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IN ALL PEOPLE . . .

In all people I see myself — none more, and not one a barleycorn less;
And the good or bad I say of myself, I say of them.

And I know I am solid and sound;
To me the converging objects of the universe perpetually flow;
All are written to me, and I must get what the writing means.

I know I am deathless;
I know this orbit of mine cannot be swept by the carpenter's compass;
I know I shall not pass like a child's carlacue cut with a burnt stick at night.

I know I am august;
I do not trouble my spirit to vindicate itself or be understood;
I see that the elementary laws never apologize;
(I reckon I behave no prouder than the level I plant my house by, after all.)

I exist as I am — that is enough;
If no other in the world be aware, I sit content;
And if each and all be aware, I sit content.

One world is aware, and by far the largest to me, and that is myself;
And whether I come to my own today, or in ten thousand or ten million years,
I can cheerfully take it now, or with equal cheerfulness I can wait.

My foothold is tenon'd and mortis'd in granite;
I laugh at what you call dissolution;
And I know the amplitude of time.

From "Song of Myself"
by Walt Whitman

Digitized by Edm. Theos. Soc.

A STUDENT OF THEOSOPHY LOOKS AT DON JUAN

FRANZISKA ROOS

"Some of the descendants of the primitive Nagas, the Serpents of Wisdom, peopled America, when its continent arose during the palmy days of the great Atlantis . . . " —The Secret Doctrine II, 182

The two books by Carlos Castaneda, *The Teachings of Don Juan* and *A Separate Reality*, are of considerable interest to us as students of Theosophy because in them we find confirmation of occult ideas with which we are already familiar, but which are now being presented to us from a primitive culture here on the American continent. The hero of the books is a Yaqui Indian from the state of Sonora of northwestern Mexico and his role is that of a teacher and guide who with the aid of hallucinogenic plants, of which he had extensive knowledge, introduces his pupil, the author of the books referred to, into a world beyond the vision of ordinary men. The pupil is a graduate student of anthropology from the University of California of Los Angeles whose interest in hallucinogenic plants, especially peyote, led him to seek contact and friendship with the Indian. Although originally he desired only to be informed about the plants, as things turned out, he became involved in trying them out in practice. The name of the Indian he was not allowed to reveal and addresses him throughout the works as don Juan.

From these two books I extracted a few points of interest to us which I want to compare with similar material from the writings of H.P.B.

The books were written in the form of a report from the field notes of the student without any effort at interpretation. They take the form of conversations with his teacher and the description of his own experiences under the influence of the

smoking mixtures and the mastication of peyote. The author admits that the system he recorded was unintelligible to him and for that reason he took on the role of reporter rather than that of interpreter. He found the experiences under the influence of the plants so strange that it was impossible for him to explain them in terms of everyday life.

Don Juan considered himself a "brujo" and the author comments that this Spanish word can be translated as sorcerer, curer, medicine man, or simply as "a man of knowledge". Whatever knowledge he had obtained of the invisible world had been procured practically and with the help of his own teacher in this field. He knew how to produce in his apprentice abnormal states of consciousness with the help of the plants, but when the student desired rational explanations of his strange experiences, he could not answer and frequently reprimanded him for his habit of trying to understand everything. According to don Juan this other aspect of the world, the world of the sorcerer, could only be experienced but not be thought about; don Juan was a man of action, not of thought.

Otherwise he was a forceful personality: very strong-willed, an ascetic in his ways of life, a stoic with himself and others. For him to feel pain or hunger was only a sensation easily overcome. But he was not unkind. Once, when under the influence of the devil's weed, one of the hallucinogens, he had killed a man. But that was many years ago and at a time when the blood was running warmer in his veins. Now don Juan

was in his seventies, had acquired detachment from the world to a degree, and had come to the philosophical conclusion that "what makes us unhappy is to want". In his dealings with the invisible forces he relied now mainly on one thing — his powerful will. He had developed his will to such an extent that when on one occasion he was on the point of being attacked by a puma, he managed to subdue the animal by it alone. He caressed the animal by his will, as he expresses it — hypnotized it, as we would say — and the animal quickly became sleepy, giving our sorcerer opportunity for escape.

Don Juan made use of different hallucinogens for bringing about abnormal states of consciousness in his apprentice. According to him different powers are connected with different plants and even with the different parts of the same plant, and each practitioner in this art uses his own combination, depending on his temperament and the object to be achieved. The plants, he explained, had the function of facilitating the sorcerer to get rid of his body and were instrumental in bringing him in touch with "allies".

These allies, he says, are forces, neither good nor bad, just forces a sorcerer learns to make use of. An accomplished sorcerer can summon them at will and make them do whatever he wants. He winds up his description of them by telling his apprentice that they have no form of their own but take on the outward appearance of whatever is around and could be shaped like an animal, a human being, a pebble or a mountain. (cf. *A Separate Reality* pp. 51-54)

What don Juan calls allies we would call elementals and H.P.B. speaks in her writings of the protean power of these beings to which don Juan also refers. In *Isis Unveiled* I, 311, she says: "They not only exist and can all live in ether, but can handle and direct it for the production of physical effects, as readily as we can compress air or water for the same purpose by pneumatic and hydraulic apparatus;

... More than this; they can so condense it as to make to themselves tangible bodies, which by their Protean powers they can cause to assume such likeness as they choose, . . ." Don Juan's statement that these allies take the outward appearance of whatever is around them, finds its corroboration in H.P.B.'s *Secret Doctrine* where she says that "the lowest (Elementals) having no form of their own, but assuming every form according to the surrounding conditions." (*The Secret Doctrine* II, 34 or. ed., II, 37 3rd ed., III, 46 6-vol. ed.)

In another place she speaks of other classes of elementals who come already nearer to the man stage and who have power and certain knowledge which man has not. It is some of these that come to function, she says, when a person is hypnotized or under drugs. Don Juan had apparently obtained control over some of these beings and could command them by an effort of will. He claimed that from some he drew power from others knowledge.

From *Isis Unveiled* we learn that "animals naturally possess the clairvoyant faculty, and even, it would seem, the ability to discern between the good and bad spirits (I, 469) and in further conversations with his pupil on the nature of the allies don Juan remarks that animals can see these allies and further that a good hunter "never sets his trap twice on the same spot, because if a coyote dies in a trap, every coyote can see his death, which lingers on, and thus they will avoid the trap or even the general area where it was set." (*A Separate Reality*, p.55)

Don Juan distinguishes between *looking* and *seeing*, and *seeing* means with him extrasensory perception. One day he greatly astonished his pupil by telling him that to him when *seeing*, human beings look like luminous eggs, and that they are surrounded by fibers of light like white cobwebs and that their arms and legs are like luminous bristles bursting out in all directions. "Sorcerers," he says, "act toward people in accordance to the way

they see their tentacles. Weak persons have very short, almost invisible fibers, strong persons have bright long ones . . . You can tell from the fibers if a person is healthy, or if he is sick, or if he is mean, or kind, or treacherous. You can also tell from the fibers if a person can see." (*A Separate Reality*, p. 131)

This disclosure, which must have made little sense to his apprentice, seems quite clear to a student of Theosophy. Obviously, don Juan refers here to the magnetic emanations or egg-shaped aura that surrounds human beings and his statement that a sorcerer can read in this luminous egg the character of a person, finds its confirmation in H.P.B.'s writings where she says that the aura "is the mirror in which sensitives and clairvoyants sense and perceive the real man, and see him as he is, not as he appears." (S.D. III, 495 3rd ed., V, 472 6-vol. ed.) Don Juan's remark that the arms and legs look like luminous bristles may find its explanation in H.P.B.'s statement that "these magnetic exhalations are most intense from the extremities." (*Isis Unveiled*, II, 611)

These bristles were on one occasion put to work in an expert manner by a colleague of don Juan called don Genaro in the books, as don Juan was by no means a lonely figure in his country in this field of the occult arts. He was associated with other practitioners, each having his predilections and facilities in the performance of phenomena. Don Genaro was called a master of balance by his colleagues because he could perform unusual feats with his body with the help of the bright fibers over which he had an extraordinary control, such as resting comfortably by standing on his head with his legs crossed or adhering to a rock like a fly. In *A Separate Reality* an interesting incident is described where don Genaro made a dangerous crossing over a waterfall. He did this in several leaps, resting each time on hardly visible boulders at the very edge of the fall. The leaps were very curious ones

and they reminded the author of the elliptical leaps of a feline rather than those of a man. He considered the whole performance a superfeat of acrobatics, but the teacher promptly disabused his mind by telling him that don Genaro "never jumped across the water. If he would have jumped he would have died. Genaro balanced himself on his superb bright fibers. He made them long, long enough so that he could, let's say roll on them across the waterfall."

This same don Genaro also knew how to throw glances over the minds of people and the author was made the victim of several of these spells. One of them consisted in making him believe that he was in the midst of a severe earthquake where everything around him was shaking and the rumblings in the earth and the crashing of boulders seemed so realistic that he became completely unnerved. At one moment he had the vivid sensation of a huge boulder rolling in his direction. The next moment all was perfectly quiet again. This, to him, inexplicable phenomenon, as had been the case with so many others during his training, left him in a state of deep confusion and even despair, but no efforts were made by either of the two sorcerer friends to relieve him of his bewilderment. They either could not or would not explain to him what had really taken place.

To his pupil don Juan defined sorcery as "the application of will power on certain key joints" and to demonstrate his point he proposed that they sit down in the pupil's car. He considered the spark plugs one of the key joints of the car and was going to prevent them from working. He started to laugh in a very peculiar way which sounded more like cackling and at the same time the pupil felt that some kind of force was enveloping him. Notwithstanding all his effort he was unable to start the car. After don Juan had stopped his cackling noises he claimed that he had released the vehicle; it started immediately. Did the magician

make his will work on the car, as he said he would, on his pupil, or on both?

An indication as to what could have been the nature of the force that the apprentice felt was enveloping him at this last occurrence, we get from H.P.B.'s article "Hypnotism". When asked what it is in cases of hypnotism and animal magnetism that is transmitted from one person to the other, she says: "Occultism calls the force transmitted, the 'auric fluid,' to distinguish it from the 'auric light'; the 'fluid' being a correlation of *atoms* on a higher plane, and a descent to this lower one, in the shape of impalpable and invisible plastic Substances, generated and directed by the potential Will . . ."

Some of Carlos Castaneda's experiences under the influence of the hallucinogenic plants were of the following nature: the sensation of going through solid objects — walls were no obstacles to him; of traveling long distances through the air as light as a feather; being able to see in pitch-darkness as if it were noontime; seeing images of dead relatives; perceiving all kinds of shapes, colors, and beings, some of the latter of terrific appearance that had not their equal in this world. On one occasion he perceived the face of his teacher like a luminous object and pulsating explosions emanating from the location where the eyes were. Evidently our apprentice was during these occurrences conscious on a plane different from the physical one and making use of another set of senses.

Frequently these experiences were accompanied by feelings of fear and even terror. Once a wave of hatred towards his teacher swept over him and he felt like killing him; at other times he suffered from

crying fits or was immersed in long hours of reverie. Occasionally it took days to bring him back to normal. To achieve this don Juan made use of an irrigation ditch that was running behind his house. Into its waters he would submerge his pupil time and again, sometimes for hours on end; at other times the pupil could sleep several days without interruption. The teacher hinted that he needed at times all his will power to bring his apprentice back into the body, and even after he was back and had been restored more or less to normal, occasionally he would not allow him to drive back to Los Angeles or even leave his house. He saw danger for him because he *was not yet solid again*. He explained to his apprentice that in this encounter with the allies a gap opens in the practitioner which was dangerous and that he had to watch him till that was closed and he was solid again.

This remark of don Juan on the open gap called to mind an episode in H.P.B.'s story *A Bewitched Life*. Those who have read it may remember that part where that very skeptical German agreed to be put by the Japanese Ascetic, the Yamabooshi, into a trance condition so as to procure for him a vision that should show him the reason why his relative in Europe had stopped writing. At the same time he was warned that he would have to submit after the trance to a course of purification, so that the *entrance to his inner self could be closed again* to prevent the dangerous intrusion of the elemental spirits. It was explained to him that he had to be exposed to these entities for the time being so as to procure for him that vision. After the vision the skeptic refused to have this done and the very tragic consequences of this refusal, in the form of involuntary visions of horror, he had to carry to the end of his life.

In the case of Carlos Castaneda hallucinations and other abnormal states also started to make their appearance and notwithstanding his efforts to ignore them they continued and increased. Other

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disquieting symptoms which he had experienced during this training were nervousness, an unnatural fatigue, and the disagreeable sensation at times that something or someone was prowling about him. For these reasons he interrupted his apprenticeship with don Juan, at that time he thought for good. However, later, after the appearance of his first book, their teacher-pupil relationship was re-established.

If so far we have been considering a few points in the teachings of don Juan of which we can find corroborative evidence in H.P.B.'s writings, let us see now where we are at variance with our "man of knowledge".

Naturally, and from beginning to end, with his whole method of training. His system is that of the sorcerer — unnatural, violent, dangerous, opposed to true spiritual development. He endangered the health and mental sanity of his pupil. But then don Juan had been trained in the same way and this was the only procedure he knew. He admitted that sorcery does not help a man to lead a better life, only a more dangerous one; death always walked near him, he claims.

Neither was it against his principles to make use of tricks to make his apprentice continue in these practices when his courage was flagging. This method was according to him quite legitimate and had been done to him too. ". . . only a crackpot would undertake the task of becoming a man of knowledge of his own accord. A sober-headed man has to be tricked into doing it", he claimed.

This is only what is to be expected from a system of occult practices lacking the moral and spiritual complement. While a teacher in the true Spiritual Science, intent on the inner growth of his disciple, teaches him to take the responsibility for his actions, the sorcerer tries to catch his apprentice unawares and has recourse to trickery.

Nor would a student of Theosophy agree with don Juan's ideas on life. He regarded

the latter as having neither aim nor goal and was of the opinion that it was completely dissolved at the moment of death. As with his untutored mind he was often not able to comprehend what he saw, he considered the world a mystery and thought that we would never fathom it. Though his clairvoyant sight had revealed to him some of the mysteries of the world invisible to most men, he was as far away as ever from the basic truths of life and death.

Within the mind of his apprentice he had produced a conflict. By having introduced him into an aspect of the world beyond that of the physical senses without being able to explain to him its relation to the rest of the world, the apprentice felt lost. He could now no longer regard the physical world as the only reality (and that is why he called his second book *A Separate Reality*), did not understand the one he had become aware of under this tuition, thus felt as if he had come to a blind alley.

One cannot help reflecting how much light only a superficial knowledge with theosophical teachings would have brought to the daring student when undergoing this tuition, while a deeper knowledge of it might have prevented him from going into this bold adventure altogether and thus have avoided the danger of opening himself up to elemental beings he did not know how to control.

This system of beliefs and practices in the occult arts of which Carlos Castaneda has left us a record, evidently consists of the remains of what must have been, at one time here on the American continent, a system of knowledge at once more complete and more spiritual. Evidences of this are not lacking. The *Popol Vuh* speaks of former races different from the present humanity and the *Book of the Hopi* of the formation and destruction of former continents. Pyramids and what is left of temple cities tell their own tale. Don Juan as a member of a race that is now on its downhill course is the custodian of a remnant of a once purer knowledge that has now mainly degenerated into sorcery.

BACKGROUND HINTS ON STUDYING THE WRITINGS OF H.P.B.

J. H. DUBBINK, PH.D.

The aim of this article is to point out to a reader of H.P.B.'s writings the value of comparing them with Mahayana-Buddhist works which ought to be studied by all those who aspire to contact with the "Brothers."

Every serious student will know the opening verses of *The Voice of the Silence*:

"... the pupil must seek out the *rajah* of the senses, the Thought-Producer, he who awakes illusion.

"The Mind is the great Slayer of the Real."

A reader without knowledge of (exoteric) Buddhist thought might be apt to deduce that the writer is inviting him to think less, to devote himself to emotionalism, to cleanse his aura and that of his surroundings. This amounts to a capital mistake, by which the way is barred to further understanding and progress.

H. P.B. dedicated the *Voice* to "the few" — that is to say, to those who had mastered to some degree the contents of *The Secret Doctrine*, and who would try to put the theoretical teachings into practice. Now, to master the first pages of Volume I of the S.D. requires more knowledge of the Tibetan-Buddhist schools than that given by H.P.B. This (Mahayana) Buddhism is based on the older philosophical thought of the Hinayana tradition. Perhaps H.P.B. planned to give the minimum information required in her *Theosophical Glossary*, but that work was incomplete when she was "recalled" — six years before the *terminus ultimus* she had repeatedly hinted at — 1897. Some observations from my studies are offered in the following lines.

The word "mind", as used by H.P.B., can be the English translation of the Sanskrit words "citta" or "manas". Let us suppose for the sake of simplification that she took

those verses from a source where the words were synonymous, and that there is practically no difference between them. If that is the case (I must leave it to the reader to ascertain my words for himself) we still are faced with yet a third synonym, viz., "vijñana". What is the use of knowing this?

There exists an edition of *The Voice of the Silence* in which the editors have tried to compare Buddhist sources — that of Mrs. Alice Leighton Cleather and Mr. Basil Crump (Peking, 1927 and 1931). In their commentary, on page 102, they identify the well-known Theosophical concept, "kama-manas", with the "Mind" which is "the Slayer of the Real". This too is valid. But there exists yet another identification which is just as good. When speaking of the senses, a Buddhist writer will at once have before his spiritual eye the schema of the "skandhas" (attributes), "ayatanas" (cognitive bases) and "indriyas" (senses).

H. P. B. gives a too-short condensation of these teachings in *The Theosophical Glossary*. On pages 301-2 we read:

"*Skandha*. Lit. "bundles", or groups of attributes; everything finite, inapplicable to the eternal and the absolute ... (1) form, rupa; (2) perception, vidana; (3) consciousness, sanjna; (4) action, sanskara; (5) knowledge, vijñanam. These unite at the birth of man and constitute his personality. After the maturity of these skandhas, they begin to separate and weaken, and this is followed by jaramarana, or decrepitude and death." (some errors corrected.)

It is clear from our previous study of *The Secret Doctrine* that the reality or truth H.P.B. hints at is unattainable by our human, conditioned mind (kama-manas).

In other words, that super-reality is, as it were, "killed" in the world dominated by the skandhas. And that world must be content with second-hand, "dead", relative truths.

Analysis of (what is called in Theosophy) the personality discovers at a certain stage these elements called skandhas. Our "personality" can be viewed as a process of a democratic character — and the skandhas and the forces generated and used by them have each and all their role to play. As in a democratic state, all have their rights and their duties. "Vedana", conditioned by all the skandhic forces, has its effect on ones perception. For example, one can have the right "eye" to observe colours and be a painter, or have astral perceptions and be a clairvoyant. (All this, of course, being absolutely different from "the eternal and absolute", as stated in the *Glossary*.) "Rupa" (the body) has its specific influence: for example, a child who is mostly ill or feeble is apt to develop inferiority-complexes for the rest of his life.

Vasubandhu (4th Century A.D.?) commenting on the Abhidharmasutra, uses similes to describe the five skandhas. He compares e.g., the "rupa" with a pan in which a dinner is cooked; "vedana" with the rice; "samjna" with the vegetables and spices; "samskara" with the cook; and "vijnanam" with the "bhoktr", the eater who enjoys the meal.

I think we ought to relate the "rajah" in H.P.B.'s text with this 'bhoktr', who enjoys his dinner. This king has of course nothing in common with the "king", mostly written with one or four capitals by older members. We should think more in the direction of an exploiter, or a robber baron.

The Disciple is invited to slay that Slayer. Now it is clear that one will not be able to "slay" thought by other thoughts. Buddhism is clear on that point. The "Disciple" admonished in these verses can be none other than he who has studied the four noble truths of (exoteric) Buddhism.

One of these "truths" speaks about the way of stopping those forces (klesas) which

animate the existing skandhas and which will animate future skandhas for future personalities. In the case of the "king", or the "eater", this means that one must stop thinking — that as "rajah" nothing of everlasting value can be realized.

Other things — analyzing, philosophical mind; clairvoyance, etc. — fall short of that aim, as stated by exoteric and esoteric Buddhism. Nothing is permanent, and all is infected with suffering and pain. The louder some voices are, as, for example, those of tradition, of public opinion, of nationalism, the more they differ from that "silent voice" we want to hear. For the moment, though, one is conditioned to listen to these harsh voices and to remain within the common fold. But sooner or later one has to make up one's mind that in the long run happiness to oneself and others depends on joining the "few" who are willing to look for the Bodhisattva's Path — one of the two paths put before the disciple in the second fragment of *The Voice of the Silence*.

To "slay" can even be interpreted as one of the great teachings of Zen Buddhism: just to stop thinking, to drop all, to let the "rajah" die a natural death — giving him no more food . . .

Our philosophy of life is one grand whole, every part necessary and fitting into every other part. Every one of its doctrines can and must be carried to its ultimate conclusion. Its ethical application must proceed similarly. If it conflicts with old opinions those must be cast off. It can never conflict with true morality. But it will with many views touching our dealings with one another. The spirit of Theosophy must be sought for; a sincere application of its principles to life and act should be made. Thus mechanical Theosophy, which inevitably leads — as in many cases it already has — to a negation of brotherhood, will be impossible, and instead there will be a living, actual Theosophy. —W.Q.J.

GREAT PAN RETURNS

ALVIN BOYD KUHN, PH.D.

(Continued from page 42)

It seems obvious that the ancient sages, notably the Egyptian Hermes, dubbed by the Greeks Trismegistus, "Thrice Greatest", possessed the essential keys to the art of reading God's thoughts in his creation. They primarily sought to pictorialize the rudiments of cosmic truth by means of parallels with the simplest forms of natural phenomena and the life habitudes of living things, animal and vegetable. That is, to the Egyptian sage, every object and phenomenon in the natural world was a pictograph of some aspect of truth, some principle of verity and reality. He looked at nature superficially with the eye of physical vision but, as if he were equipped with a spiritual X-ray perception, he looked at nature seeing not its superficies but the forms and figures of truth deep within its interior. Using externals as signs, through them he read an inner story of a purely intellectual or abstract nature. He not only saw what they were, but what they meant.

To Hermes nature presented a world of objects but he perused it as a world of meaning. Every salient characteristic in the life-behaviour of insect, worm, plant or animal phrased some idyll of living truth. Every manifestation in the lower world dramatized a play of life's surging purpose to manifest itself in the open field of being — on to becoming. It had planted itself in the garden of matter and was irrepressibly straining to rise out of the ground and display itself in the brightness of its beauty. To the Egyptian, whom James Breasted in his *History of Egypt* says was an ardent lover of nature, the outdoor world was not a soulless world of growing things, but a living entity, expressing the message of the Cosmic Mind that had engendered its production.

It is probably true, then, to say that the

savants of the ancient Egyptian religious culture reacted to the divine display of beauty in nature not only with strong aesthetic-emotional sympathies, but also with an incitement to intellectual reflection that must have rendered nature diaphanous to analogical presentation. That is to say, they had come to discern the patterns, the archetypes of the universal Logos which nature, shadow-like, presented to their minds. The intellectuality of their response to nature is evident from a perusal of the great texts of the pyramids, tombs and temples. For here nature is called upon to furnish the paradigms that structuralize and objectivize truth. The animal types; gods with animal heads symbols from vegetation; solar, stellar and lunar movements and positions; the inundation and subsidence of the Nile waters; all these testify to the concern of the Egyptian mind with the elements and the phenomena of the circling year.

It may be a truism to say that early man, from the sheer lack of mechanical devices, lived far closer to nature than civilized man lives today. Therefore he was in closer harmony with her moods and developed a sensitive kinship with her spirit. Doubtless this rapport was registered to his consciousness through the channels of purely physical contiguity at first, then through the sensibilities and emotions. Still, the intimations of intellectual conceptuality would often project themselves out into his reflective musings.

Let any person of quiet, speculative tendency — a Thoreau, for instance — live in a setting of close association with the earth and woods, and his mind will be taking lessons in morality and philosophy

(Continued on page 63)

THE THEOSOPHICAL SOCIETY IN CANADA - Election 1974

Members to be elected - 7

Total votes 187
 Spoiled ballots 1
 Votes to be counted 186

Quota $\frac{186}{8} + 1 = 24$

Names of candidates	1st Count		2nd Count		3rd Count		4th Count		5th Count		6th Count		7th Count	
	Total	Transfer	Total	Transfer	Total	Transfer	Total	Transfer	Total	Transfer	Total	Transfer	Total	Transfer
Berry	46	-22	24		24		24		24		24		24	
Dadswell	13	5	18	1	18	1	19	1	19	2	21	2	21	
Lakin	24	1	25		25	1	26		32	- 8	24		24	
Myrtle	22		22	- 7	31	9	24		24		24		24	
Schmitt	13	4	17		17		17	1	18	2	20	2	22	
Seaton	4		4	4	4	4	8	- 8	-		-		-	
Treloar	11	10	21		23	2	23		23	4	27	4	24	3
Weaver	19	1	20	1	20		21	1	22		22		23	1
Wood	34	1	35		24	-11	24		24		24		24	
Totals	186		186		186		186		186		186		186	

NOTES AND COMMENTS BY THE GENERAL SECRETARY

There will be three new faces on the General Executive in the coming term. Fleet Berry and Stan Treloar, President and Vice-President respectively of Toronto Lodge, will both bring considerable administrative experience to the Executive. Sally Lakin, a former member of this Committee, returns after an absence of several years. I extend a cordial welcome to these three dedicated students of Theosophy and shall look forward to working with them.

I would like to take this opportunity of thanking the outgoing members, Mary Seaton, Gordon Gardiner and Leslie Dadswell, for their contribution to the work of the T.S. in Canada.

* * *

The results of the election are given in tabular form on another page. Counting took place on Saturday afternoon, June 1, at 12 MacPherson Avenue, Toronto.

The scrutineers were Mrs. Kathleen Egli, member-at-large; Miss Irene McArthur and Miss Frances Moon, both of Toronto Lodge. I was also present.

Mr. Berry, Mr. Wood and Mrs. Lakin were all elected on the first count, each having obtained the necessary quota or more. The redistribution of votes then brought in Miss Myrtle and Mr. Treloar. This left three candidates for the last two places, and they were very close indeed, with Mr. Weaver and Mr. Schmitt just having the edge.

* * *

Two members of the General Executive have recently been curtailed in their activities due to injury and illness. Judith Myrtle suffered severe leg injuries when hit by a car in early Spring. Cedric Weaver was in hospital in late May and early June with a muscular problem.

It is a pleasure to report that both are coming along well. I know all members will join me in wishing both a speedy and satisfactory convalescence.

* * *

One of our new members in Canada, who joined the Society while doing research at the Adyar Library and Research Centre, is V. K. Chari. Prof. Chari is with the Department of English at Carleton University. He specializes in American literature and has made a special study of Walt Whitman. He has published a book entitled *Whitman in the Light of Vedantic Mysticism*.

* * *

The rather cheerful report in the last issue regarding Dudley Barr's condition unfortunately did not remain current for long. Following a fall at his home it was necessary that he have adequate nursing assistance. Eventually, it was possible for him to enter an establishment where this is available. Happily, Mrs. Barr was also able to take up resident at the same place.

Dudley's friends who wish to write to him should use the following address (but please bear in mind his inability to answer by his own hand).

The Country Place
18th Avenue East
Richmond Hill, Ontario
L4C 4X7

* * *

I have much pleasure in welcoming the following new members into the fellowship of the Society.

Members-at-large: Gerald Fraser, William Giesbrecht, Gail Morford, Bernis Morford, Jeanine Shypitka.

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—T.G.D.

Theosophy is for those who want it; it
cannot be given to any others.

- Robert Crosbie

The Annual Meeting of the Vancouver
Lodge took place at 8:00 p.m., Thursday,
April 18, 1974, in our Lodge Rooms, 806-7
West Hastings Street, Vancouver.

The following officers were elected for
1974:

President	Marian Thompson
Vice-President	Doreen Chatwin
Secretary-Treasurer	Adeline Ayoub
Librarian	Anne Whalen
Book Concern	Marian Thompson

In addition to the above, two Executive
Members-at-Large were elected: Jack
Mecredy and Mrs. Nina Freeman.

The work of the Lodge — to provide a
centre where students may develop an
understanding of Theosophy through the
study of *The Secret Doctrine* and the
teachings of the Masters — has continued
with interest and in harmony. Mrs. Marian
Thompson leads the regular Thursday
evening class on the S. D. This class con-
tinues during the summer months with the
Mahatma Letters. Mrs. Doreen Chatwin
leads the Wednesday afternoon class which
now meets from 12:30 to 2:30 p.m. *The
Secret Doctrine* is studied until 2:00 p.m.,
and for over a year now we have spent the
final half-hour working on the esotericism
of George MacDonald's "Lilith".

For the past two years we have had joint
meetings periodically with Orpheus Lodge.
In September, 1973, we particularly en-
joyed having Ted and Doris Davy at one of
these meetings. We have also had joint
meetings with Mrs. Buchanan's Monday
Class for Theosophical discussion on
pertinent subjects, such as "Human
Solidarity" and "The Tree of Life". We
have also heard tapes by Boris de Zirkoff
and Cyril Benton.

Socially we have had several gatherings
at members' homes: a garden party at the
Chatwins and also the Boyces in the
summer. Judy Myrtle showed her recent
travel pictures at her home in October and

Claude and Margaret Donald had a Christmas gathering.

Judy Myrtle, as Librarian, has been gradually mending all books and relabelling them, and reorganizing the whole library, with some help from Mrs. Marian Thompson and Miss Adeline Ayoub.

We are grateful for the opportunity to study the Ancient Wisdom and continue with dedication.

Doreen Chatwin
President

MONTREAL LODGE

Montreal Lodge celebrated White Lotus Day on Tuesday, 7th May. Members and friends gathered to pay homage to H. P. Blavatsky, the "Bringer of the Light" to the Western World in 1875.

The room was bright with flowers and warm thoughts were sent to those Members who had made it possible for the Lodge to continue renting agreeable quarters to meet and study in. A very special thought was sent to Dorita Gilmour our Past President, on this occasion.

The Lodge will stay open during the Summer for study and it is hoped that the Public may avail themselves of the opportunity to browse through our fine Library. A workshop will commence shortly on the techniques of "Concentration".

Viola P. Law
President

ANNUAL PICNIC

On the kind invitation of Mr. and Mrs. L. D. Cunningham and Mr. John Griffiths this year's annual joint picnic of the Hamilton, Toronto, and Buffalo Lodges was held at their home in the heart of the fruit growing countryside near St. Catharines, and the change of location was an inspired one. A

beautiful Georgian building, housing antique oak chests and wagon wheel lamps, it breathed the strength and graciousness of the fine old pioneer family inhabiting it for many years. The rural charm of the grounds was reflected in the elderly cow peacefully grazing, and in the apple tree, which, although approaching its second century and practically hollow inside, still bears fruit.

There were twenty-five of us who enjoyed the pleasant coach journey from Toronto, and although one person missed the bus, with the resourcefulness of the true Theosophist she found her own path, reaching the destination in time to join us for lunch. Seven members from Hamilton and about a dozen Buffalo Theosophists were present too, and our gathering included ten children and a very tiny baby. In addition to our hosts we were delighted to see their sister, Mrs. Gertrude Knapp, and to make the acquaintance for the first time of another sister, Geraldine, and a son and grandchildren.

The rain that brought us indoors for a while was beneficial, for the typically spacious farmhouse rooms easily accommodated us all, and with nearly sixty years of Theosophy within its walls, for the Cunninghams and Mr. Griffiths and Mrs. Knapp are among the earliest members of the Toronto T. S. who are still with us today, one can imagine the potent atmosphere in the grand old house. Theosophist met with Theosophist, talked and intermingled, renewing friendships and opening new associations. Ideas were exchanged, theories discussed, new horizons suggested; spiritual seeds were sown in receptive fields.

The area is of historical interest, and in the afternoon we took a drive to see the old De Cou house, which featured in the Battle of 1812. Unfortunately the actual building was burned down during the 1940s, but the foundations have been preserved and are marked as a monument. Here, incidentally, is where the Griffiths brothers

and sisters were born. Our little excursion also took in a visit to the grist mill, now a museum and open to the public, and to the picturesque De Cou Falls. It was of particular note to learn that the wooden pillars and beams of the mill were cut from pine trees originally growing in the forests which once covered that very spot.

It seems that this year's picnic was an enjoyable event for everyone concerned. The friendly intercommunication touched deeper thoughts, and like the fresh country breeze occasioned a revitalizing effect. Our appreciation is warmly expressed to Mr. and Mrs. Cunningham, John, Geraldine and Mrs. Knapp for their generosity and their wonderful enthusiasm.

Joan Sutcliffe

CENTENARY WORLD CONGRESS

The Theosophical Society in America has recently published the following information in respect to the Centenary World Congress, which will be held in New York City, November 14 through 20, 1975. *Where will the Centenary World Congress be held?*

At the Statler-Hilton Hotel in New York City. Reservation cards will be mailed out early in 1975.

Can you tell us something about the program?

Program plans are still tentative, but registration is planned for Friday, November 14, with the grand opening of the Congress on Saturday morning, November 15. The President, John B. S. Coats, will preside. Talks by well-known Theosophists from around the world will alternate with task force discussion groups, musical events, sightseeing tours, and other events of interest. The Congress will close on Thursday, November 20.

How much will it cost us in New York?

This is a very difficult question to answer, in view of changing economic conditions. No one can predict today what the

cost of living is likely to be in late 1975. Present daily rates at the Statler-Hilton vary from \$30.75 to \$37.00 for double occupancy rooms; plan \$10 to \$15 a day for meals, although your eating habits could alter this range.

What are the plans after the New York meetings?

A trip to Washington will be arranged on Friday, November 21. Departure on the world tour is scheduled for Saturday, November 22, with a flight to London.

The Theosophical Society in England is arranging a program for November 23-30; details on arrangements, hotel accommodations, etc., will be announced later.

December 1 to 18 are open, but plans are being made for special celebrations in Bombay, followed by sightseeing tours to Delhi-Agra and-or Varanasi (Benares).

Arrival at Adyar is scheduled for no later than December 18. The 100th Convention will be held at Adyar from December 20-30.

Delegates wishing to travel on around the world will be able to attend a centennial conference in Southeast Asia and special programs in Australia, in early January. Specific dates and plans will be announced later.

Are charter flights being arranged for the trip from New York to India?

Rather than charter flights, there will be group flights, at special reduced fares. This permits greater flexibility in planning schedules. Arrangements are being worked out with SITA, a worldwide travel agency, utilizing Air India in order to obtain the best concessions.

How much will the entire trip cost?

To answer this, we need a crystal ball, for group airfares are likely to change during the next 18 months. Still, we can give you a rough estimate based on present prices (round trip transportation only — no hotels or meals) of from \$1,300 to \$1,500 for the world tour. Some members will find it possible to take only the portion from New York to London, and in that case the group rate is likely to be \$325. (The estimate for

world tour is based on New York departure.)

For further information:

If your name is not already on the Centenary mailing list and you would like to receive announcements that will be issued from time to time, write to:

Centenary Activities Committee
The Theosophical Society in America
P.O. Box 270
Wheaton, Illinois 60187
U. S. A.

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 70.

MLHIDAWYJ HFCE CEM XAWMYC-

WZWA DYR CEM IMUWJWFOX,

CEMFXFSEV WX D XAWMYCWZWA

IMUWJWFY DYR D IMUWJWFOX

XAWMYAM.

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.

GREAT PAN RETURNS

(Continued from page 57)

with every observation of natural events. This would have been the case with people of the middle and lower ranks of culture; but it seems evident that the hierophants of the arcane mysteries had gone far enough into the elaboration of a methodology for intellectualizing the phenomena of nature as to entitle their formulations to the term "science". It may have been formalized in principles accurate and dependable enough to be classified as the science of semantics and the most authentic semantics of all — those of nature.

Nowhere, perhaps, can there be found a delineation of the four grades of conscious receptivity to nature's influence so clearly demarcated as in the poetry of that supreme English lover of nature, William Wordsworth. The first mode of his response to nature of course came early in youth. Nature's impress was then directly through sensuous repercussion. The "beautiful forms" encountered in woodland, meadow, hill and stream, stirred each its proper response of feeling in the tender susceptibilities of the young mind.

In youth's keen eye the livelong day was bright,
The sun at morning and the stars at night.

The world of earth was for the child, as nobody has ever so sublimely portrayed it as has Wordsworth in his majestic poem "On the Intimations of Immortality" from *Recollections of Early Childhood*. His words were made iridescent with the aura of celestial light that lingers about the consciousness of the child. In that scintillant glow, all nature's sights and sounds, her moods and tones, affected the senses of childhood with a freshness, fragranciness and poignancy that is never experienced in later years. Ruskin tells of his pristine rapture at his first sight of a towering mountain in childhood.

Ancient tradition carries the universal legend of a Golden Age in the childhood of humanity, during which the races of men lived in close affinity with nature; the gods still held converse with earth's children; and peace and happiness reigned. Like its individual members the race itself felt bathed in the accompanying afterglow that carried a little way out of heaven with them as they left it. Then, life on earth tingled with novelty and every natural object and phenomenon spoke to the unsophisticated consciousness a message most directly cogent for the well-being of the denizens of their domain. The world was all Arcady, and life flowed in rhythm with the tides and the seasons. Nature's moods and operations were ever matters of prime concern to her human proteges and they stamped their significance deep upon sentient souls.

This great nature was the universal mother of all that lived, and to her loving heart, as the child to its mother did the children of men look for all the benison that life had to offer. Mankind nestled on her wide bosom and fed at her generous breasts. Nature was the Great Mother goddess — Isis, Myletta, Venus, Cybele, Ishtar, Maya, Mary, Juno — coeval wife and sister of the great god, without whose feminine material powers no god could achieve his creative work. An inscription at the base of the beautiful statue of Isis found at Sais is the goddess' proclamation of her function: "I am the goddess Isis, the mother of all that lives. No man hath lifted my robe and the fruit I bore was Helios." (Helios — the sun.) This can mean nothing other than that the stupendous light and power of the suns are the progeny begotten in her capacious cosmic womb.

This was the great mother who gave birth to all the myriad forms of earth life, nourishing every creature as long as no man had lifted her robe and wantonly violating the secret sanctity of her motherhood. Kindly she was, Alma Mater, and lavishly fecund, blessing all her

progeny with unstinted plenty, rearing them in unbounded vigour of life, until in the course of ages there came a breed of her children who with great cunning tore wide open the texture of her robe mystery and disclosed for the first time the mighty secret of the fruit of her womb — her giant son, Helios, the potent fire of the sun. Now, her sanctity violated, her chastity despoiled, her body torn with ravishment, she may no longer be able to shield her children from the consequence of their insatiable lust for knowledge of her nature and may have to let their wantonness itself blot them from the earth to preserve the harmony of the universe.

(to be continued)

"It thus becomes apparent how perfect is the analogy between the processes of Nature in the Kosmos and in the individual man. The latter lives through his life-cycle, and dies. His "higher principles", corresponding in the development of a planetary chain to the cycling Monads, pass into Devachan, which corresponds to the "Nirvana" and states of rest intervening between two chains. The Man's lower "principles" are disintegrated in time and are used by Nature again for the formation of new human principles, and the same process takes place in the disintegration and formation of Worlds. Analogy is thus the surest guide to the comprehension of the Occult teaching."

- *The Secret Doctrine*

Examine yourself closely, and you will find that even your mind is dual, like everything else, for it mirrors Nature. It has its passive side, its "unconscious reflexes", just as the body has, just as Nature has.

- G. de Purucker

Without the light of Nature, there is no understanding of divine mysteries.

- Jacob Boehme

FIRST STEPS IN OCCULTISM

MONTAGUE A. MACHELL

“The Theosophical Society is an exoteric body, the Lodge of the Masters wholly esoteric. The former is a voluntary group of inquirers and philanthropists, with avowed aims, a printed Constitution, and published officers, and, moreover, expressly disavowing any power, as a Society, to communicate with the Masters; the Lodge of the Masters is an Occult Lodge, of whose address, members, processes, functions, nothing is known. It follows, therefore, that there is no person, no place, no address, to which an aspirant may appeal.”

—W.Q. Judge

Anyone taking a serious interest in Theosophy becomes aware, eventually, that an effective mastery of the philosophy becomes, in time, an effective approach to Practical Occultism. In all too many instances this discovery awakens a strong desire to attain this goal in terms of special powers, previously unfamiliar, for the attainment of which physical, mental and psychic disciplines are undergone. So fascinating and profound are these experiences that they can readily render the disciple oblivious of Theosophy's primary demand on him: “To live to benefit mankind”.

In *Letters that Have Helped Me*, William Quan Judge reminds us: “Throw away every wish to get the power, and seek only for understanding of thyself.” Since Occultism is, in its ultimate goal, a perfect knowledge of, and contact with, the Higher Self, it follows that the First Step in Occultism must be to so clearly discern the obscurations of the personal self that one is fully acquainted with all that lies between him and the Ultimate Mystery which Occultism embodies. In this sense it becomes clear that Occult study is a step in the direction of perfect manifestation of the Higher Self, acquirement of which must go far beyond any system of meditation, postures or mantra. Such a manifestation involving the discovery of the supernatural character of life itself, encourages a supernatural perception of this “natural” personality, finding its place in an as yet undiscovered universe.

As Mr. Judge points out, such a discovery is born of an unalloyed love of Truth, for its own sake. Obviously, then, the first step in Occultism is Self-discovery which alone can lead to Self-liberation — the Blind Man discovering his true Self. In pursuit of this discovery one must be prepared to learn that his present concept of “human life”, and the concept of “Occult living” are literally worlds apart. He who would accomplish the latter must be prepared to “die” to the world of sense, that he may be reborn in Occult Reality. Jesus was speaking *literally* when he said: “Give up thy life if thou wouldst live”, and anyone accepting those words literally will have some idea of the unearthly wisdom demanded of him who would be *in* the world, but not *of* it. It would seem to involve, probably, the shucking off of the personal shell in order that the heart of Reality may become discoverable — a completely *inner* purification. For him who is in search of Occult Wisdom, in the words of Mr. Judge, “there is no person, no place, no address, to which an aspirant may appeal.” The first steps in Occultism must obviously be inspired by a lonely, but invincible love of Truth for its own sake.

The world that step unveils is far more vast, but far more *esoterically intimate* than the remote mystery it presents to the personal mind, since it unveils the disciple's own spiritual essence, heretofore so effectively obscured by the personality. It is this world, obscured by personality, that is ultimately so inadequate to the

realization of a man's spiritual potential. Because Occultism is the approach to a world worthy of that potential it is so seemingly remote and supernatural. To attain it one must convince himself that the affirmation Theosophy makes of man's innate divinity is absolutely sound, and proceed from that affirmation to a realization of it.

The realization involves a transfer of allegiance from the visible and obvious to the invisible and unfamiliar, a transfer that love for Truth for its own sake alone makes possible, in a world where, as the eastern mystic might say, "Illusion rules". In the new pattern of living, accent is moved from "self" to that Self which is ONE WITH ALL THAT IS. Rightly understood and approached, "death" is a step in this direction, a rehearsal, as it were, of the Program of Universality; the confining body dies that the Spiritual Reality may, for a moment in time, know an approximation to the freedom of Universality. In this life, HERE and NOW, you and I are determining how much of that liberation we shall bring back to nurture a capacity for Occult Living here on earth. HERE is the arena of accomplishment; it is the prerogative of every man to decide how much of the Seed of Spirituality he will take with him into Devachan, to be sown and rendered fruitful in the next HERE that the reincarnated self encounters upon rebirth. The First Step in Occultism is deeply concerned with an unearthly enrichment of this HERE. Today in this era of Kali Yuga, in the year 1974, the dedicated Theosophist is called upon to discover the spiritual mysteries of seemingly obvious earthly living, that actually hide the more profound meaning of spiritual unfoldment. What is the one key to those mysteries? Compassion, that awakens understanding in a heart unclouded by personal desire.

It is this Compassion that is the essence of Occultism, for the reason that a degree of Compassion that releases the disciple from the bonds of an everyday "self" makes possible the manifestation of the

Greater Self, the manifestation of which is inescapably Occult. It is not impossible that many who are making the acquaintance of Theosophy in this life may ask: "Why Occultism"? Is not just plain Theosophy capable of filling all our needs? Why burden us with additional mysticism? The "Why" of Occultism for the dedicated Theosophist is that it is Theosophy penetrated to its deepest meaning. Its profundity lies in the fact that it is more than a "program" for living; it is Living, in its ultimate rational significance. Any man accepting his identity as a spiritual Entity, has no choice but to live as such. Occultism is the complete acceptance and appliance on earth of that identity. Because of its profundity, approach to its perfect understanding is of necessity gradual. For a great many of us, reading the sacred scriptures and applying the principles of service, aspiration, selflessness and love for all mankind can go far toward making life an entirely new experience for us. But it is almost inevitable that such progress as these observances encourage invites still deeper experience.

The act of Applied Compassion that really and truly replaces self with ALL, is so profound a surrender that it *must* justify discovery of powers and capacities of an unearthly nature. The dedicated disciple is inescapably drawn to these discoveries, which, to his amazement, involve a still deeper surrender: that of the familiar and endearing personality for a heretofore undreamed All-Self which, triumphing wholly over the self one knows, opens the doors to the mysteries of the All-Self — Occultism.

This is the crowning glory of Theosophical Growth. H.P. Blavatsky describes it in these words: "The idea of growth involves also the idea of disruption; the inner being must continually burst through its confining shell or encasement, and such a disruption must also be accompanied by pain, not physical but mental and intellectual." In the acceptance of this pain "living the life" becomes an uplifting

experience rather than a somewhat boring means to a very distant end. The distance, being what it is, the Seeker *must* fall in love with a Means, whose End is the benediction of all mankind — the choice of Universality over Personality — the Infinite for the

Finite. The mature Occultist effectively offers a selfless, illumined heart towards a small but telling approach to that sublime obligation “to rekindle the torch of Truth” Having “rent the veil of the temple”, he permits one more ray to fall on the Path.

SECRET DOCTRINE QUESTION AND ANSWER SECTION

CONDUCTED BY GEOFFREY A. BARBORKA

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

Question. In the third fundamental proposition of *The Secret Doctrine* the statement is made that there is an “obligatory pilgrimage for every Soul — a spark of the Universal Over-Soul.” (a) Why should there be this obligatory pilgrimage? (b) Where does one’s free-will enter into this pilgrimage?

Answer. (b) On reaching the state of humanity, man does have a certain degree of freedom of choice. In this case he can choose the length of time it will take to accomplish the pilgrimage; that is to say he may hasten the time-period or prolong it.

(a) *The Secret Doctrine* does indeed refer to this obligatory pilgrimage as though it was imposed upon the spark, that is the Monadic Essence. But the explanation is also given why this is so: in this passage the sparks are referred to as “the lives” and the Universal Over-Soul as the “One Life”:

“... the Universe, which manifests periodically, for purposes of the collective progress of the countless *lives*, the outbreathings of the *One Life*; in order that through the *Ever-Becoming*, every cosmic atom in this infinite Universe, passing from the formless and

the intangible, through the mixed natures of the semi-terrestrial, down to matter in full generation, and then back again, reascending at each new period higher and nearer the final goal; that each atom, we say, *may reach through individual merits and efforts* that plane where it re-becomes the one unconditioned ALL . . .

“Starting upon the long journey immaculate; descending more and more into sinful matter, and having connected himself with every atom in manifested *Space* — the *Pilgrim*, having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity.” (S. D. I, 268; I, 311 6-vol. ed.; I, 288 3rd ed.)

It should also be understood that the pilgrimage is made in order to attain the status of an independent conscious existence (which man does not have in his present stage of evolution). It was expressed in this manner in a further exposition of the third fundamental proposition:

“... no purely spiritual Buddhi (divine Soul) can have an independent

(conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle — or the OVER-SOUL — has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyani-Buddha).” (S.D. I, 17; I, 82 6-vol. ed.; I, 45 3rd ed.)

Question. Can you give me a reference in *The Secret Doctrine* regarding the activity of atoms on our Earth or on other planets?

Answer. There is indeed a very remarkable passage, telling about the activity of atoms and the life-force associated with this activity.

“Now that the conditions and laws ruling our solar system are fully developed; and that the atmosphere of our earth, as of every other globe, has become, so to say, a crucible of its own, Occult Science teaches that there is a perpetual exchange taking place in space of molecules, or of atoms rather, correlating, and thus changing their combining equivalents on every planet. Some men of Science, and those among the greatest physicists and chemists, begin to suspect this fact, which has been known for ages to the Occultists. The spectroscope only shows the probable similarity (on external evidence) of terrestrial and sidereal substance; it is unable to go any farther, or to show whether atoms gravitate towards one another in the same way and under the same conditions as they are supposed to do on our planet, physically and chemically. The scale of temperature, from the highest degree to the lowest that can be conceived of, may be imagined to be one and the same in and for the whole Universe; never-

theless, its properties, other than those of dissociation and re-association, differ on every planet; and thus atoms enter into new forms of existence, undreamt of, and incognizable to physical Science. The essence of Cometary matter, for instance, is totally different from any of the chemical or physical characteristics with which the greatest chemists and physicists of the earth are acquainted. And even that matter, during rapid passage through our atmosphere, undergoes a certain change in its nature. Thus not alone the elements of our planets, but even those of all its sisters in the Solar System, differ as widely from each other in their combinations, as from the Cosmic elements beyond our Solar limits. Therefore, they cannot be taken as a standard for comparison with the same in other worlds.” (S. D. I, 142; I, 198-9 6-vol. ed.; I, 166 3rd ed.)

Question. Is Fohat associated with the activity of the atoms?

Answer. Just as the atoms belonging to, or functioning in, a specific world, such as our Earth, have their specific combination, which is different from the other planets in the solar system, in like manner Fohat has its specific quality for each world. To quote *The Secret Doctrine*:

“Each world has its Fohat, who is omnipresent in his own sphere of action. But there are as many Fohats as there are worlds, each varying in power and degree of manifestations. The individual Fohats make one Universal, Collective Fohat — the aspect-Entity of the one absolute Non-Entity, which is absolute Be-Ness, ‘SAT’. ‘Millions and billions of worlds are produced at every Manvantara’ it is said (in a Commentary). Therefore there must be many Fohats, whom we consider as conscious and intelligent Forces. This, no doubt, to the disgust of scientific minds. Nevertheless the Occultists, who have good reasons for it, consider all the forces of Nature as

veritable, though supersensuous, states of Matter; and as possible objects of perception to Beings endowed with the requisite senses." (S. D. I, 143; I, 199 6-vol. ed.; I, 167 3rd ed.)

Question. Since there are different Fohatic currents or forces, then would it depend upon which Fohatic current that the atom would be swept into that would govern its manifestation?

Answer. It would depend upon both the Fohatic current as well as the planetary atmosphere — quoting *The Secret Doctrine* again:

“Enshrined in their virgin, pristine state within the bosom of the Eternal Mother, every atom born beyond the threshold of her realm is doomed to incessant differentiation. ‘The Mother sleeps, yet is ever breathing.’ And every breath sends out into the plane of manifestation her Protean products, which, carried on by the wave of the efflux, are scattered by Fohat, and driven toward and beyond this or another planetary atmosphere. Once caught by the latter, the atom is lost; its pristine purity is gone for ever, unless Fate dissociates it by leading it to ‘a current of EFFLUX’ (an occult term meaning quite a different process from that which the ordinary term implies); when it may be carried once more to the borderland where it had perished, and taking its flight, not into Space *above* but into Space *within*, it will be brought under a state of differential equilibrium and happily re-absorbed.” (S. D. I, 143; I. 199 6-vol. ed.; I. 167 3rd ed.)

Question. What is the significance of “Mother” in the passage just quoted?

Answer. In response to a somewhat similar question asked in “Transactions of the Blavatsky Lodge,” as to why the Eternal parent Space, is spoken of as feminine, H.P. Blavatsky responded:

“The first emanation becomes the immaculate Mother from whom proceed all the gods, or the anthropomorphized creative forces. We have to adopt the masculine or the feminine gender, for we cannot use the neuter *it*. From *IT*, strictly speaking, nothing can proceed, neither a radiation nor an emanation. . . . At the first flutter of differentiation, the Subjective proceeds to emanate, or fall, like a shadow into the Objective, and becomes what was called the Mother Goddess, from whom proceeds the Logos, the Son and Father God at the same time, both unmanifested, one the Potentiality, the other the Potency. But the former must not be confounded with the manifested Logos, also called the ‘Son’ in all cosmogonies.” (H. P. Blavatsky *Collected Writings*, X, 302-3)

“At the time of the primordial radiation, or when the Second Logos emanates, it is Father-Mother potentially, but when the Third or manifested Logos appears, it becomes the Virgin-Mother. The ‘Father and the Son’ are one in all the world Theogonies.” H. P. Blavatsky *Collected Writings*, X, 358-9)

THE THREE TRUTHS

There are three truths which are absolute, and which cannot be lost, yet remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendor has no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.

Iayll of the White Lotus

BOOK REVIEW

Life, Death and Dreams, by Geoffrey A. Farthing. The Blavatsky Lecture delivered at the Annual Convention of the Theosophical Society in England, May 25, 1974. 36pp.

Geoffrey Farthing shares with a small corps of students the happy knack of presenting complex Theosophical ideas in a simple form. Such simplicity is achievable only by those who have a thorough grounding in fundamentals and who are sufficiently humble to recognize the necessity of sticking to the original teachings and to avoid as much as possible their personal interpretations of them.

It is quite remarkable how many Theosophical ideas Mr. Farthing has conveyed through the medium of this year's Blavatsky Lecture. His threefold topic provides an ideal structure on which to display some of the key concepts introduced to the modern world by H.P. Blavatsky. So presented, the reader can if inclined examine them individually or in combination.

It would not be possible to deal with life, death and dreams in a Theosophical context without reference to Unity, the doctrine of cycles, the seven principles and the nature of consciousness. Obviously, these grand concepts can only be touched on in the space of a few pages but at least the author pounds home their significance and his treatment has the added virtue of clarity. And clarity is so important. A lecture of this nature stimulates rather than instructs, but there has to be a minimum of understanding what it is all about. It can only be hoped that its readers will be sufficiently impressed to want to delve deeper into the ideas that are here exposed.

The addition of a nine-part appendix containing a selection of pertinent quotations is an excellent arrangement. It obviates the distractions of seeing them within the text or in footnotes. There is also a glossary of terms. In short, much quality in a small space. —Ted G. Davy

REINCARNATION SUBJECT OF OTTAWA TV PROGRAM

The book *Reincarnation*, compiled and edited by Jos. Head and S.L. Cranston, was featured on the Ottawa Community Talk Show, Cablevision Station 30, on Monday, June 3 from 9 to 10 p.m. This program has been repeated four times.

A member of the Ottawa United Lodge of Theosophists answered telephoned questions on reincarnation. One of them concerned the recognition given by the American Society for Psychical Research to Dr. Ian Stevenson for his work concerning the memory of past lives by children in several countries.

The statements of Albert Schweitzer, Henry Ford and Benjamin Franklin's Epitaph were read from the *Reincarnation* book.

(*Reincarnation*, 461 pp., cloth \$4.00 available from United Lodge of Theosophists, 531 Bay Street, Ottawa, Ontario K1R 6B4.)

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2. *To encourage the study of Comparative Religion, Philosophy and Science.*
3. *To investigate the unexplained laws of Nature and the powers latent in man.*

The Society affords a meeting place for students who have three aims in common, *first*, the ideal of Universal Brotherhood; *second*, the search for Truth, and *third*, a desire to associate and work with other men and women having similar aims and ideals. The acceptance of the First Object is required of all those who desire to become members; whether or not a member engages actively in the work contemplated in the Second and Third Objects is left to his or her discretion.

The nature and purpose of the Society preclude it from having creeds or dogmas, and freedom of thought and expression among its members is encouraged. An official statement on this point; “. . . there is no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none of which a member is not free to accept or reject.” The statement calls upon the members “to maintain, defend and act upon this fundamental principle . . . and fearlessly to exercise his own right of liberty of thought and of expression thereof within the limits of courtesy and consideration for others.”

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