness, how could He have created a world where evil seems to predominate? Well, he didn't. The world he created was the world of reality. The world we conceive is that of our own making — the real world's shadow, conceived through the illusions of our separative attitude to life. Life is one, yet we live and think and act as separate beings. How can we ever hope to perceive Life as it really is when the whole trend of our nature is turned in the opposite direction?

CRYPTOSOPHIA

Here is a familiar quotation from a well-known Theosophical work. In its present form it is not easily recognizable because it is hidden in a cipher.

Can you decode it? Each letter of the alphabet simply stands for another letter.

What is the quotation, and from what book is it taken? Answer on page 119.

H CXMHQ EMBUSQTAQ FPOHVVSPQT,

PO OBCXQCR; DQMZPXQMGR

YOQT, GCYQ FHAPX BC UPOTBF

CHANGING YOUR ADDRESS?

If you are a subscriber or a member-at-large and are planning to change your address, please send us a change of address card as soon as possible. If you are a member of a Lodge, please advise your Lodge Secretary so that the information may be passed to us. Second class mail is not re-addressed by the post office. - Eds.

THE CANADIAN THEOSOPHIST

Box 5051, Postal Station "A"

Toronto, Ont. M5W 1N4

Return Postage Guaranteed

Second Class Mail Registration No. 0784

THE PRACTICAL CURE FOR THESE PERILOUS TIMES

ELGUISE R. WILSON, LL.B.

(Adapted from a public lecture given under the auspices of
Atma Vidya Lodge, Victoria, B.C., on June 28, 1973.)

We are all familiar with the outward dangers of these perilous times. There are the atom and hydrogen bombs, with their unthinkable potential for destruction; there are the chemical additives which are being introduced into all types of food; and there are many others too numerous to mention.

But even greater perils are being introduced into the intellectual arena of this age. Permissiveness, lack of morality, or the new-old morality, the denial that the universe had any superior intelligence in it and, worst of all, the worship of money and the golden calf. It is an age, gross with materialism, gone mad chasing after money.

The Mahatma K.H., writing to Mr. A. P. Sinnett, the Editor of the *Indian Pioneer*, stated these most revealing facts thus:

The real evil proceeds from human intelligence and its origin rests entirely with reasoning man who dissociates himself from Nature. Humanity then alone is the true source of evil. Evil is the exaggeration of good, the progeny of human selfishness and greediness. Think profoundly and you will find that save death — which is no evil but a necessary law, and accidents which will always find their reward in a future life — the *origin* of every evil whether small or great is in human action, in man whose intelligence makes him the one free agent in Nature. It is not nature that creates diseases, but man. The latter's mission and destiny in the economy of nature is to die his natural death brought by old age; save accident, neither a savage nor a wild (free) animal die of disease. Food, sexual relations, drink,

are all natural necessities of life; yet excess in them brings on disease, misery, suffering, mental and physical, and the latter are transmitted as the greatest evils to future generations, the progeny of the culprits. Ambition, the desire of securing happiness and comfort for those we love, by obtaining honours and riches, are praiseworthy natural feelings but when they transform man into an ambitious cruel tyrant, a miser, a selfish egotist they bring untold misery on those around him; on nations as well as on individuals. All this then — food, wealth, ambition, and a thousand other things we have to leave unmentioned, becomes the source and cause of evil whether in its abundance or through its absence. Become a glutton, a debauchee, a tyrant, and you become the originator of diseases, of human suffering and misery. Lack all this and you starve, you are despised as a *nobody* and the majority of the herd, your fellow men, make of you a sufferer your whole life. Therefore it is neither nature nor an imaginary Deity that has to be blamed, but human nature made vile by selfishness. — *The Mahatma Letters to A. P. Sinnett*, P. 57

In the same letter, K.H. remarks: "Nature has an antidote for every poison and her laws a reward for every suffering."

Then there are the bogus religious cults and nowadays especially the pseudo-metaphysical meditation groups which if enquired into are found to be only sources of milking money from the gullible for the operators of such cults. The operators'

victims are led into absurd practices almost invariably leading to moral and mental downfall, with corresponding diminution of their resources.

In an earlier letter to Mr. Sinnett, K.H. informed his correspondent that the sages, of which he was one, adhered to this rule: "We but follow and *servilely copy nature* in her works". But at every step today, Nature is not at all being followed or copied, but is being grossly violated and her laws totally disregarded.

What then is the practical cure for these perilous times?

The only sensible remedy for the ills of this harmful age is the learning of Nature's laws and the strict following of them.

Some may ask — how can we find out what the laws of Nature are?

Of course the discovery of true Nature's laws is no easy task but then nothing that is worth while is ever easy to attain.

To find out the laws of Nature we must go to Nature herself and observe her operations in her own state in the deep wildernesses untainted by man.

The other remedy is to so live as to gain merit in order that we will progress on the scale of evolution instead of going backwards as so many are doing today.

Colonel Olcott was once asked what gained the greatest merit and he was told the practice of virtue. Also, that the spreading of the Theosophical and Buddhist teachings of hope and moral responsibility brought the greatest spiritual reward.

There are however, some modern philosophers and others who urge their members or followers to try all experience no matter what, that is, all experience both bad and good, try it all: drugs, perverted sex, crime, etc. These people and their blinded and misguided adherents are simply mouthpieces of their lower natures, made powerful in evil by overindulgence in bad ways and practices. Through their vices and the blinding effect such have, they have lost the power to discriminate between good and evil, right and wrong,

spiritual living and material existence. The law of Cause and Effect means nothing to them because they confuse everything due to their lack of any moral sense.

Referring again to K.H.'s letters to Mr. Sinnett, we find therein a very clear and apt definition of this Law of Cause and Effect which these false philosophers have misinterpreted:

"Karma represents an Entry Book, in which all the acts of man, good, bad or indifferent, are carefully recorded to his debit and credit — by himself so to say, or rather by these very actions of his."

— *ibid*, P. 111.

Is a man or woman who listens to these amoral teachers to go out and fill up this Entry Book of his with crimes and misdeeds of all sorts, with adultery, fraud, drunkenness, debauchery, drug addiction, sodomy, et al, and *then* expect *good* results, *now* or in the future? On the contrary, his Entry Book of life will only contain a grossly overloaded burden of debts that he will have to pay for in the future.

But if, on the other hand, a man or woman makes every effort to live up to the highest ideals, to do works of charity, to help others unselfishly, to sacrifice his or her time in spreading spiritual ideas of Theosophy that help others to progress spiritually, his or her Entry Book will have a very goodly proportion of credits therein and a better future spiritually and in every other way will be definitely guaranteed.

We hear so much today on every side about *freedom*, about *liberation*, about women's liberation, men's liberation and so forth. A brief glance quickly shows what kind of "freedom" much of this consists of. It is freedom to engage in all kinds of immorality, drugs and the like, in riots of sensuality.

Of course none of this is freedom at all but to the contrary, the *worst* type of bondage wherein the victims become hopeless *slaves* to heroin, depraved and perverted sex, alcohol and other vices too numerous to mention.

(Continued on page 115)

KEEPING FAITH WITH OURSELVES

IVERSON L. HARRIS

When this subject was assigned to me my thoughts instantly flew to the closing words of Polonius's advice to Laertes:

"This above all: To thine own self be true, And it must follow, as the night the day, Thou canst not then be false to any man."

Our artist-sage, the late Reginald Machell, has already pointed out in *The Theosophical Path* the fallacies lurking in this so seeming virtuous injunction. Besides, anyone who reads *Hamlet* carefully cannot fail to note what a timeserving proverb-monger Polonius was — utterly incapable of being true to himself in any other sense than that of a toadying sycophant seeking personal preferment for his own unimportant personality.

It must be obvious to all that, in order to keep faith with ourselves, it is essential that we have a very distinct understanding as to *which* of our selves we are to keep faith with. Hamlet says:

"What a piece of work is a man! How noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god!"

Special pleaders that most of us are, we generally here cut short the prince's apotheosis of man without completing the quotation. But Hamlet himself was far too much aware of the rottenness in the state of Denmark not to be conscious of the fact that the *real* man whom he has just apotheosized is far different from the genus homo as he so often appears on this 'sterile promontory,' the earth. So the Prince closes his speech with these words, which we, possibly because they are not so flattering to our human vanity, generally omit:

"And yet, to me, what is this quintessence of dust? Man delights not me;

no, nor woman neither, though by your smiling you seem to say so."

In truth, this is a sad anticlimax to what had gone before; but it is for that very reason the greater art; for so do we appear, for the most part, actually a sad antithesis to what in reality we are. Often from hour to hour, as we climb upwards to the apprehension that is like a god's, or slip backwards to the mere quintessence of dust, do we prove the truth of Hamlet's dual characterization.

So long as we are in physical incarnation we ourselves are a compromise between spirit and matter; and the battle royal for each of us is to keep faith with our *real* selves and to enter into no 'entangling alliances' with that other part of us, which so frequently masquerades in the royal robes themselves, and which must have its own fitting part to play, else it would not exist. But that it should ever usurp the throne of our inner kingdom and demand and achieve fealty and fidelity from our own inborn humanity — the fealty and fidelity that we owe alone to the immortal godhood within us — that indeed is the tragedy of human existence, the devil's own thralldom, compared with which any other servitude is to be preferred.

So long as we continue to waver between these two fealties we remain Hamlets; but when the battle is won and we are unshakably faithful to the *real* self within, then Hamlet becomes a Prospero.

What has all this to do with us individually and collectively, if our discussion is to be saved from the fatuity of commonplace word-spinning or of a mere exercise in literary composition? The essential point, as I take it, is that each day, each hour even, problems arise in our own inner lives that require solution; and on each such occasion we are called upon to

keep faith with ourselves — with our higher selves, with that part of us which is concerned only with doing the right thing, saying the helpful word, thinking the kindly thought, controlling the sharp tongue, curbing the quick temper, reigning in the cavalcade of personal thoughts and feelings that so often go stampeding through our minds and destroy peace and calmness in their mad career, profiting in character-building by every experience, emulating our comrades in all that they worthily do, and, above all things, practising the Golden Rule.

It is easy to utter fine sentiments; but when not backed up by a genuine effort to live up to them, they add little to the credit-side of our life's ledger. The real question, then is: How sincere are we — or perhaps more to the point, how steadfast are we in our sincerity? For probably most people are at least as sincere in giving expression to high ideals as they are in keeping faith with the less admirable aspects of themselves.

And anent this question of sincerity: How many of us can, in the inmost recesses of our own souls, claim that we are always sincere? As a matter of fact, probably we are most sincere when we are most conscious of our insincerities.

I think one of the wisest things I ever heard spoken here in Lomaland — where we are certainly privileged to hear pearls of wisdom uttered constantly by true sages and heroes, as the years to come will more fully recognise than does the present epoch — was spoken by Professor Edge at H.P. Blavatsky's birthday anniversary-celebration here this year. He said: "After all, what rights has any one of us? We have one right which cannot be taken from us — the right to behave!"

That statement was truly Confucian in its universal applicability to human conduct; for, so long as we behave ourselves we are keeping faith with ourselves; and we are in the truest sense of the word, free.

No man who is behaving himself is a slave or can be enslaved. The conventions

of society, the necessities of organized effort expressed in various rules and restrictions, may prevent him from doing many things that he would like to do — things which, under other circumstances, might be quite harmless; but by willingly subordinating personal desires to the interests of collective harmony and order, he is not thereby enslaved. On the contrary, this is in itself one of the highest forms of liberation.

No man is truly free who merely gives free rein to his desires — even to what he may consider are his legitimate desires. All the real Teachers of Humanity have taught that true freedom comes, not from the multiplication or the gratification of desires, but by liberating oneself from their thralldom.

Where are we to turn for light? Inwards — always inwards; by keeping faith with ourselves — with our own highest intuitions. And though we may not have evolved to the point where we can find specific answers to all our problems within us, I am convinced that every one of us has evolved sufficiently to know within ourselves whither we may turn for light upon such problems as we are unable to solve alone; and this is truly not the way of religion merely; it is also the way of philosophy and science: to draw upon the accumulated and tested wisdom of the ages.

No successful physician, for example, no able jurist, can possibly carry in his own head the solution of all the problems he meets with in his daily practice. But by keeping faith with himself, keeping the doors of intuition open, he can always find light enough to tell him whither to turn for the special illumination which he may at any time be in real need of.

By the injunction always to look inwards for truth, one does not understand that any of us is infallible; for we shall not be infallible until we have entirely perfected the human instrument through which that in us which really knows, must work.

But there are those who know more than

we do; and whenever we find ourselves in a position where we have not sufficient light within to know what is the right step to take, there will always be at hand a teacher or a guide, who has advanced farther along the path than we have, ready to light the way, or, it may be, to utter a restraining command. Socrates said that his daimon never told him what he *should* do, but always warned him what *not* to do. And surely, if we keep faith with ourselves, if we always heed the restraining voice of this daimon within us, we too shall ever know what not to do.

It has been said that it is much easier to reform others than ourselves. But this is a very silly notion; for experience has shown that it is well-nigh impossible really to reform others except by reforming ourselves. Self-respecting men cannot long be driven; but all intelligent people actually

love to be rightly led; and in our own small ways, quite unostentatiously, we can all be leaders in that sense — leaders in reforming ourselves, in keeping faith with ourselves, in loving our neighbors, in being constantly more charitable towards others than towards ourselves, and in performing well the smallest duties.

Then, when our life-day's work is done, we can hand on the torch of truth to our heirs in responsibility, filled with the genuine soulpride and self-respect that come from the consciousness of having throughout the years manfully striven to keep faith with ourselves.

(The above is an address read at the meeting of the William Quan Judge Theosophical Club of Point Loma on August 19, 1928. Reprinted from *The Theosophical Path* Vol. XXV, No. 6, December 1928.)

THE CHALLENGE OF LIFE

FRANK P. BOUCHER

Today man is looking for change both socially and spiritually; he longs for something better, for beauty, harmony and, above all, peace. Mankind is asking for understanding, for leadership, and is at a loss to know where to find it. Mankind is seeking for Truth and is asking the same question as Pilate, What is Truth?

It is said that to find Truth and to better mankind human nature must be changed, which is impossible. But is it? I think not. Let us look at our own lives. Have we not changed? We are not the same today as yesterday and I think we must agree the world has changed considerably. What has caused this change? Is it not a change in human nature, a change of ideas? Ideas rule the world and ideas come from man. It is a slow process by our present mode of counting time but when we understand the millions of years we have already been

evolving time seems to be of no account.

The Challenge of Life means a life of searching for knowledge. But we must understand there is a great difference between knowing something intellectually and knowing it as a living experience; the ignorance of the goal and purpose of human life leads many astray, and mankind is often willing to accept illusions for realities. We must first decide what is to be our aim in life, then decide what steps to take to attain that goal.

Where can mankind put its faith? Are we to follow the voice of the crowd, are we to follow the ways of the many religions and creeds, or, are we to follow our own desires? It is a difficult question to decide, for we find every personality is two-sided; there is a physical side and a spiritual side

(Continued on Page 116)

NOTES AND COMMENTS BY THE GENERAL SECRETARY

I regret to report the death in Montreal on September 24 of Mrs. Mayford D. Roth. She had been a member of Montreal Lodge since 1949 and at the time of her death was Honorary President of the Lodge.

To Mrs. Roth's daughter and other members of her family we send our deepest sympathies.

* * *

My wife and I spent our vacation in Western Canada this year and took advantage of the opportunity to meet fellow students in Alberta and British Columbia.

On September 4 we flew to Edmonton and enjoyed a delightful dinner with the members at the MacDonald Hotel. From there, via Jasper, we went to Vancouver where on Sunday, September 9 we attended a joint meeting of the Orpheus and Vancouver Lodges. A week later we were guests of Victoria Lodge.

In Canada the distance between Theosophical centres makes it difficult to renew contacts among members as often as we would like. However, transportation is getting better all the time, and the frequency of our exchanges will probably pick up.

It was our pleasure to welcome two Western members to Toronto when they visited here in October: Judith Myrtle of Vancouver and Mollie Yorke of Victoria. Miss Myrtle's visit to the city coincided with the Fall Meeting of the General Executive, which she attended.

* * *

I am grateful to the several readers who identified the verses quoted in these Notes in the last issue of the magazine. They are from the poem, "Winds of Fate", by Ella Wheeler Wilcox.

My thanks to all who took the trouble to write me with this information.

* * *

The Fall Meeting of the General Executive of The Theosophical Society in

Canada was held in Toronto on Sunday, October 14. The General Secretary was in the Chair with the following members present: Miss Judith Myrtle; Ms. Mary Seaton; Messrs. L. A. Dadswell, Gordon F. Gardiner, W. C. Schmitt and Cedric Weaver.

Among the business transacted included authorization of expenditure to place *The Letters of H. P. Blavatsky to A. P. Sinnett* in those Canadian university libraries which had earlier received the Section's gift of all the published writings of Madame Blavatsky.

Preliminary plans for the proposed 1974 North American Theosophical Students' Conference were discussed. A planning meeting, to which representatives of all Theosophical Lodges in Eastern Canada had been invited, was held on September 30. It had been suggested that the most favourable time would be a weekend of June; Hamilton, Niagara Falls and St. Catharines were being considered as the possible location. "Theosophy — An Attitude Toward Life" had been selected as the theme for the Conference.

* * *

Mrs. Elaine Murdoch, General Secretary of The Theosophical Society in Australia, has sent a cordial invitation to Canadian members to attend the 1974 Australian Convention. It will be held April 11-18 at the seaside resort of Sorrento. John Coats will be Guest Speaker.

If any members are planning to travel to Australia next year, and would like to take advantage of the opportunity to join their Australian brothers in Convention, I shall be pleased to provide further details.

* * *

After being out of print and in much demand for several years, *The Letters of H. P. Blavatsky to A. P. Sinnett* is now available in a new facsimile edition published by The Theosophical University Press, Pasadena. The price is \$10.00.

* * *

THE ORGAN OF THE THEOSOPHICAL SOCIETY

THE CANADIAN THEOSOPHIST

IN CANADA

Published Bi-Monthly

Second Class Mail Registration Number 0784

Return Postage Guaranteed

Subscription: THREE DOLLARS A YEAR



OFFICERS OF THE T.S. IN CANADA

General Secretary

TED G. DAVY

Box 5051, Postal Station "A", Toronto Ont. M5W 1N4

GENERAL EXECUTIVE

LESLIE A. DADSWELL, 47 Bradgate Road, Don Mills 404, Ont.

GORDON F. GARDINER, 24 Ellerbeck St., Toronto 355, Ont.

MISS JUDITH MYRTLE, 3388 Parker St., Vancouver 6, B.C.

WOLFGANG C. SCHMITT, 330 Spadina Rd., Apt. 208, Toronto 178, Ont.

MISS MARY E. SEATON, 155 Balliol St., Apt. 1415, Toronto 295, Ont.

CEDRIC WEAVER, 20 Orchard Park Dr., West Hill 783, Ont.

EMORY P. WOOD, 9360 - 86th St., Edmonton, Alta.

DUDLEY W. BARR (ex officio), 39 Colbourne St., Thornhill, Ont.

RALPH A. WEBB, Treasurer, 577 Duplex Ave., Toronto 310, Ont.

EDITORIAL BOARD, CANADIAN THEOSOPHIST

All letters to the Editors, articles and reports for publication should be addressed to the Editors, Box 5051, Postal Station "A", Toronto, Ont. M5W 1N4

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

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

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

RANNIE PUBLICATIONS LIMITED

Beamsville, Ontario

One of our readers is anxious to buy or borrow *Origin and Significance of the Great Pyramid*, by C. Staniland Wake. If any other reader can oblige, I shall be pleased to put them in touch with each other.

* * *

Just a reminder from the July-August issue: the June, 1973 number of *The Theosophist* was the Sri Ram Com-

memorative Issue, in honour of the late International President. Copies may be obtained for fifty cents, post free, from The Theosophical Publishing House, Adyar, Madras 600020, India.

* * *

A Theosophical journal new to me, but which has been out for some time, is *Theosophy Weekly*. Similar to *The Path* magazine, published by William Q. Judge until his death, it is "devoted to The Theosophical Movement, The Brotherhood of Humanity, and the Study of Occult Science and Philosophy and Aryan Literature."

Theosophy Weekly is published at P.O. Box 30593, Santa Barbara, Calif. 93105, U.S.A. Subscriptions: 3 months \$3.00; 6 months \$6.00; 1 year \$10.00; 2 years \$16.00.

* * *

There is now available for a nominal fee an excellent study course on *The Mahatma Letters to A. P. Sinnett*. Designed for both old and new students, this course will be of valuable assistance to any who wish to explore this important Theosophical work in depth.

More details will gladly be provided to readers expressing interest.

* * *

Is there something in the enviable climate of Victoria, B.C., that inspires writers? In this issue there are no less than three articles from members living in that city. Mrs. Elouise Wilson is a member of Atma Vidya Lodge; Mr. Frank Boucher and Mrs. Mollie Griffith are both members of Victoria Lodge.

* * *

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

Members-at-large. Violette Daabous, John L. Fontaine, Michael A. Mady.

Toronto Lodge. Audrey J. Scarlett
Victoria Lodge. Margaret E. Ellis

T.G.D.

LETTER TO THE EDITORS

The Editors

The Canadian Theosophist

Mr. Robb's indignant letter (C.T. Sept.-Oct.) disturbs me profoundly. Of course H.P.B. did not deal extensively with Gnosticism which, as Robert Law wrote in 1909, "... forms one of the dimmest chapters in Church history." Because the chapter is no longer dim, but garishly floodlit. Nearly all the important Gnostic texts were discovered by archaeologists long after 1888 — the Nag Hamadi papyri in 1945, the Coptic Manichaean library from the Fayyum in 1930, the Turfan fragments about 1910. Texts unearthed in 1895 were maliciously concealed in the Berlin Museum until a few were grudgingly published in 1955. "The Snorting Serpent" was based on long and careful study of these texts, for better or for worse.

Mr. Robb's letter had the beneficial, if painful effect of sending me back to the texts, but they and their moral still seem to me to be the same, and I will not waste time belabouring a point that has obviously been missed. Incidentally, my repeated homework revealed that the Mandaean date from the fifth century, while Mani (*pace* Mr. Robb) lived in the mid-third century. Certainly the *Ginza*, like other inspirational works, is poetical, moving and sincere, and that makes it all the more dangerous. "The Snorting Serpent" dealt only with Gnosticism up to the time of Plotinus who, I feel, wholly and entirely supersedes it. The "degradations" Mr. Robb dismisses arise directly and logically from the doctrines of the Gnostics, and the "Libertines", unlike wishfully-thinking moderns, were bold enough to take the Gnostic texts at their face value. So much in the prolifically-published new Gnostic texts seems suggestive of Theosophy that I felt it might be a good idea to demonstrate that they do *not* elevate the thinking of humanity, but Gnosticism remains as always a controversial subject, and I do not expect to have the last word.

Perhaps the last word still comes from

Plotinus, who protested that the Gnostics ignored virtue, denied law, and blamed God; and wrote: "Only virtue can reveal God to us, as it progresses and becomes real in the soul together with insight. Without true virtue, God remains an empty word." F.W.H. Wilkes

MONTREAL LODGE

Montreal Lodge re-opened on Tuesday, September 18, after being closed for the summer months. The President gave a short talk and this was followed by an interesting question and answer period. Several questions were put to the speaker by the young people present with regard to the Theosophical teachings.

On September 15 the Lodge welcomed Mr. John B.S. Coats who delivered a public lecture, "Has Humanity A Future", that evening. On Sunday, September 16, Mr. Coats was the guest of honour at an afternoon tea held at the home of the President and this afforded many members and friends an opportunity of meeting him.

A Members' Meeting was held on Monday, September 17, and while in Montreal Mr. Coats was also able to spend an evening with the French-speaking members. He was also heard discussing Theosophy on radio.

A busy schedule was arranged for Mr. Coats and the Lodge extends their thanks to him and to the Canadian Section for making the visit possible.

The Lodge regrets to announce the passing of a long-time member, Mrs. Mayford D. Roth, on September 24. Mrs. Roth worked for many years on the Executive of the Lodge in various capacities and was Honorary President at the time of her passing. We send her on her mystic journey with love and gratitude for the work performed and may she rest in her Devachan.

On October 17 a memorial service took place in the Lodge Room when Mrs. Roth's daughter, members and friends gathered to pay tribute to a fellow traveller on the Path.

Montreal Lodge is small and very few visitors pass this way but, as was said long ago, "Where two or three are gathered together . . .". So, it is up to the earnest and sincere students, though few in number, to make the Teachings known and the numbers will not really matter.

Viola P. Law
President.

VICTORIA LODGE

At the Annual Meeting of the Lodge held on September 26 the following officers were elected for the coming year: —

| | |
|-----------------|------------------------|
| President | Mrs. Dorothy Armstrong |
| Vice-President | Mrs. Dorita Gilmour |
| Secretary | Mrs. Sybil Bateman |
| Treasurer | Mrs. Jean Ferguson |
| Librarian | Mrs. Mollie Yorke |
| Social Convenor | Mrs. Rose Sadler |
| Publicity | Mrs. Sybil Bateman |

For collecting information pertaining to the T.S. through the news media —

Mrs. Grace Wyllie

During the year 1972-73 the Lodge welcomed a number of visitors.

Mr. Geoffrey Farthing from England gave a public lecture and also met the members at a luncheon at the Oak Bay Beach Hotel. This was followed by a short talk and discussion.

For our White Lotus Day celebration we borrowed the film "Reincarnation". We had intended to give it a public showing but our members felt it did not convey enough to a general public not familiar with Theosophy or Reincarnation.

We were grateful to Ted Davy who, on a short holiday with his wife to the West coast, was able to visit us for an evening's talk and discussion.

We are delighted to welcome back to Victoria, Dorita Gilmour. Dorita was one of our founder members.

Three young guests have attended our meetings regularly and we trust our study of *The Secret Doctrine* has been of help to them. We hope they will consider becoming members.

We have had a very good attendance at all our meetings and are looking forward to a good season.

Sybil Bateman
Secretary

TORONTO LODGE

The Lodge was pleased to welcome Mr. John B.S. Coats to Toronto in September. During his brief stay in the city he gave two weeknight public lectures.

Thanks to the efforts of one of the members, Mr. Coats appeared on the Elward Glover show, one of the most popular interview programs on CBC television. Publicity of this kind is very helpful as our advertizing dollar does not go far, so we are grateful for the arrangements that were made and to Mr. Coats for participating.

With the exception of the Library and Travelling Library the Lodge resumed its regular Fall program in September. The Sunday evening public lectures, covering a variety of subjects, have been well received, and it is encouraging to note that more Lodge members are taking their turn on the platform than has been the case for several years.

The perennial Secret Doctrine Class still meets on Sunday mornings. A Tuesday evening class on Occult Studies has attracted an enthusiastic membership whose capacity for group work seems to increase with every meeting.

An additional page is now inserted in the monthly *Toronto Theosophical News*. This provides space for more notices than can usually be accommodated and it is intended also to utilize the extra space for short articles sent in by readers.

Another opportunity to share ideas is via the Lecture Hall Bulletin Boards. These are being made available for posting suitable newspaper and magazine articles recommended by members and friends.

In November it is planned to hold an exhibition of paintings in the Hall by Mrs. Dorothy Glen. Mrs. Glen is a talented artist who has been a member for many years.

GROWTH

MONTAGUE A. MACHELL

"The senses and organs are esteemed great, but the thinking self is greater than they. The discriminating principle (Buddhi) is greater than the thinking self, and that which is greater than the discriminating principle is He." Bhagavad-Gita

These aspects of the human entity are adequately accounted for by the Theosophical terms, Kama, Kama-Manas, Buddhi-Manas, Buddhi and Atma. A Theosophist is required not merely to enjoy perfect familiarity with the Seven Principles, but to consciously venerate and serve the Higher Triad (Atma, Buddhi, Manas) as the governing lords of the Lower Quaternary.

The disciple must never weary of reminding himself that Life, in its deepest meaning, consists of unswerving devotion to an Unseen Deity. Theosophy removes that deity from up in the clouds, and places It in the heart of man. This completely real, everpresent Trinity imparts to life the only enduring reality it has. "Everything else", says H.P. Blavatsky, "belongs to passing illusions."

However, if life's sole Reality is invisible, through what medium can it relate to this visible world of matter?

This vital liaison factor is supplied by the Astral Plane — the "Astral" being the etherial or model body which supplies the pattern of every material manifestation, whether human, animal, vegetable or mineral. It too, of course, is invisible and intangible to human eye and human senses, yet it is susceptible to alteration or injury through the agency of man's thoughts, passions and desires. Theosophy teaches that nothing can take on visible form that is not an absolute replica of its etherial model, and any drastic disfigurement to that model, by violent thought or impulse, is capable of making its appearance in the

tangible physical body. In a word, "Thoughts are things", and can affect everyone through the agency of the Astral or etherial body.

It becomes obvious, then, that you and I are at all times creators, creating for better or for worse, according to the patterns of thought or feeling we stamp upon the Astral Light. Those lordly trees, our Giant Sequoias, embody in the seed from which they grow the model of the superb giants of the forest they are to become. You and I come into incarnation patterned by the Astral form limned by us in previous lives. *Because of the power of choice* that is ours, we can modify and improve our Astral model by the kind of thought-forms we create.

With this fact in mind, we are called upon to remind ourselves again and again that maturity of Growth, as the Theosophist sees it, is a maturity of the *inner man*, often completely unrelated to the aims and achievements in material terms, of the personality. It is possible, and not entirely unusual, for a millionaire banker or business tycoon to remain deplorably infantile in terms of enduring spiritual values. That "low order of cunning" that can put a man on, what is vulgarly termed "the top of the heap", can scarcely be used as an index of Growth, as that term is used here.

"There is an inmost center in us all where truth abides in fullness. About it, wall upon wall, the gross flesh hems it in, this perfect, clear perception, that is truth."

It must be constantly borne in mind that this superficial, personal self is that which seals up the Soul "wall upon wall, the gross flesh hems it in". It is this material seal behind which too many of our judgements in life are made — distorted by a devotion to *mass sensation*. If a man be powerful enough and noisy enough, he is apt to convince us, regardless of the source of his power or his noise.

In the midst of a noisy and passionate world, it requires profound vision and an unearthly loyalty to cleave to that "inmost center in us all", and to insist upon pursuing the quiet, unsensational path of Spiritual Unfoldment. Socrates uttered a prayer of immeasurable endurance when he prayed: "May the outward and the inward man be at one!"

Must it not follow, then, that our Thinking is ever a vital factor in our Growth? Attached to the age-long process that it is, it makes despair of accomplishment easy to fall into. Two facts are capable of modifying this despair. One is the fact that *by nature and origin* the Spiritual Reality that is man is conditioned for triumph; that is the key his life is written in. In that key, let him scorn the charge of innate sinfulness. That which is innate in him is his Spiritual Reality! Secondly, there is never a moment in the day that he cannot enrich the environment of Growth. The Soul IS. It transcends Time, Place, Circumstance. TO BE is Its creed and Its fulfillment. The dedicated disciple is invited to Rest in the Spirit. So far does Its potency transcend man's most heroic vision that he is well in life's darkest hours to "leave it to God" — the God within, Whose Divine Perspective offers solutions denied his mortal purview.

"The senses and organs are esteemed great, but the thinking self is greater than they."

Let man robe himself in the shining raiment of the Spiritual Self, "that inmost

center in us all". Let him lend himself to Its immeasurable destinies, sweeten and enrich the environment of Growth every hour of the day, leaving Tomorrow to Karma — the bodying forth in Time of his most daring glimpses of Eternity!

"God geometrizes"; and the clean-lined, heavenly-proportioned bodies of Its geometrizing shed celestial light on our mortal arithmetic! There's many a recurring decimal in the divine economy that Reincarnation must carry on. We are not of Today or Tomorrow. Eternity's far horizons make the fevers of Time unseemly.

Placed on this earth as mortals in a sphere of Time, it is more or less inevitable that our thinking should be mortal and temporal. But to be caught in that snare is to lose sight of our Reality — that unseen, intangible Self with a destiny positively Eternal. Is it not logical to assume that Growth, in terms of spiritual unfoldment cannot be hastened by thinking in terms of Time and Mortality? We must beget Minds to match our Millenia — achieve that esoteric Thinking called "Meditation".

When Buddhi-Manas, the Higher Mind, relinquishes all earthly ties and, ascending into the silence of the Self, stills thought, that it may attract to itself the music, the fragrance, the beauty of the Buddhic plane, a sphere of consciousness is contacted wherein Growth, in its most sacred and secret sense, may take place. This, a bodiless, impersonal flowering of the Greater Self, simplifies life by discarding the paraphernalia of the personality. "Except ye become as little children . . ."

Simplification might well be reckoned a Way of Growth — simplification of desires, of motives, of reasons. To stand in one's garden, inhaling deeply the air and sunlight of a reawakened earth, need not demand a catalogue of obscure psychological motivations. The miracle of the moment is embodied in four words: I AM! IT IS! To be joyously aware of one's Inmost Self for

even a moment; to catch an instantaneous glimpse of The One, is adequate explanation of this momentary surrender of Man to his God.

Such a surrender *could* be an instant of significant Growth! The laying of a flower on the altar, with a genuflection to the Deity can symbolise surrender of the Temporal Me to the Eternal Thee. The Absolute is less fumblingly approached by the unshadowed consciousness of a child than in the ritualistic obeisance of many a

mitred cleric. Beauty, Harmony, Serenity — these constitute the Open Sesame to the Portals of the Infinite.

Life can be so rich, so rewarding, so divinely “logical” to him who can give Reason the cold shoulder as he opens his heart to the Truth within. Time’s harness is thrown off when one catches the fragrance of the gardens of Eternity. On the heavenly hills of Life Eternal GROWTH is less an obligation than man’s longed-for *benediction!*

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: According to *The Secret Doctrine*, is it correct to postulate an innate Divine Intelligence permeating the universes and aggregating the Divine Plan in Divine Ideation?

Is it further correct to postulate Archetypal patterns deriving from Divine Ideation?

Answers: The Esoteric Philosophy postulates that what is termed Universal Mind or Divine Primeval Wisdom, or again Divine Thought — which is equivalent to the term Adi-Buddhi — ever IS. For purposes of manifestation its potencies ename as Divine Ideation, for a universe; and for a planetary system the potencies emanate as Cosmic Ideation. Quoting *The Secret Doctrine*:

“Occultism teaches that no form can be given to anything, either by nature or by man, whose ideal type does not already exist on the subjective plane. More than this: that no such form or

shape can possibly enter man’s consciousness, or evolve in his imagination, which does not exist in prototype, at least as an approximation.” (I, 282 or. ed; I, 324 6 vol. ed; I, 302, 3rd. ed.)

“Everything that *is, was, and will be*, eternally IS, even the countless forms, which are finite and perishable only in their objective, not in their *ideal* Form. They existed as Ideas, in the Eternity, and, when they pass away, will exist as reflections”. (*Ibid*)

The reason that the ideal forms exist in eternity is due to the fact that the prototypes, or ideas of things, exist first on the plane of Divine Eternal Consciousness, the realm of Akasa, and thence become reflected in the Astral Light — which is the lowest aspect of Akasa and surrounds the Earth. Everything exists in the Absolute or Divine Thought, and there has been no time when it did not so exist. But a distinction should be made between Absolute or Divine

Thought and Divine Ideation: the former ever IS, while Divine Ideation pertains to the Universal Manvantaras. Cosmic Ideation pertains to a planetary system; therefore Cosmic Ideation would apply to our Earth instead of Divine Ideation.

Thus Cosmic Ideation mirrors the impressions of the Universal Mind throughout the manvantara (that is, the Seven-Round period of manifestation of the Earth planetary system). Then the *thought* of the Dhyani-Chohanic Hosts mirror the reflection of Cosmic Ideation and acts as the guiding power upon lesser beings. These "Lesser Beings" are usually referred to as the Laws and Forces of Nature. In turn these Forces manifest as results in the phenomenal world — or the visible world.

Question. Are these archetypal patterns in-built in the countless divine monads which have to undergo the cycle of necessity?

Answer. First explaining the "cycle of necessity". In reference to our Earth the cycle of necessity signifies the pilgrimage which is undergone by the divine monad, pursuing seven stages of evolution on each one of the globes of the Earth-system during the seven-round cycle of the Earth's period of activity (or evolutionary period). During the seven-round period it is the intelligent soul or cosmic consciousness which directs and guides the energy which enables the monads of the various kingdoms to manifest the patterns which were supplied to the kingdoms by means of the "*Dhyani-Chohanic thought reflecting the Ideation of the Universal Mind.*" (S.D. I, 280 or. ed.; I, 322 6 vol. ed.; I, 300 3rd ed.)

It is the "spiritual plasm" which was supplied by the Dhyani-Chohans which dominates the germinal plasm — which latter is transmitted by the parents to their offspring — which enables the entities of the kingdoms to perpetuate their species. That is to say, the Dhyani-Chohans supplied the archetypal patterns or prototypes.

Aristotle stated that for every natural body to become objective, three principles

are required, namely privation, form, and matter. *The Secret Doctrine* explains:

"Privation meant in the mind of the great philosopher that which the Occultists call the prototypes impressed in the Astral Light — the lowest plane and world of Anima Mundi. The union of these three principles depends upon a fourth — the LIFE which radiates from the summits of the Unreachable, to become an universally diffused Essence on the manifested planes of Existence". (I, 59 or. ed.; I, 129 6 vol. ed.; I, 89 3rd ed.)

Question. What is the meaning of Anima Mundi?

Answer. Anima Mundi — two Latin words generally translated "Soul of the World." *The Secret Doctrine* explains:

"Alaya is literally the 'Soul of the World' or Anima Mundi, the 'Over-Soul' of Emerson, and according to esoteric teaching it changes periodically its nature. Alaya, though eternal and changeless in its inner essence on the planes which are unreachable by either men or Cosmic Gods (Dhyani-Buddhas), alters during the active life-period with respect to the lower planes, ours included". (I, 48, or ed.; I, 119, 6 vol. ed.; I, 78 3rd ed.)

The foregoing description is also applicable to Akasa. With regard to its relationship with the Astral Light, this is also explained:

"The Astral Light stands in the same relation to Akasa and *Anima Mundi*, as Satan stands to the Deity. They are one and the same thing *seen from two aspects*: the spiritual and the psychic — the super-ethereal or connecting link between matter and pure spirit, and the physical." (S.D. I, 197 or ed.; I, 247 6 vol. ed.; I, 219, 3rd ed.)

Question. Is not the Astral Light also described as the picture-gallery where man's deeds and thoughts are recorded?

Answer. Reference is here made to what may be regarded as the Akasic aspect of the Astral Light and to the Superior Beings

called Lipikas, who act as recorders of all events that occur in the cosmos. To quote:

“Mystically, these Divine Beings the Lipikas are connected with Karma, the Law of Retribution, for they are the Recorders or Annalists who impress on the (to us) invisible tablets of the Astral Light, ‘the great picture-gallery of eternity’ — a faithful record of every act, and even thought, of man, of all that was, is, or ever will be, in the phenomenal Universe. As said in *Isis Unveiled*, this divine and unseen canvas is the *Book of Life*.” (S.D. I, 104 or ed.; I, 165 6 vol. ed. I, 129 3rd ed.)

The Book of Life is actually mentioned in the Bible — in the Book of *Revelation*:

“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.” (ch. xx, v. 12)

Continuing the account of the record traced in the Astral Light:

“Connected as the Lipika are with the destiny of every man and the birth of every child, whose life is already traced in the Astral Light — not fatalistically, but only because the future, like the past, is ever alive in the present — they may also be said to exercise an influence on the Science of Horoscopy”. (S.D. I. 105 or ed; I, 166, 6 vol. ed.; I, 131 3rd ed.)

THE PRACTICAL CURE FOR THESE PERILOUS TIMES

(Continued From Page 103)

The *Crest Jewel of Wisdom* gives a very good description of *true freedom*.

“If the love of freedom is yours, then put sensuous things far away from you, like poison. But love as the food of the gods, serenity, pity, pardon, rectitude, peacefulness and self-control; love them and honour them forever.

“He who every moment leaving undone what should be done-devotes himself to the fattening of his body that rightly exists for the good of the other powers, such a one thereby destroys himself.

“The first cause of Freedom is declared to be an utter turning back from lust after unenduring things.

“Desire, wrath, greed, vanity, malice, self-assertion, jealousy, envy, are the terrible works of Force, its activities in man; therefore this is the cause of *bondage*.

“Unwisdom, sluggishness, inertness, sloth, infatuation, folly and things like these are the potency of Darkness.

“Therefore mind is the cause of man’s bondage and in turn of his liberation; when darkened by the powers of passion it is the cause of bondage and when pure of passion and darkness, it is the cause of liberation.”

We can see clearly therefore that spiritual living is the cure for this age of darkness. If men and women renounce the mad lust after money, that most unenduring thing, and seek to cultivate spiritual living, good examples are set for others to follow — “. . . a little leaven will leaven the whole lump.”

There are many people who say: “But spiritual and moral living is unpleasant and boring”.

Such a response only shows that they do not understand what they are talking about, for we read in the *Crest Jewel of Wisdom*, as elsewhere in the teachings, that man’s true spiritual nature is a great happiness:

“Discernment is to be made between the Self and what is not Self by the wise man seeking freedom from bondage; through this he enters into joy, knowing the Self which is *being, consciousness, Bliss*”.

Thus the formula to prevent the increasing perils of this age is for people of all walks of life to choose to so live each individual life that they seek to gain

spiritual merit for themselves and others — not money, or lust or drugs or any of the horrible fetters and bonds that are destroying this age.

THE CHALLENGE OF LIFE

(Continued from Page 106)

and we must make our own decision. We must do our own thinking. "Man, know Thyself".

The physical side tends to hold us to material things, to follow the direction of the herd, to allow others to do our thinking for us, to follow the line of least resistance. If we are not careful this tendency may place us in a position from which we will find it very hard to extricate ourselves.

The spiritual side leads us to higher thoughts, higher actions, to the life of man's real self; and it is the challenge of that spiritual life that leads to the higher realm of the Godhead. It is the spiritual life that makes us aware of our real self.

It is a hard road to travel and there will be many setbacks, but by each mistake we can gain a little more experience and our climb will be easier. At times we will be very confused for we will find ourselves trying to do two things at the same time, please self and non-self.

No matter how discouraged we may be or how chaotic conditions are around us, our spiritual side tells us life has a meaning, that there are forces drawing us onward and upward to that one goal to which we are all striving — The Divine Life.

Although mankind has a common future each man must work out his own destiny, and we must help each other to find the meaning of life. We learn by living and working together, by obtaining the viewpoint of those around us, sifting the knowledge thus obtained until we find Truth. For it is only Truth that matters, and it is eternal and unchanging.

We do not have to delve very deeply into world affairs to find one of the chief causes

of the chaotic conditions in which we live. It may be sized up in one word — *fear*. Fear operates in many ways and through many channels. Fear of war, of a falling stock market, of becoming poor, of a depression, of illness. Some fear to die, some fear solitude and some fear crowds. It is really mass hysteria, but strange to say many of our fears never arise. Brotherhood is the only force nobody need fear.

Life is full of beauty if we only look for it. A rose is beautiful in whatever garden it blooms, and the radiance of the moon is the same whether shining in the East or in the West. One cannot see beauty outside unless one has beauty within, and one cannot understand beauty unless one's inner parts are harmonious. All things of value are within. There is beauty in understanding and this springs from an understanding heart, and it is this understanding heart that has vision.

Life is a great school. We have the will to accept or reject the lessons which are brought before us. Let us listen to the song of life. Store in our memories the melodies which we hear and learn from the lessons of harmony. Intelligence is impartial and no man is our enemy; no man is our friend; all alike are our teachers.

In the Challenge of Life happiness must find a part and we can never find happiness for ourselves alone, it must be shared. We have free choice to work for good or work for evil, therefore our acts must have purpose and that purpose must be a right purpose. Many today do not think for themselves but prefer to rely on the radio, the T.V., and commercials, which means in the end they are often more bewildered than ever and finish up by saying — what's the use anyway? But we *can* tell right from wrong by our conscience, that still small voice.

Conscience plays a very important part in the Challenge of Life, in every thought we think, in every action we take, either good or bad.

Sincerity seems to be a byword in the world today, high pressure salesmanship

and advertising appear to be the "god". Many would sooner buy a well advertised inferior article than a superior brand not so well advertised. When we act in this way as individuals how can we be sincere?

We must ever keep in mind that it is ideas that rule the world. Man makes money, man makes things, but everything starts from an idea — the steam-engine, the aeroplane, radio, T.V., etc., the origin of which can all be traced back to a simple idea in a man's mind. Unfortunately, many of these ideas develop a Frankenstein quality.

Can we counteract this? We must. We must turn our thoughts from purely materialistic aims to ideals of spiritual and intellectual grandure; to a life based on Universal Brotherhood which, in time, will unite the peoples of the earth into one common band of fellowship, where petty politics and shady dealings will find no place.

A dream? Yes, but let us not forget the whole universe was built on a dream, an idea.

The intelligent businessman today knows that to succeed his endeavours must be combined with honesty and service, "Live and let live" must be practised as well as preached.

In this Challenge of Life we will often get discouraged. We see the weak, whether individuals or nations, to all intents and purposes being trodden underfoot — evil over-coming good. We are amazed and ask ourselves why? We wonder what there is to cling to, what is there left! The answer is — hope; So long as man has hope he need not despair, there is always something to look forward to, and he must eventually find success. Seen in this light, world conditions today are not, nor will they ever become, utter chaos. If we study closely conditions in the world today as reported in the news and general conversation we hear and see there a longing for something real, something sublime. How can we satisfy this hunger? By casting our thoughts away from material things and turning to the

spiritual, to train our hearts, minds and intelligence to spiritual things. All things of value are within ourselves, understanding springs only from an understanding heart.

Love conquers all things. Love teaches us to know beauty and Love gives us understanding. It gives mankind hope and courage and points the way to Truth. The world today is filled with lust for power, fear is seen on all sides and nothing but love, impersonal love, can overcome the enemies which cause the strife that holds back evolution. It is said that we have solved the problem of the atomic bomb, but we have not solved the problem of the Sermon on the Mount.

It is the responsibility of our generation to lay the foundation for the growth of the next to further the work of evolution. We may refuse to accept this challenge but in the long run it will be those who work in, and with, the stream of evolutionary development who will perpetuate the human race.

The thinking of mankind today is largely along the lines of personal desires and the religious outlook to attain personal salvation. These ideas are far too limited, we must give our thinking a wider scope. It is the soul we must make more active, thereby gaining wisdom.

The symbols of wealth today appear to be power, riches and personal possessions. This is absurd. There is no wealth but life, and life includes the power of love. There is an old Proverb — happiness is a perfume you cannot pour on others without getting a few drops on yourself.

No one wants war, yet it appears we are not happy unless we are fighting for something — against ill health, poverty, conditions we think could be bettered; and, ironically, we fight against undesirable qualities and disharmony in ourselves. Strange to say when we gain our objective more often than not we are dissatisfied with the result, because, while striving and fighting our perspective has widened and we find the solution within our self and not on the far horizon. Peace is not a com-

modity but must be found within. The sooner this is understood, the sooner universal peace will be established.

The Challenge of Life can be likened to a river whose source is in the unknown, where currents at times flow clear and strong, enriched from time to time by the teachings of great Masters. At times the river is stagnant and almost lost when the silt of dogmas and superstitions are rampant and it is difficult to discover the pure stream of Truth. But the river always flows. Again — if we stand at the seashore and watch the incoming tide, a strange phenomenon will be noticed. A wave advances so far then retreats, the next wave and the wave after that will come no further, then, for some reason there is a wave that is apparently super-charged which will swirl onward an extra ten or twelve feet. So it goes, until the sands are covered at full tide and the triumph of the sea is complete. Life.

It is said the Mind is for thinking what is true, and the heart for perceiving what is good. The whole drama of man's life is that inner struggle about what is Truth and what is Good. We are all pilgrims on the road to Eternity. We wonder sometimes if life is worth living. If it spurs us on to new efforts, if it gives us an inkling that beyond civilization, beyond mechanical perfection there is a new horizon admitting to the realities of life, then life is worth living. We are very adept at believing what we have never seen — and at seeing what we have come to believe. There is nothing easier than fooling oneself.

Will the Challenge of Life be found in Science or Religion or a combination of both? Scientists pursue facts, they do not deal with values as such. Religion pursues values, and is not concerned with facts as such.

History tells us that, to a very great extent, materialism was the cause of the downfall of past empires. Likewise, by studying the history of the various religions we see how dogmas, creeds, and superstitions have wrongly presented the

teachings of the Great Masters. What religion a man holds or what race or colour he belongs to are not important. The important thing is the knowledge of God's plan.

Today standards are crumbling and we must have new and better standards to take their place. We must work for a better understanding of humanity. We must emphasize the teachings of the Great Masters, especially the teachings of Jesus in the Sermon on the Mount. His whole aim in life was in service to others.

"The night must be far spent, if only because we can't endure much more of it or imagine much worse. What is beyond the darkness? Some say chaos and darker night. I say Sunrise". — Talbot Mundy.

BOOK REVIEWS

Approaches to Meditation, edited by Virginia Hanson. A Quest Book, published by the Theosophical Publishing House, Wheaton, Illinois, U.S.A. 147 pp. Price \$1.75.

These thirteen short articles by different authors outline various paths or approaches to life. For meditation, as Joy Mills points out in her introduction, is really "the art of being", and as such must include all aspects of life as both its subject and object.

Light on the Path and other scriptures tell us that all paths are steps along The Way, but any one path followed to the exclusion of others becomes a snare. With this in mind we can try to perceive in these divergent approaches both stepping-stones and limitations. This is, I think, a useful exercise and is itself an aspect of meditation — though difficult, as some approaches seem more inclusive in their outlook than others, notably the fine article on Buddhist meditation by Lama Govinda. Fortunately, on the inside front page we find an item of great assistance in this effort. This is the Meditation Diagram given by H.P.B. to her Inner Group. It

strikes me as a profound gem, which merits the most careful study as it presents the means of balancing the whole life experience around the central principle of Unity. Although it is a bare outline, it is the better for this, as it stimulates us to develop our own understanding.

While this collection gives no overview of all the variations of meditation, only touching on aspects of Buddhist Christian, Yoga and Theosophical thought, it nevertheless furthers the Society's second object, which seeks to eliminate onesidedness through study of comparative religion and philosophy.

Doug Caughell

* * *

Man, Son of Man, by Sri Madhava Ashish. Published 1970 by The Theosophical Publishing House, Wheaton, Illinois, U.S.A. xv + 352 pp. Price \$7.95.

In this book the author uses the section of the Stanzas of Dzyan dealing with Anthropogenesis for the basis of his thesis. It is a companion volume to *Man, The Measure of All Things*, which deals with the Cosmogogenesis part of the Stanzas. (In the earlier book he was co-author with Sri Krishna Prem.)

These Stanzas were brought to light by H.P. Blavatsky. It is her interpretation and commentaries on them which largely constitute the material of her principal literary work, *The Secret Doctrine*.

Obscure, cryptic and paradoxical, these Stanzas make little sense to the literal-minded. But the authors of these books "... sensed in these Stanzas a profundity of meaning and a universality of application beyond anything sanctified by the joint approval of orthodox scholarship and religion." Regardless of their origin, the Stanzas represented to them, "... an affirmation of our divine origination. In presenting this interpretation of their message the authors arrogate no authority but claim only the right of every man to set forth whatever he understands of the words

of the Teacher who dwells in the heart of all men."

In the elucidation of these Stanzas, far more than the evolutionary history of man is unfolded. "The importance of the Stanzas lies in their being a guide to man's true nature, in showing us our origin they also show us our way of return, not through rejection of life but through the flowering of our still unrealized manhood."

Notwithstanding the marked difference of approach to the interpretation of the Stanzas the authors express the hope that on fundamental issues the reader will find no departure from those set forth in *The Secret Doctrine*. Those who are familiar with this and other works of H.P.B. will find in the study of these two books much that will help them to grasp the inner content of H.P.B.'s teaching.

This is a book that any sincere student of Theosophy can add to his library with joy and gratitude.

E.F. Wilks

* * *

The Mystery Teachings in World Religions, by Florice Tanner. A Quest Book Original, published 1973 by The Theosophical Publishing House, Wheaton, Illinois, U.S.A. 192 pp. Price \$2.45.

The use of the term "mystery teachings" in the title of this book is, in my opinion, misleading to the potential buyer and reader. What he finds inside will disappoint him if he expected enlightenment on other than strictly exoteric teachings.

Essentially, this is an attempt to show how various scriptures treated certain common themes. While the effort is to be commended, the result is of little stature. There is a heavy reliance on secondary sources and the continuity is uninspiring.

Ted G. Davy

ANSWER TO CRYPTOSOPHIA

— *Isis Unveiled* II, 588 —
Arcane knowledge misapprehended, is sorcery; beneficently used, true magic or wisdom.

THE H.P.B. LIBRARY

c/o M. FREEMAN
SPRINGFIELD ROAD, R.R. 1
VERNON, B.C.

We lend by mail all the comprehensive literature of the Movement. Catalogue on request. We are the only source of Mrs. A. L. Cleather's and Mr. B. Crump's publications. Also to lend or for sale at 20c each, post free, our nine H.P.B. Pamphlets, including early articles from *Lucifer* and Letters from the Initiates.

BLAVATSKY INSTITUTE PUBLICATIONS

BOX 5051, POSTAL STATION "A"
TORONTO, ONTARIO M5W 1N4

MODERN THEOSOPHY

by Claude Falls Wright
Cloth \$1.00

THE GNOSIS

Ancient Wisdom in the Christian Scriptures
by William Kingsland. Cloth \$2.50.

THE EXILE OF THE SOUL

by Roy Mitchell, a key to the understanding of occult psychology.

THROUGH TEMPLE DOORS

Studies in Occult Masonry

by Roy Mitchell, an Occult interpretation of Masonic symbolism.

THEOSOPHY IN ACTION

by Roy Mitchell, a re-examination of Theosophical ideas, and their practical application in the work.

THEOSOPHIC STUDY

by Roy Mitchell, a book of practical guidance in methods of study.

The above four books are attractively bound; paper bound \$1.00, cloth, \$1.50 each.

COURSE IN PUBLIC SPEAKING

by Roy Mitchell. Especially written for Theosophical students. \$3.00.

THE USE OF THE SECRET DOCTRINE

by Roy Mitchell. 10c.

THEOSOPHY, AN ATTITUDE TOWARD LIFE
by Dudley W. Barr. 50c.

THE WISDOM OF CONFUCIUS

by Iverson L. Harris. 25c.

CANADIAN LODGES

CALGARY LODGE:

Address enquiries to Mr. Stanley S. Elliott,
No. 3, 1735 College Lane, Calgary 3, Alta.
(Phone 244-0875).

EDMONTON LODGE:

President, Mr. E. P. Wood; Sec.-Treas., Mr.
B. J. Whitbread, 10953 88th Ave.; Lodge Room,
9360 86th Street, Edmonton. (Phone HO 6-5391).

HAMILTON LODGE:

President, Mrs. C. P. Lakin, 102 Floresta
Court, Ancaster, Ont. Secretary, Mrs. Muriel
Mitchell, 106 Rosedene Ave., Hamilton, Ont.

PHOENIX LODGE, HAMILTON:

President, Mrs. Kathleen Marks, 130 Mark-
land Street, Hamilton 10, Ont.

KITCHENER LODGE:

President, John Oberlechner, 249 Bedford
Road, Kitchener, Ont.

MONTREAL LODGE:

President, Mrs. Viola Law, 5830 Bois de
Coulange, Ville d'Anjou, Montreal, P.Q. Sec-
retary, Miss Jean Low, 4390 Grand Blvd.,
Apt. 102, Montreal 261, P.Q.

ST. THOMAS LODGE:

President, Mr. Wm. W. Orchard; Secretary,
Mrs. Jane Orchard, 183 Centennial Ave., St.
Thomas.

TORONTO LODGE:

President, Mr. Fleetwood B. Berry, 86 Gorm-
ley Ave., Toronto 195, Ont. Corresponding
Secretary, Mrs. Kuky de Szegheo Mascar-
delli. Lodge Rooms, 12 MacPherson Avenue,
Toronto 185, Ont.

VANCOUVER LODGE:

President, Mrs. Doreen Chatwin. Sec.-Treas.
Mrs. Anne Whalen, 6340 Imperial Ave., West
Vancouver. Lodge Rooms, 806-7 Dominion
Building, 207 West Hastings St.

ORPHEUS LODGE, VANCOUVER:

President, Mrs. Lillian Hooper. Secretary, L.
C. Hanson. Lodge Rooms, 804 Dominion
Building, 207 West Hastings St.

CANYON LODGE, NORTH VANCOUVER:

President, Mr. Charles R. Carter, 1070 19th
St. West, North Vancouver, B.C.

VICTORIA LODGE:

President, Mrs. Dorothy Armstrong; Sec-
retary, Mrs. Sybil Bateman, 1807 View Towers,
1147 Quadra St., Victoria, B.C. (Phone 386-
6570).

ATMA VIDYA LODGE, VICTORIA

President, Mr. Benjamin T. Garside; Sec-
retary, Mr. Philip H. Wilson, 327 Niagara St.,
Victoria, B.C. Lodge Rooms, 2358 Oak Bay
Ave., Victoria, B.C.